

What Does “Weeping and Gnashing of Teeth” Mean? (Hellfire Series Part II)

Matthew 13:41-42: *41 The Son of Man will send forth his angels, and they will gather out of his kingdom all stumbling blocks, and those who commit lawlessness, 42 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.*



In Part I of this series, we looked into what Jesus really meant when he talked about *hell* and *unquenchable fire*. “Gehenna,” the Greek word Jesus used for hell, describes a valley in which horrible acts of idolatry occurred. God proclaimed this valley would be known as the *Valley of Slaughter*, a valley that would symbolize utter destruction. Further, we discovered that when Jesus spoke of *unquenchable fire*, he was referring to Old Testament fires of destruction that would burn until there was nothing left to be consumed. While these realizations take the eternal torture and flames out of the concept of hell, we still have other words of Jesus to consider. What about all of the times Jesus said some would experience *weeping and gnashing of teeth*? What was he describing? The phrase *weeping* (or *wailing*) and *gnashing of teeth* is used only by Jesus, seven different times—six times in Matthew and once in Luke.

Some believe this expression describes a terrible fate of extreme pain and misery in hell that includes never-ending anguish and regret for not following Jesus in this lifetime.



Our understanding is all seven uses of this phrase express a **deep regret related to a great loss of opportunity throughout and at the end of the age of the gospel**. This loss is most often experienced by classes of people and sometimes by individuals and is NOT related to a final torment after death and does not last forever.

This regret will take place as Christ’s kingdom is underway and the sorting out of “who gets what resurrection” begins to be made clear:

John 5:28-29: *28 Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear his voice, 29 and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.*

These scriptures are pivotal, showing these are two broad categories of resurrection—life and judgment. The *resurrection of life* includes those who have already been tested and found faithful. In heaven, that’s the most faithful church class and the less faithful *great company*, also called the *great multitude* depending on the translation (**Revelation 7:9**). This resurrection also include the faithful ones of old like Abraham, Isaac and Jacob and many others who were born before Jesus. Some of these faithful ones are highlighted in **Hebrews 11**. They are resurrected back on earth. We sometimes refer to those as the “ancient worthies.”

The *resurrection of judgment* is for everybody else—the majority of mankind. It is not a resurrection of final judgment. It is an earthly resurrection to a time of reconciliation back to God—**Matthew 6:10**: *Thy kingdom come, Thy will be done on earth as it is in heaven.*

Every instance of weeping and gnashing of teeth is the result of a squandered opportunity relating to the gospel. It is part of personal accountability:

Matthew 12:36: *But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment.*

John 12:48: *He who rejects me (Jesus) and does not receive my sayings, has one who judges him; the word I spoke is what will judge him at the last day.*

In the Matthew scripture, the people are judged on their words. In the John scripture, they are judged on their actions. Words and actions together create the basis of the resurrection of judgment. The examination of their words and actions in the past will result in weeping and gnashing of teeth.

Weeping, sometimes translated as *wailing*, means lamentation. This is a deep emotional response showing great sadness or regret. It never refers to physical pain. It is used only two other times to indicate mourning (**Matthew 2:18** and **Acts 20:37**). *Gnashing* means the clenching of teeth together with great pressure, showing great disappointment or distress at having failed.



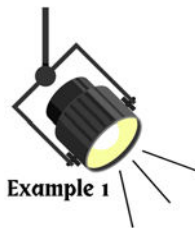
Weeping/Wailing: Strong’s Exhaustive Concordance #2805 *klauthmos*; lamentation

Gnashing: Strong’s Exhaustive Concordance #1030 *brugmos*; from #1031; a grating (of the teeth)

Strong’s Exhaustive Concordance #1031 *bruchō*; to grate the teeth (in pain or rage)

Thayer’s Greek-English Lexicon 1) a gnashing of teeth 2) snarling, growling: in the sense of biting

Of the seven instances where Jesus used this expression, two were focused on the Jewish nation at the time of his first advent.



The Parable of the Closed Door: Jesus graphically illustrated the depth of the loss that would come to those who at that time rejected him as their Messiah. Here his 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. He is trying to focus them on what they will miss—a dramatic opportunity of favor—if they do not follow him as the Messiah.

Luke 13:25-28: 25 *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. 26 Then you will begin to say, We ate and drank in your presence, and you taught in our streets; 27 and he will say, I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS (quoted from Psalm 119:115). 28 In that place there will be weeping and gnashing 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 Jews of Jesus’ time were the first to be offered the invitation to be Jesus’ followers and thereby gain the highest favor with God. Up until that point, Abraham, Isaac, Jacob and the prophets had earned the highest favor with God due to their faithfulness. They were the righteous ones from their times. Jesus told the Jews of his time they could be righteous too. They could be in the same favored category as their patriarchal ancestors.

But in this parable, Jesus tells them they are missing the mark. He is warning them they are at risk of losing the opportunity to develop the same favored relationship with God earned and enjoyed by Abraham, Isaac, Jacob and the prophets.



In summary, this was directed primarily at those Jews living at the time of Jesus who had the opportunity to follow him. When they are raised from the dead and realize the opportunity they gave up—to be in heaven as part of the called-out ones—they will be sad and upset with themselves. The Bible promises the Jewish nation will still have great favor from God, but just not in the same way.

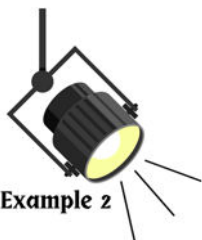
Even though they will regain some of God’s favor, they will still feel a tremendous sense of loss and consternation with themselves—they had Jesus right in front of them and rejected him!

**WEeping AND GNASHING OF TEETH SYMBOLIZES THE DEEP
REGRET OF GREAT LOSS—NOT ETERNAL TORTURE!**

There is also no hint that *weeping and gnashing of teeth* go on forever. This phrase describes their response to seeing their forefathers in a place of favor with God, a place they will never be. This response will eventually be reconciled—that is the purpose of the Day of Judgment.

The faithful centurion who asked Jesus to heal his servant:

Jesus volunteered to go to his home, and the centurion responded that he was unworthy, and that as one who possessed authority, he believed all Jesus had to do was to say the word and the healing would take place.



The centurion showed great faith:

Matthew 8:10-13: *10 Now when Jesus heard this, he marveled and said to those who were following, Truly I say to you, I have not found such great faith with anyone in Israel. 11 I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; 12 but the sons of the kingdom will be **cast out into the outer darkness**; in that place there will be **weeping and gnashing of teeth**. 13 And Jesus said to the centurion, Go; it shall be done for you as you have believed. And the servant was healed that very moment.*

Jesus is very pleased with the faith of this Gentile centurion. Again, we have Abraham, Isaac and Jacob, this time at a table. We have weeping and gnashing of teeth, but with a new twist—it’s as a result of being *cast out into the outer darkness*. What’s happening?

Outer darkness is added here. Why?

In the first example, we saw a clear view of some Jews of Jesus’ day rejecting him. He was telling them of the sorrow and consternation this rejection would bring at losing their place “at the table” of God’s faithful individuals. They could have been there, but they missed their chance.

In this second example with the Roman centurion, there is the same sorrow and consternation for the *sons of the kingdom* being replaced as one of God’s favored individuals—by a Gentile! This would have been a frustrating scenario for a Jewish person at that time.

The Jews who rejected Jesus as Messiah were removed from favor, and the Gentiles like the centurion would be “invited in.”

Rather than being about burning eternally, this is about role reversal! The *sons of the kingdom* who are weeping and gnashing their teeth (the Jewish nation, including the scribes and Pharisees) lost a great opportunity and will lament their loss.

In contrast, there are those who have come to Christ having been called out of darkness. The Gentiles were figuratively in the *outer darkness* of not being in God’s favor, but came out of that darkness into the light by accepting and following Christ.



OUTER DARKNESS
 SYMBOLIZED THE
 BLINDNESS OF THE
 WORLD WITHOUT GOD.

How do we know this for sure? We always look to Scripture to prove Scripture:

Isaiah 60:1-3: (KJV) *1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. 2 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. 3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.*

The Gentiles were in this *outer darkness*—the (temporary) blindness of the world without the enlightenment of God's favor. The loss of God's favor brings one to darkness, but this isn't permanent darkness. We know this because the Gentiles in **Isaiah 60:3** came from that darkness into the light!

When these Gentiles realized Jesus was the Messiah, some of them came to his light. Jesus was doing what he always did, speaking in parables or stories. He gave illustrations based on the Old Testament, which gave these stories a solid foundation, especially with the Jews.

Unfortunately, Christianity has relied on their imaginations for generations and generations rather than looking at Scripture—specifically the Old Testament—to verify the interpretations of many things. This is why we look at *weeping and gnashing of teeth* from a different perspective—in this case, *outer darkness* is being outside of God's favor. There is no mention of burning forever. These verses talk about the world being covered in great darkness—they are not burning forever; they are just lost.



(Source: Jesus' Parables in Context, New Albany-Louisville Bible Students Ecclesia, 2015) "Outer darkness" appears to be symbolic of the judgment state of those who thought they were in the "inner circle" - the Lord's favorites. Hence, when their anticipated reward escapes them, they seem to be "in the dark"—without explanation or comprehension of how this could have happened to them. (This expression occurs ONLY in Matthew 8:12, 22:13, and 25:30 - thus applying to the Jewish leaders, the Tares, and the Great Multitude.)

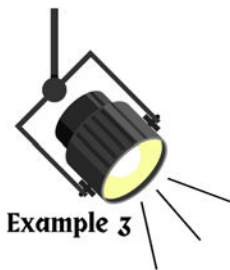
WEeping AND GNASHING OF TEETH SYMBOLIZES THE DEEP REGRET OF GREAT LOSS—THE LOSS OF GOD'S FAVOR— NOT ETERNAL TORTURE!

These first two examples applied during a specific time (Jesus' time) to a specific people (the Jewish nation) regarding the Jewish loss of God's favor and opportunity for a better resurrection. The centurion also symbolized the beginning of the Gentiles following Christ.

The focus now broadens beyond the Jews of Jesus' time, to the gospel preached to all nations.

The Parable of the Wedding Guest and the consequences of being without a wedding garment:

Matthew 22:11-14: *11 But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, 12 and he said to him, Friend, how did you come in here without wedding clothes? And the man was speechless. 13 Then the king said to the servants, Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth. 14 For many are called, but few are chosen.*



This seems a little harsh for wearing the wrong outfit! But we know with a parable there are always layers of meaning—the thing said is not the thing meant. The story illustrates a concept. Wedding garments and weeping and gnashing of teeth are symbolic.

This is a stark lesson of choice and potential loss for all called to the heavenly calling. The garment in question is the merit of Christ. The individual had a glorious opportunity and yet did not comply. He was too willful and spoke no excuse—*the man was speechless*.

Bind him hand and foot—not a literal binding; it indicates the removal of all of his influence from that opportunity. His actions are restricted from having an effect on others.

This is a parable and a picture of a time in which the gospel message goes out (the “Gospel Age”). He is then cast into outer darkness—away from the light of favor—since he did not “clothe” himself to accept it. He did not wear what was needed in order to accept the beauty of his favored position.

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

There is a parallel here—the scribes and Pharisees acted the part, but didn’t accept Jesus. They hypocritically acted as though they were holy in their responsibilities to the Jewish people. In this parable, the wedding guest acted like a guest, but he wasn’t because he did not put on (accept) the merit of Jesus’ sacrifice.

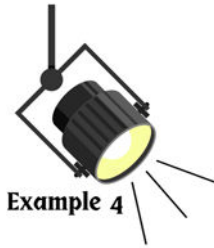


In summary, the king is God, and He is preparing a wedding for His son, Jesus. The invitations were first sent to the entire Jewish nation during Jesus’ three-and-a-half-year ministry, but *his own received him not*—they were unwilling to come. But the wedding would proceed. This parable explains how Israel’s refusal to accept Messiah necessitated the invitation to others (Gentiles) to fill the needed number.

Without the proper attire (the covering of Christ), the man is then cast into outer darkness—away from the light of favor since he did not “clothe” himself to accept it. There is a consequence for not doing what he should have done.

The entire point of this parable is to be “clothed with Christ” in order to be acceptable in God’s eyes. When a person pretends to play the part but is not actually doing all that they should, they are discovered and *thrown out* from the blessings they could have had. They will have GREAT REGRET in the future because they were so close to the ultimate prize of God’s favor. Their selfish hearts and sinful natures were not covered in the garment of the merit of Jesus’ sacrifice.

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The Parable of the Talents: Individual servants were given a different number of talents (funds) and told to use those talents in trade to make those talents increase.

The servant who received one talent was loaded with excuses at the time of accountability, contrary to the wedding guest previously who was speechless:

Matthew 25:24-26,28,30: 24 ...Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. (He is blaming his master for why he didn't do what he was supposed to do!) 25 And I was afraid, and went away and hid your talent in the ground. See, you have what is yours. 26 But his master...said to him, You wicked, lazy slave... 28 ...take away the talent from him, and give it to the one who has ten... 30 Throw out the worthless slave into the *outer darkness*; in that place there will be *weeping and gnashing of teeth*.

This is very similar to the previous parable with *outer darkness* and *weeping and gnashing of teeth*. Notice, he didn't have to be bound *hand and foot* because he was already on the inside working (or supposedly working). This is another pointed lesson to those called into the light of the gospel message.

In this example, those called into this light are accepted into the Master's service and given God's spirit. They are given opportunities to directly benefit the Master's cause, but instead, they bury those opportunities under their preoccupation with the world. In the future, they will be devastated to realize they lost an incredible opportunity because they did not act on it when it was offered. This realization will be cause for great regret.

The servant did not multiply what he was given but all the others did, so we know the master was not unreasonable in his request.



In summary, *outer darkness* here means to be surrounded with worldly influence, out of God's favor. This was fitting for this servant because he hid his one talent in the earth.

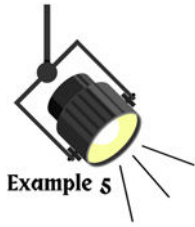
Still no talk of torture, fire or eternal darkness. Just like the Jews, any Christian given the opportunity of the gospel who did not use it will lose that privilege. They will be sorrowful. There is still hope for them, but it is a different hope than they could have had.

We are seeing a consistency. Different examples, different time frames, but still a consistency:

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The actions in our four examples so far have all taken place throughout the time since Jesus came. They've had the same theme: Losing the opportunity to be a true follower of Jesus—but this is not a final judgment.





Something changes with these next two *weeping and gnashing of teeth* examples. These have specific “end-of-the-age” applications.

The Parable of the Wheat and Tares: This takes place in the “end-of-the-age” harvest and adds a *furnace of fire*. A harvest is when all of the planting is done, the plants have grown, and now the farmer reaps the result of his labor for that growing season, the ripened grain.

It is the end of the season—the end of the age. This parable describes the culmination of the Gospel Age.

This is especially important to us who live now at the end of the age:

Matthew 13:38-43: *38 And the field is the world...the good seed...are the sons of the kingdom... the tares are the sons of the evil one 39 ...the harvest is the end of the age; and the reapers are angels. 40 So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. 41 The Son of Man will send forth his angels, and they will gather out of his kingdom all stumbling blocks, and those who commit lawlessness, 42 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. 43 Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN (quoted from Daniel 12:3) in the kingdom of their Father. He who has ears, let him hear.*

Finally, here in the first “end-of-the-age” example, there is fire associated with *weeping and gnashing of teeth!*



Why is fire first showing up in relation to this later time period? Is this the “hell” many Christians believe in?



NO! It refers to a “time of trouble,” and here is how we know:

Malachi 4:1: *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 references a time at the end of this age when the gospel message is still going out. It’s a great time of trouble before the Day of Judgment.

...Does this mean God sets evildoers on fire? NO! *The day...will set them abaze*—this time of trouble will destroy the present world order.

Daniel 12:1: (ASV) *...and there shall be a time of trouble, such as never was since there was a nation even to that same time...*

We know from prophecies in **Daniel 12** that this *time of trouble* reduces society and its systems to rubble and ash.



**IT IS NOT TALKING ABOUT BURNING INDIVIDUALS!
IT IS TALKING ABOUT THE TAKING DOWN OF THE FALSE SYSTEMS.**

Fire consumes and destroys.

The Parable of the Wheat and Tares is specifically an end-of-the-age picture, also shown as a *furnace of fire* here and **Malachi 4:1**.

- This parable refers to separating out the false Christian systems at the end of the Gospel Age. How do we know it refers to corrupt religious systems and not individual people? Because there is a “planting” at the beginning of the age and “harvesting” and destruction at the end of the age with 2,000 years in between.

One individual person cannot have been planted and harvested over that period of time.

- The tares (false systems) are DESTROYED in fire, not tortured. A tare is a weed, which of course cannot be “tortured!” This is a parable, so the components cannot be taken literally. Fire is usually a biblical symbol of destruction.
- This is the *furnace of fire* of the great *time of trouble*, not the Greek word *Gehenna* (second death) we discussed in Part I.

It is important when topically studying *hell* that *weeping and gnashing of teeth*, *Gehenna* and the Greek word *Hades* all represent distinctly different kinds of judgments. It makes this study really exciting! We can’t just lump them all together. We have to differentiate because Jesus is making important points about regret.

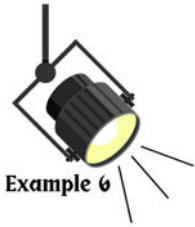
- The weeping etc. refers to the anger and lamenting at being exposed as false and hypocritical.
- *As the righteous will shine*—a pre-Judgment Day expression in the Parable of the Wheat and the Tares. They will *shine* once this separation process is complete and the false systems have been removed.

There is something good that follows. We know that “something good” is the resurrection of judgment, which is actually the resurrection to reconciliation of all mankind on earth to God.



In summary, the Parable of the Wheat and Tares is not about individual people; it is about the process of the development of the true church. The true church develops in an environment where there is a lot of corruption, meaning the false church systems. As the two develop together until the harvest time, there has to be a sifting out or separation work.

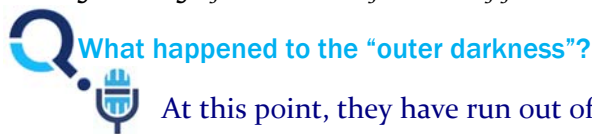
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The Parable of the Dragnet cast into the sea:

Matthew 13:47-50: *47 Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; 48 and when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away. 49 So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, 50 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.*

End of the age—this is when these “fish” get separated. This gives us another time marker. It is during the same time period as the Parable of the Wheat and Tares. There is a final separation and judgment taking place within the religious systems. Our *weeping and gnashing of teeth* has a *furnace of fire*.



What happened to the “outer darkness”?

At this point, they have run out of time. Previous to these end-of-the-age pictures, *outer darkness* meant a loss of God’s favor. The result was “weeping.” This went on throughout the Gospel Age.

But now at the end of the age, *outer darkness* has ended, for the time to destroy all systems opposed to God has arrived. It is time for all the false systems to be taken down so that God’s kingdom can be built up.

Daniel 2:44: *The God of heaven will set up a kingdom which will never be destroyed.*

This is the kingdom set up on earth. The *outer darkness* has ended; it is over. All systems opposed to God are destroyed. This is not a renovation of existing systems—they are too corrupt—it is a complete take down to nothing. This is what this fire is supposed to do. It is to get rid of it all so that Jesus and his church can establish God’s kingdom.

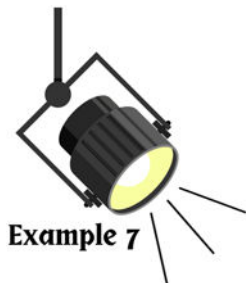
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This deep regret of lost opportunity is just like the Jews at the time of Jesus and just like that of the nominal systems during the harvest of the Gospel Age.

Now for the final use of *weeping and gnashing of teeth*. This one is different, as it is much more clearly and individually focused.

After Jesus’ great prophecy of his return and the conditions within Christianity at that return, he gives this parable about an individual:

Matthew 24:44-51: (WEY) *44...you also must be ready; for it is at a time when you do not expect him that the Son of Man will come. 45 Who therefore is the loyal and intelligent servant to whom his master has entrusted the control of his household to give them their rations at*



the appointed time? 46 Blessed is that servant whom his master when he comes shall find so doing! 47 In solemn truth I tell you that he will give him the management of all his wealth.

This sounds good so far! This servant is doing what he is supposed to be doing.



*48 But if the man, being a bad servant, should say in his heart, My master is a long time in coming, 49 and should begin to beat his fellow servants, while he eats and drinks with drunkards; 50 the master of that servant will arrive on a day when he is not expecting him and at an hour of which he has not been informed; 51 he will treat him with the utmost severity (the King James Version translates this as *cut him asunder*) and assign him a place among the hypocrites (a place already established by the previous examples—the outer darkness); there will be the *weeping and the gnashing of teeth*.*

This is a unique example as it is focused on personal responsibility. It highlights the potential consequences for this servant appointed to dispense appropriate spiritual food if he should not be entirely faithful to his task.

There is a major consequence for not following through on the opportunity, privilege and grace we have been given. With great privilege comes great responsibility and blessing, as well as the potential for a great loss. The greater the leadership, the greater the potential fall. This is a sobering example of *weeping and gnashing of teeth*. It doesn't say the servant is going to be tortured. It says if he does fall short, he will have incredible regret. This shows a potential for repentance.

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We have seen *weeping and gnashing of teeth* applied to:

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 The Jewish nation at Jesus' first advent being given an exclusive invitation to become part of his church. Their inaction opened the door for Gentiles to follow. This applies to our first two examples: *The Parable of the Closed Door* and *the Faithful Centurion*. The Jewish nation was called to accept Jesus as their Messiah but didn't respond.
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 All Christians throughout this age of the gospel since the time of Jesus up until now. Whether they are false or true Christians, this *weeping and gnashing of teeth* consequence applies to them as well. This applies to our next two examples: *The Parable of the Wedding Banquet* and *the Parable of the Talents*. Every Christian in the last 2,000 years has had to either individually move forward and follow Jesus or be shown as unfaithful.

- 📖 Christianity at the end of the age as the false systems are destroyed for their hypocrisy (not individuals). This is shown in the Parable of the Wheat and Tares and the Parable of the Dragnet showing systems destroyed, not individuals.
- 📖 Individual challenges to those who are given great responsibility, especially with Christian leadership. This is shown in Jesus’ prophecy of his return.



In summary, *weeping and gnashing of teeth* applies to accountability in following Jesus. It is in different timeframes for different groups of people. Sometimes it applies to individuals, sometimes it applies to systems. It is interesting that in five out of the seven examples (although our last example #7 is often also considered a parable), the only time this phrase is used is in parables—stories to teach a lesson that is often symbolic of something else. Today we use emojis to represent a whole range of meanings with only one symbol. This *weeping and gnashing of teeth* is like an emoji.

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We see the lesson of the opportunity to do good and do what the Lord wishes us to do, or not. This is a sobering lesson. Once Jesus proclaimed the gospel, no one associated with it is left out of the potential for the regret and loss that brings this *weeping and gnashing of teeth*.

Rather than succumb to giving in, giving up, being sidetracked and going in the wrong direction, let’s take the lesson and say, *This is not going to be me! I will do the things I must do and I will live a life of sacrifice. I will honor God with every part of me so I can give back blessings because I have received so much!*

**So, what does “weeping and gnashing of teeth” mean?
For Rick, Jonathan, Julie and Christian Questions...
...Think about it!**

All scriptures cited are from the NASB1995 translation unless otherwise noted.



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Learning the destiny of those not fully faithful to the heavenly call

<https://christianquestions.com/doctrine/1250-great-company/>

Ep.869: Do the Fires of Hell Come From God? (Part I)

Defining “weeping and gnashing of teeth”

<https://christianquestions.com/doctrine/869-do-the-fires-of-hell-come-from-god-part-i/>

Ep.1231: What if I’m Not Good Enough for Heaven?

Uncovering the destiny of humanity's billions who don't go to heaven

<https://christianquestions.com/doctrine/1231-heaven/>

Ep.934: Will Sinners Be Happy on Judgment Day?

Understanding the events and purposes of Judgment Day

<https://christianquestions.com/doctrine/934-will-sinners-happy-judgment-day/>

Ep.1186: Are We Living in the “End Times”?

Discovering factual evidence of our place in biblical prophecy

<https://christianquestions.com/current-events/1186-end-times/>



Parents and Bible class teachers, continue your studies on this topic with these short, animated videos for kids at [ChristianQuestions.com/YouTube](https://www.ChristianQuestions.com/YouTube):

- Why did Jesus speak in parables? <https://www.youtube.com/watch?v=Hvfz0HPHRYw>
- What did Jesus teach? <https://www.youtube.com/watch?v=NDqMGU5B0AM>
- How can we be more like Jesus? (Parts 1 and 2)
<https://www.youtube.com/watch?v=8DAcSHXpmfl>
<https://www.youtube.com/watch?v=cp9TwkDGc4o&t=12s>

		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"> • <i>weeping and gnashing of teeth</i> 	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"> • <i>weeping and gnashing of teeth</i> • <i>outer darkness</i> 	Initially, this applied to the Jews of Jesus' time rejecting Jesus and losing their favor. It also applies to Christians.	This first applied to the end of the Jewish Age as well as throughout the “Gospel Age” (the period of time the gospel message 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"> • <i>weeping and gnashing of teeth</i> • <i>outer darkness</i> 	Christians	Throughout the Gospel Age 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 #4	Parable of the Talents	<ul style="list-style-type: none"> • <i>weeping and gnashing of teeth</i> • <i>outer darkness</i> 	Christians	Same as above.
Example #5	Parable of the Wheat and the Tares	<ul style="list-style-type: none"> • <i>weeping and gnashing of teeth</i> • <i>furnace of fire</i> 	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"> • <i>weeping and gnashing of teeth</i> • <i>furnace of fire</i> 	False systems (not individuals) of Christianity	Same as above.
Example #7	Jesus’ Prophecy of His Return	<ul style="list-style-type: none"> • <i>weeping and gnashing of teeth</i> • <i>“cut asunder” (KJV)</i> 	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.

Study QUESTIONS

Ep.1342: What Does Weeping and Gnashing of Teeth Mean?

<https://christianquestions.com/doctrine/1342-weeping-gnashing-part-ii/>

See:



- The Parable of the Closed Door:** (Luke 13:25-28)
 - Who were the first to be offered the invitation to be Jesus' followers in highest favor with God?
 - Who already had a favored position with God?
 - Why will there be *weeping and gnashing of teeth* with this group? Will this last forever?
- The Faithful Centurion Who Asked Jesus to Heal His Servant:** (Matthew 8:10-13, Isaiah 60:1-3)
 - How does this scenario differ from the first? Why is this considered "role-reversal"?
 - What does *outer darkness* symbolize? Who is in *outer darkness* initially? Is this position permanent?
 - Who are *the sons of the kingdom*? Why will there be *weeping and gnashing of teeth* with this group?
- The Parable of the Wedding Guest with no Wedding Garment:** (Matthew 22:1-14, 5:20)
 - Who is the wedding guest? In what age does this take place?
 - What was his choice—what was he called to? Why did he fail?
 - What was the effect of his being bound *hand and foot*? Why will there be *weeping and gnashing of teeth*?
- The Parable of the Talents:** (Matthew 25:24-30)
 - What are the talents given to the servants of the Master?
 - What did the one-talent servant do with his opportunity of service?
 - What does *outer darkness* symbolize? Why will there be *weeping and gnashing of teeth*?
- The Parable of the Wheat and Tares:** (Matthew 13:38-43, Malachi 4:1, Daniel 12:1)
 - What is the time period of this parable? What does the *furnace of fire* symbolize?
 - Explain the parable. Why will there be weeping and gnashing of teeth?
- The Parable of the Dragnet:** (Matthew 13:47-50, Daniel 2:44)
 - What is the time period of this parable?
 - What does the *furnace of fire* do? Why is this necessary? Why *weeping and gnashing of teeth*?
- Jesus' Prophecy of His Return:** (Matthew 24:44-51)
 - What are the actions of the loyal servant? The bad servant? What does this parable focus on?
 - What are the consequences—especially for Christian leaders? Why *weeping and gnashing of teeth*?
- Summarize to whom *weeping and gnashing of teeth* applies in all the examples:**

How do these applications apply to you? How will you willingly take the opportunities to follow Jesus and serve him faithfully? What do you need to do in order to avoid all *weeping and gnashing of teeth* in your future?