

***A BIBLICAL EXAMINATION***

***OF THE***

***ETERNAL FATE***

***OF THE***

***WICKED!***



# A BIBLICAL EXAMINATION OF THE ETERNAL FATE OF THE WICKED: -

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**NOTE:** - All Bible texts are taken from the King James Version; and the compiler has supplied all emphasis throughout this Study Document.

All New Testament Greek Lexicon references will be taken from the following Greek-English New Testament Lexicon, which is acknowledged to be the "*rolls-royce*" so to speak of Greek New Testament Lexicons: -

"Greek-English Lexicon of the New Testament and Other Early Christian Literature." By Walter Bauer. Translated and adapted by William F. Arndt and F. Wilbur Gingrich. Revised and Augmented by F. Wilbur Gingrich and Frederick W. Danker. Second Edition, 1979." It shall from henceforth be referred to by the initials "**BAGD**".

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## INTRODUCTION: -

The question of what the Bible actually teaches concerning what will be the eternal fate of the wicked is a subject which has a direct bearing upon our perception of the character of the God of the Bible. This issue has been generally settled in the minds of most professed Christians throughout the centuries, to be an acceptance of the belief in Eternal Torment [it shall be referred to as "ET" from henceforth] of the lost, in the unending fires of hell.

There have arisen within the ranks of Christendom throughout time, a minority school of thought that believes in what will be termed the Second Death [it shall be referred to as "SD" from henceforth]. That term describes the belief that while God will indeed punish the lost who will suffer torment in the fires of hell for a period of time; ultimately their suffering will finish, when they experience the Second Death. A death from which there will be no resurrection for all eternity. They will have finally ceased to exist in God's Universe, having been reduced to ashes by the fires of Hell.

Traditionalist scholars and theologians, have generally viewed those who believe in SD, as heretics and unorthodox. Traditionalists have denounced those who hold to SD as such. While it is a belief that has been held by a minority of Christians [particularly in the last 170 or so years, most notably by Seventh-day Adventists and Jehovah Witnesses], it has experienced an unexpected growth and acceptance within the last 40 years, among an ever increasing number of Evangelical scholars and ministers. It has received a tremendous impetus during this time period through the scholarly efforts of the late Edward William Fudge and his monumental research project entitled, "*The Fire that Consumes – A Biblical and Historical Study of the Doctrine of Final Punishment.*" It was first published in 1982; a second edition appeared in 1994; and the third and final edition which was updated, revised and expanded, was published in 2011.

Fudge's efforts have encouraged many more books and scholarly articles in defense of SD; as well as numerous websites as well. Probably the most well-known website is the *Rethinking Hell – Exploring Evangelical Conditionalism*.<sup>1</sup> While not being a sizeable minority among Evangelical Christians, this move to accept SD and Conditionalism<sup>2</sup> is gradually growing, and gaining more acceptance as being a viable alternative belief to the traditional ET.

The purpose of this Study Document is to undertake a thorough Biblical examination concerning this issue, with most of the emphasis being placed upon an examination of the New Testament Scriptures. It is in the New Testament where the support for ET is asserted to be clearly taught in the writings of the apostles of Christ. It is often assumed by those who believe in the traditional ET concept, that the Old Testament writings are virtually silent on this subject. But upon examination of this portion of the Bible, the evidence is both abundant and unambiguous concerning the eternal fate of the wicked. The Old Testament clearly teaches SD.

I shall then turn to a critical examination of the New Testament Scriptures, concerning what God will do to the unrepentant in the Day of Final Judgment. Again, the testimony of this source of inspiration is also both abundant and unambiguous concerning the eternal fate of the wicked. The New Testament clearly teaches SD. I shall then examine the four passages in the New Testament, which are often put forward by traditionalists as establishing the supposed "proof", of ET. A careful examination of these four texts will reveal that in fact, they actually lend themselves to supporting SD.

Having spent some months carefully examining the Biblical evidence on this subject thoroughly, as well as reading a large number of articles and books on this question, it is rather amazing, that the evidence from inspiration is so abundant and overwhelming which supports SD, that the traditional ET concept still finds the support that it does today.

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<sup>1</sup> [www.Rethinking Hell](http://www.RethinkingHell.com) | Exploring Evangelical Conditionalism (Annihilationism).

<sup>2</sup> The term "Conditionalism" describes the belief that God only has immortality, with the human race not inherently possessing immortality. Immortality is therefore a gift from God, conditional upon an individual's response to the gospel message of salvation through our Lord Jesus Christ. This gift is to be bestowed upon the righteous, at the second coming of our Lord Jesus Christ. At that time, they [if dead] will be resurrected unto eternal life, or if living, transformed in a twinkling of an eye, changed to immortal and incorruptible bodies, to forever enjoy the bliss of God's eternal Kingdom.

To the mind of this researcher, it is not morally right or just, to believe that the God of the Bible [whom Jesus Christ portrayed during His earthly sojourn, as a loving and merciful Heavenly Father], will punish, and in fact, He supposedly delights in the suffering and torment of the wicked in the flames of hell for all eternity, for the sins committed during the space of one brief earthly life. Where is the balance or sense of proportion in such a conception of God's character and justice? I believe that the traditional concept of ET is a gross misrepresentation of the character of the God of the Bible. It is a slander against the Almighty, which the light of Scripture must remove from the minds of humanity.

May the Holy Spirit guide all who read this Study Document, to arrive at the conclusion, that the wages of sin is indeed death; that the wicked are reserved until the Day of Judgment to be punished in the Lake of Fire, and that they shall suffer the Second Death, from which they will cease to exist, with even the memory of them been erased from God's Universe.

**RICK HENWOOD – February, 2021.**

- The origin of the word "Hell": -

It may be helpful right at the start of my examination of this subject, to understand the origin and original meaning of the word "HELL". I have copied the following entries concerning the etymology<sup>3</sup> of the word "HELL".

"hell (n.)"

"also *Hell*, Old English *hel*, *helle*, "nether world, abode of the dead, infernal regions, place of torment for the wicked after death," from Proto-Germanic *\*haljō* "the underworld" (source also of Old Frisian *helle*, Old Saxon *hellia*, Dutch *hel*, Old Norse *hel*, German *Hölle*, Gothic *halja* "hell"). Literally "concealed place" (compare Old Norse *hellir* "cave, cavern"), from PIE root *\*kel-* (1) "to cover, conceal, save."

"The English word may be in part from Old Norse mythological *Hel* (from Proto-Germanic *\*halija* "one who covers up or hides something"), in Norse mythology the name of Loki's daughter who rules over the evil dead in *Niflheim*, the lowest of all worlds (*nifl* "mist"). A pagan concept and word fitted to a Christian idiom. In Middle English, also of the *Limbus Patrum*, place where the Patriarchs, Prophets, etc. awaited the Atonement. Used in the KJV for Old Testament Hebrew *Sheol* and New Testament Greek *Hades*, *Gehenna*. Used figuratively for "state of misery, any bad experience" at least since late 14c. As an expression of disgust, etc., first recorded 1670s."

"To have *hell break loose* is from 1630s. Expression *hell in a handbasket* is attested by 1867, in a context implying use from a few years before, and the notion of going to Heaven in a handbasket is from 1853, implying "easy passage" to the destination. *Hell or high water* (1874) apparently is a variation of *between the devil and the deep blue sea*. To wish someone would *go to hell* is in Shakespeare ("Merchant of Venice"). *Snowball's chance in hell* "no chance" is from 1931; *till hell freezes over* "never" is from 1832."

"To do something *for the hell of it* "just for fun" is from 1921. To ride *hell for leather* is from 1889, originally with reference to riding on horseback. *Hell on wheels* is from 1843 as the name of a steamboat; its general popularity dates from 1869 in reference to the temporary workers' vice-ridden towns along the U.S. transcontinental railroad. Scottish had *hell-wain* (1580s) "a phantom wagon seen in the sky at night."<sup>4</sup>

"The truth is that the word hell is not necessarily a bad translated word. The actual word "hell" has German origin. If you study Teutonic mythology, which is the study of Germanic paganism, you will learn that the word "hell" originated from the word "hel" which meant that which is **hidden or out of sight**. In ancient German culture, the common phrase, "they went to hel" meant that two people went to go hide. The Old Norse (an ancient Germanic language) word *hel* derives from the Proto-Germanic word *haljō*, which means "one who covers up or hides something", which itself derives from Proto-Indo-European word *kel-*, meaning "conceal". The cognate in English is the word *hell*, which is from the Old English forms *hel* and *helle*. In Norse mythology, *Hel* is a being that resides over a place of the same name *Hel*, where this being receives the dead."<sup>5</sup>

"Another very important English word which has greatly changed in meaning is *hell*. Originally, in 17th century England, it meant to cover, or conceal. In Scotland burying potatoes in the ground for the winter was referred to as *helling* the potatoes. Putting a thatched roof on a cottage was termed *helling* the cottage." Through misapplication, however, the word *hell* has been redefined as a place of fire and torment. In several newer translations, the English word *hell* is not used to translate either the Hebrew word *sheol* of the Old Testament or the Greek word *hades* of the New Testament. Instead, these words are usually left untranslated. This is a step in the right direction; however, had the

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<sup>3</sup> "Etymology ... is the study the history of words.<sup>[1]</sup> By extension, the phrase "the etymology of [a word]" means the origin of a particular word.<sup>[1]</sup>" - [htSDs://en.wikipedia.org/wiki/Etymology](https://en.wikipedia.org/wiki/Etymology). Accessed 16/11/2020.

<sup>4</sup> <http://www.etymonline.com/word/hell> - accessed 18/10/2020.

<sup>5</sup> <http://therealgospelofchrist.com/the-origin-of-hell/> - Accessed 18/10/2020.

words **sheol** and **hades** in every instance been properly translated as the grave, the original intent of these words would not have been obscured by a misinterpretation.”<sup>6</sup>

- **An Old Testament overview of the fate of the wicked: -**

**NOTE: -** The alleged Biblical support for the traditional belief of ET, is found exclusively in the New Testament Scriptures. It is often asserted by those who believe in ET, that the Old Testament writings are silent on the fate of the wicked. But such an assertion is **NOT** in fact the case at all. The very opposite is the Biblical reality as recorded in the Old Testament Scriptures.

The following references will give a clear and unambiguous overview of the Old Testament Scriptures’ teaching concerning the fate of the wicked. The “law and the prophets”<sup>7</sup> testify with one united voice, that the eternal fate of the wicked is: -

*To be cut off; to die; to perish; to be consumed; to be destroyed; to be slain by the Lord; to be as though they had not been; to be reduced to ashes.*

1. Deuteronomy 30:19: - “I call heaven and earth to record this day against you, **that I have set before you life and death, blessing and cursing**; therefore choose life, that both thou and thy seed may live.”
2. Job 4:8 & 9: - “Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. **By the blast of God they perish, and by the breath of his nostrils are they consumed.**”
3. Job 21:30: - “That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.”
4. Psalms 1:6: - “For the LORD knoweth the way of the righteous: but **the way of the ungodly shall perish.**”
5. Psalms 21:7 - 9: - “For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved. Thine hand shall find out **all thine enemies**: thy right hand shall find out those that hate thee. **Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.**”
6. Psalms 37:9: - “**For evildoers shall be cut off**: but those that wait upon the LORD, they shall inherit the earth.”
7. Psalms 37:20: - “**But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.**”
8. Psalms 37:38: - “**But the transgressors shall be destroyed together**: the end of the wicked shall be cut off.”
9. Psalms 92:7 - 9: - “When the wicked spring as the grass, and when all the workers of iniquity do flourish; **it is that they shall be destroyed for ever**: But thou, LORD, **art most high for evermore**. For, lo, **thine enemies, O LORD, for, lo, thine enemies shall perish**; all the workers of iniquity shall be scattered.”
10. Psalms 104:35: - “**Let the sinners be consumed out of the earth, and let the wicked be no more**. Bless thou the LORD, O my soul. Praise ye the LORD.”
11. Psalms 139:19: - “**Surely thou wilt slay the wicked, O God**: depart from me therefore, ye bloody men.”
12. Psalms 145:20: - “**The LORD preserveth all them that love him: but all the wicked will he destroy.**”

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<sup>6</sup> [http://www.bibletoday.com/archive/the\\_historic\\_journey\\_of\\_gods\\_written\\_word.htm](http://www.bibletoday.com/archive/the_historic_journey_of_gods_written_word.htm) - accessed 18/10/2020.

<sup>7</sup> The expression “**the law and the prophets**” is the New Testament expression used to describe the Old Testament Scriptures - see Matthew 7:12; 22:40; Luke 16:16; John 1:45; Acts 13:15 & Romans 3:21.

This point concerning the alleged silence of “**the law and the prophets**” to teach ET, is rather amazing, if [and I say if] such a teaching is in actual fact Biblical truth. Why do I suggest this thought? It would mean that for a period of about 1, 500 years from the time of Moses’ inspired writings to the time of Christ, God never instructed or informed His covenant people concerning the supposed truth of ET, through His judges and prophets. It means that God kept His covenant people in complete ignorance concerning this supposed truth for all these long centuries, and only revealed it [supposedly] in less than a handful of passages in the New Testament.

13. Proverbs 2:22: - "But **the wicked shall be cut off from the earth**, and the transgressors shall be rooted out of it."
14. Proverbs 10:29: - "The way of the LORD *is* strength to the upright: but **destruction shall be to the workers of iniquity.**"
15. Proverbs 21:15: - "*It is* joy to the just to do judgment: but **destruction shall be to the workers of iniquity.**"
16. Isaiah 1:28: - "And the destruction of the transgressors and of the sinners *shall be* together, **and they that forsake the LORD shall be consumed.**"
17. Isaiah 11:1 & 4: - "And there shall come forth **a rod out of the stem of Jesse, and a Branch** shall grow out of his roots: ... But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and **with the breath of his lips shall he slay the wicked.**"
18. Isaiah 13:9: - "Behold, **the day of the LORD cometh**, cruel both with wrath and fierce anger, to lay the land desolate: and **he shall destroy the sinners thereof out of it.**"
19. Obadiah VS. 15 & 16: - "**For the day of the LORD is near upon all the heathen**: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, **and they shall be as though they had not been.**"
20. Malachi 4:1 & 3: - "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and **the day that cometh shall burn them up**, saith the LORD of hosts, that it shall leave them neither root nor branch. ... **And ye shall tread down the wicked; for they shall be ashes under the soles of your feet** in the day that I shall do *this*, saith the LORD of hosts."

- **The cities of Sodom & Gomorrah are examples of how God will punish the ungodly: -**

The New Testament apostles, Peter and Jude, plainly teach that God's intervention in destroying the cities of Sodom and Gomorrah by His raining fire and brimstone<sup>8</sup> out of heaven upon them, has been set forth as an example of how God will punish the ungodly. Peter records the truth that those cities were turned into ashes. Jude informs us that they suffered the vengeance of eternal or everlasting fire.

2nd Peter 2:6: - "And **turning the cities of Sodom and Gomorrha into ashes** condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly."

Jude VS. 7: - "Even as **Sodom and Gomorrha, and the cities about them** in like manner, giving themselves over to fornication, and going after strange flesh, **are set forth for an example, suffering the vengeance of eternal fire.**"

The Lord destroyed those two wicked cities by his fiery wrath being poured out upon them from heaven, finally ending in their being reduced to ashes.

Genesis 13:10: - "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, **before the LORD destroyed Sodom and Gomorrah**, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar."

When the Lord made known to Abraham that He was going to visit those wicked cities in judgement, Abraham understood that the Lord would destroy or slay the wicked inhabitants of those cities.

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<sup>8</sup> Brimstone is the old English word for Sulphur. "Brimstone: - NOUN 1. archaic mass noun Sulfur." - <http://www.lexico.com/en/definition/brimstone>. Accessed 10/11/2020.

Genesis 18:20 – 33: - "And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. And Abraham drew near, and said, Wilt thou also **destroy** the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also **destroy** and not spare the place for the fifty righteous that *are* therein? That be far from thee to do after this manner, **to slay** the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou **destroy** all the city for *lack of five*? And he said, If I find there forty and five, I will not **destroy it**. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake. And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not **destroy it** for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not **destroy it** for ten's sake. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place."

The angels of the Lord clearly informed Lot that they had been sent by the Lord to destroy those wicked cities.

Genesis 19:13 – 15, 24 & 25, 27 – 29: - "**For we will destroy this place**, because the cry of them is waxen great before the face of the LORD; and **the LORD hath sent us to destroy it**. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; **for the LORD will destroy this city**. But he seemed as one that mocked unto his sons in law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; **lest thou be consumed in the iniquity of the city**. ... **Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground**. ... And Abraham gat up early in the morning to the place where he stood before the LORD: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, **the smoke of the country went up as the smoke of a furnace**. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt."

God overthrew those wicked cities in His anger and wrath.

Deuteronomy 29:23: - "**And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath.**"

According to the prophet Jeremiah, those cities were overthrown *as in a moment*.

Lamentations 4:6: - "For the punishment of the iniquity of the daughter of my people is greater than **the punishment of the sin of Sodom, that was overthrown as in a moment**, and no hands stayed on her."

Jesus taught that all who were in Sodom, were destroyed by the pouring out of God's fiery wrath from heaven.

Luke 17:28 & 29: - "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of **Sodom it rained fire and brimstone from heaven, and destroyed them all.**"

 Needless to say, the cities of Sodom and Gomorrah are **not** still burning today, thousands of years after the Lord overthrew those wicked cities. Yet the apostle Jude teaches that they suffered the vengeance of eternal fire. They were eventually reduced to ashes, with the eternal fire consuming everything within those cities, until there was nothing left for the fire to consume. If you want to have an example of how God will punish the ungodly and the wicked, you only have to look at the way the Lord overthrew those wicked cities. Only ashes were left behind after God's eternal fire had done its work. The fire is eternal in its consequences, **not** in its continual, unending burning.

- **Moses and Paul were willing to be cut off from the Lord, if only their brethren, the children of Israel could be saved: -**

Exodus 32:31 & 32: - "And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin --; and if not, **blot me, I pray thee, out of thy book which thou hast written.**"

Romans 9:3: - "For I could wish that myself **were accursed from Christ** for my brethren, my kinsmen according to the flesh."

**NOTE:** - These two holy men were willing to lose their chance of eternal life, if their brethren, the children of Israel could be saved. Let it be clearly understood, these two righteous men were **NOT** asking the Lord to be receive ET, so as to endure an eternally burning hell. But they were willing to suffer the eternal death penalty which is the wages of sin, if only the rebellious children of Israel could be saved.

- **The Eternal fate of the wicked includes being ordered to depart from Christ; being excluded from God's Eternal Kingdom and being banished into outer darkness: -**

Matthew 7:22 & 23: - "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: **depart from me, ye that work iniquity.**"

Matthew 8:11 & 12: - "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom **shall be cast out into outer darkness:** there shall be weeping and gnashing of teeth."

Matthew 22:11 - 13: - "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and **cast him into outer darkness;** there shall be weeping and gnashing of teeth."

Matthew 25:30: - "And cast ye **the unprofitable servant into outer darkness:** there shall be weeping and gnashing of teeth."

Matthew 25:41: - "Then shall he say also unto them on the left hand, **Depart from me,** ye cursed, into everlasting fire, prepared for the devil and his angels."

Luke 13:25 - 28: - "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; **depart from me, all ye workers of iniquity.** There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, **in the kingdom of God, and you yourselves thrust out.**"

1st Corinthians 6:9 & 10: - "Know ye not that **the unrighteous shall not inherit the kingdom of God?** Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, **shall inherit the kingdom of God.**"

Galatians 5:19 - 21: - Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, **that they which do such things shall not inherit the kingdom of God.**"

- Jesus endured the wrath of God and God's Judicial Punishment upon the cross: -

**NOTE:** - Jesus paid the full penalty for our sins, when he died upon the cross. He was the Divine Sin-Bearer, suffering being afflicted by God the Father, when He was accounted or numbered with the transgressors. He endured being separated from His Father [that is, being separated from God] upon the cross; He endured intense physical suffering and agonizing pain, when He was scourged and crucified by the Roman soldiers; and He ultimately suffered the death penalty for our sins, the just for the unjust. He was made to be sin for us. He was treated as we all deserve to be treated as guilty sinners.

Isaiah 53:4 – 6, 8 & 12: - "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, **smitten of God, and afflicted**. But **he was wounded for our transgressions, he was bruised for our iniquities**: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and **the LORD hath laid on him the iniquity of us all**. ... for he was cut off out of the land of the living: for the transgression of my people was he stricken. ... **because he hath poured out his soul unto death**: and **he was numbered with the transgressors**; and **he bare the sin of many**, and made intercession for the transgressors."

Matthew 27:46: - "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, **My God, my God, why hast thou forsaken me?**"

1st Corinthians 15:3: - "For I delivered unto you first of all that which I also received, how that **Christ died for our sins according to the scriptures.**"

2nd Corinthians 5:21: - "For **he hath made him to be sin for us**, who knew no sin; that we might be made the righteousness of God in him."

1st Peter 3:18: - "For **Christ also hath once suffered for sins, the just for the unjust**, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

**NOTE:** - The punishment Jesus received when He bore our sins upon the cross, outlines for us the three Biblical truths the wicked will receive as their eternal fate.

1. The wicked will be separated from God's presence;
2. They will suffer a period of intense pain and torment; and,
3. They will eventually suffer the death penalty – the second death, from which there will be no resurrection.

 The fact that Jesus did indeed pay the full and complete penalty for our sins, when He died upon the cross, establishes beyond any doubt, that ET is **NOT** the penalty for sin. For if it was, Jesus should still be suffering torment in unending Hell Fire today, and for all eternity to come. The fact that He is not, establishes the truth that the wages of sin is indeed death [see Romans 6:23].

- New Testament passages which clearly contrast the eternal destiny of the saved with the unsaved: -

Matthew 7:13 & 14: - "Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to **destruction**, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it."

Matthew 25:46: - "And these shall go away **into everlasting punishment**: but the righteous **into life eternal**."

Luke 9:56: - "For the Son of man is not come to **destroy men's lives**, but to **save them**. And they went to another village."

John 3:15 & 16: - "That whosoever believeth in him should not **perish**, but have **eternal life**. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not **perish**, but have **everlasting life**."

John 3:36: - "He that believeth on the Son hath **everlasting life**: and he that believeth not the Son **shall not see life**; but **the wrath of God** abideth on him."

John 5:24: - "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath **everlasting life**, and shall not come into **condemnation**; but **is passed from death unto life**."

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

Romans 8:6: - "For to be carnally minded **is death**; but to be spiritually minded **is life and peace**."

Romans 8:13: - "For if ye live after the flesh, **ye shall die**: but if ye through the Spirit do mortify the deeds of the body, **ye shall live**."

1st Corinthians 1:18: - "For the preaching of the cross is **to them that perish** foolishness; but **unto us which are saved** it is the power of God."

2nd Corinthians 2:15 & 16: - "For we are unto God a sweet savour of Christ, **in them that are saved**, and **in them that perish**: to the one **we are the savour of death unto death**; and to the other **the savour of life unto life**. And who *is* sufficient for these things?"

Galatians 6:8: - "For he that soweth to his flesh shall of the flesh **reap corruption**; but he that soweth to the Spirit shall of the Spirit **reap life everlasting**."

Philippians 1:28: - "And in nothing terrified by your adversaries: which is to them an evident token **of perdition**, but to you **of salvation**, and that of God."

2nd Thessalonians 2:10: - "And with all deceivableness of unrighteousness **in them that perish**; because they received not the love of the truth, **that they might be saved**."

Hebrews 10:39: - "But we are not of them who draw back unto **perdition**; but of them that believe to **the saving of the soul**."

James 4:12: - "There is one lawgiver, who is able **to save and to destroy**: who art thou that judgest another?"

1st John 3:14: - "We know that **we have passed from death unto life**, because we love the brethren. He that loveth not *his* brother abideth in death."

1st John 5:12: - "He that hath the Son **hath life**; *and* he that hath not the Son of God **hath not life**."

**NOTE:** - The contrast between the respective eternal fates of the saved and the unsaved is clear and easy to be understood in each one of these passages.

- Destruction versus life;
- Everlasting punishment versus life eternal;
- Destroy men's life versus save them;
- Perish versus eternal/everlasting life;
- Everlasting life versus to not see life, the wrath of God abides on them;
- Everlasting life versus condemnation; passing from death into life;
- Death versus eternal life;
- Death versus life and peace;
- To die versus to live;
- Perish versus to be saved;
- Saved versus perish; death versus life;
- Corruption versus life everlasting;
- Perdition versus salvation;
- Perdition versus the saving of the soul;
- To save versus to destroy;
- Passing from death into life; and,
- To have life versus not to have life.



Not once, do the New Testament writers in these passages record that ET is the opposite to the reward of the saved, which is eternal life.

- God will not retain His anger for ever: -

☞ The title says it all!

Psalm 30:5: - "For his\***anger endureth but a moment**; in his favour is life: weeping may endure for a night, but joy cometh in the morning."

NOTE: - \*For "his anger *endureth but a moment*", the margin has "**Heb. there is but a moment in his anger**".

Psalm 103:9: - "He will not always chide: **neither will he keep his anger for ever.**"

Isaiah 57:16: - "For I will not contend for ever, **neither will I be always wroth**: for the spirit should fail before me, and the souls *which* I have made."

Jeremiah 3:12: - "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I *am* merciful, saith the LORD, **and I will not keep anger for ever.**"

Micah 7:18: - "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? **he retaineth not his anger for ever**, because he delighteth *in* mercy."

- Weeping and Gnashing of teeth examined: -

The expression "*weeping and gnashing of teeth*", which is used by our Lord Jesus Christ in a number of His parables, describing the fate of the wicked, in contrast to the reward of the righteous, is viewed by those who hold to the traditional ET belief, as "proof" that the wicked will be experiencing ET in hell. This is because it is asserted that the wicked will literally be "weeping and gnashing their teeth in hell because of the unceasing pain that they are being eternally tormented with".

Below are all of the passages where this expression appears in Jesus' teachings. A careful reading of these passages reveals that the wicked are "weeping and gnashing their teeth", as they see the eternal reward that the righteous will receive, and which they have forfeited by their life of sin and selfishness. The weeping and gnashing of teeth that they will be undertaking, is in grief and immense sorrow of what they might have obtained, but which they have missed out on for all eternity, by their own choices and actions.

Matthew 8:11 & 12: - "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. **But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.**"

Matthew 13:30 & 40 - 43: - "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, **Gather ye together first the tares, and bind them in bundles to burn them**: but gather the wheat into my barn. ... **As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.** The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; **And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.** Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

NOTE: - The tares will be cast into the furnace of fire to be burnt up!

Matthew 13:49 & 50: - "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, **and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.**"

Matthew 22:13: - "Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; **there shall be weeping and gnashing of teeth.**"

Matthew 24:48 - 51: - "But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite *his* fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* his portion with the hypocrites: **there shall be weeping and gnashing of teeth.**"

Matthew 25:29 & 30: - "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. **And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.**"

Luke 13:26 - 28: - "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. **There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.**"

 Clearly, having done a thorough examination of this expression "*weeping and gnashing of teeth*", the wicked will NOT be doing this because they are suffering ET. But rather, because they will see the eternal reward that their enemies in this life [that is, the saints of God], receive eternal life in the Kingdom of God.

**THE BIBLE ALSO REVEALS THAT OFTEN, THE WICKED WILL GNASH THEIR TEETH AGAINST THE  
RIGHTEOUS IN THEIR ANGER AGAINST THE SAINTS OF GOD: -**

Job 16:9: - "He teareth *me* in his wrath, **who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.**"

Psalms 35:15 & 16: - "But in mine adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not: With hypocritical mockers in feasts, **they gnashed upon me with their teeth.**"

Psalms 37:12: - "**The wicked plotteth against the just, and gnasheth upon him with his teeth.**"

Psalms 112:5 - 10: - "**A good man** showeth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies. He hath dispersed, he hath given to the poor; **his righteousness endureth for ever; his horn shall be exalted with honour. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.**"

**NOTE**: - In this passage, we find that when the good man is rewarded and honoured by the Lord, the wicked person shall see it, and shall be grieved [that is, sorrowful] and gnash with their teeth, at what they have lost out on.

The enemies of the desolated city Jerusalem, hissed and gnashed their teeth at the destroyed city.

Lamentations 2:15 & 16: - "All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, **Is this the city that men call The perfection of beauty, The joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it.**"

In the following passage, the boy who was demon possessed, when tormented by the evil spirit, gnashed with his teeth.

Mark 9:17 & 18: - "And one of the multitude answered and said, Master, I have brought unto thee **my son, which hath a dumb spirit**; And wheresoever he taketh him, he teareth him: and **he foameth, and gnasheth with his teeth, and pineth away**: and I spake to thy disciples that they should cast him out; and they could not."

The persecutors of the righteous man Stephen, when rebuked by him, gnashed their teeth against him in anger!

Acts 7:51 - 54: - "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept *it*. **When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.**"

- **Unquenchable fire examined:** -

The expression "*unquenchable fire*" appears a number of times in the New Testament in relation to the fate of the wicked. This expression is understood by those who hold to the traditional belief of ET, as "proof" that the fires of hell shall burn for all eternity in tormenting the wicked.<sup>9</sup>

But upon a closer examination of this expression, it does not support the traditional belief of ET. Rather, it is describing the fire of God's judgment as not being able to be quenched by humanity. This fire will continue to burn until it has consumed all who have been cast into it. Let us establish this truth from the Scriptures.

John the Baptist is recorded in the gospels as testifying that Christ will burn up the chaff [that is the wicked], with unquenchable fire.

Matthew 3:11 & 12: - "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but **he will burn up the chaff with unquenchable fire.**"

Luke 3:16 & 17: - "John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but **the chaff he will burn with fire unquenchable.**"

Concerning the ancient city of Jerusalem, the prophet Jeremiah prophesied that the rebellious city of Jerusalem was to be burned with unquenchable fire. The Babylonians fulfilled this prophecy by destroying the city of Jerusalem by fire. Needless to say, the city is not still burning today, approximately 2,600 years after Jeremiah recorded these prophecies.

Jeremiah 7:17 – 20: - "Seest thou not what they do in **the cities of Judah and in the streets of Jerusalem?** The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces? Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and **it shall burn, and shall not be quenched.**"

Jeremiah 17:27: - "But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then **will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.**"

Jeremiah 52:12 – 14: - "Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, *which* served the king of Babylon, into Jerusalem, **and burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all**

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<sup>9</sup> This oft repeated expression that is found in Mark 9:43 – 48 concerning the fires of hell - **γέεννα** – "geenna" as not being quenched, shall be examined separately near the end of this Study Document, when I examine the four New Testament texts which are used as "proof" texts for ET.

**the houses of the great men, burned he with fire:** And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about."

The following Old Testament text from the pen of the gospel prophet Isaiah, is actually describing the righteous in the New Earth looking upon the dead bodies of the wicked, whose fire shall not be quenched. This fire is not burning upon the living wicked, but rather upon their dead bodies or corpses, or as the KJV renders it, "the carcasses" of those who have transgressed against the Lord.

Isaiah 66:22 - 24: - "For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and **look upon the carcasses of the men that have transgressed against me:** for their worm shall not die, **neither shall their fire be quenched;** and they shall be an abhorring unto all flesh."

- **Everlasting or Eternal fire examined: -**

The terms "everlasting fire" or "eternal fire" occur only three times in the King James New Testament.

Matthew 18:8: - "Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast **into everlasting [αἰώνιος – "aiōnios"] fire.**"

Matthew 25:41: - "Then shall he say also unto them on the left hand, Depart from me, ye cursed, **into everlasting [αἰώνιος – "aiōnios"] fire,** prepared for the devil and his angels."

Jude VS. 7: - "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance **of eternal [αἰώνιος – "aiōnios"] fire.**"

**NOTE: -** In each one of these three verses, the Greek adjective **αἰώνιος – "aiōnios"** [see Strong's Greek Number 166] is being used by the Bible writers, to describe the type of fire that the wicked will be cast into on the Day of Judgment. In connection with the fire of God's Judgment, the KJV in Matthew's Gospel, has this word been twice translated as "everlasting" fire; while in Jude's epistle, it has been rendered as "eternal" fire in the KJV.

☞ The key to arriving at the correct understanding of God's "everlasting/eternal fire" in relation to the fate of the wicked, has been revealed to us, in the previous text from the apostle Jude's pen, where he has used this same Greek adjective **αἰώνιος – "aiōnios"** concerning the fire that destroyed the cities of Sodom and Gomorrha. These cities suffered the vengeance of God's eternal fire.

The apostle Peter has informed us concerning these wicked cities, that they were reduced to ashes, being an example to those who should live ungodly lives.

2nd Peter 2:6: - "And **turning the cities of Sodom and Gomorrha into ashes** condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly."

☞ God's fire is eternal in its consequences, in that it will finally bring an end the existence of sin and unrepentant sinners, ultimately reducing them to ashes. But, it is **not** eternal in its action of burning.

An additional proof of this statement is contained in the very last book of the Bible. The wicked after being raised from their graves in the second resurrection, are ultimately going to be devoured by God's fire falling upon them out of heaven.

Revelation 20:5 – 9: - "But **the rest of the dead lived not again until the thousand years were finished.** This *is* the first resurrection. Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power,

but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and **shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle:** the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

- **Biblical examples of God's consuming fire: -**

**NOTE:** - The Bible contains a number of clear cut examples, of God pouring out His fiery wrath upon rebellious people, with the fire consuming them.

Sodom and Gomorrah were destroyed by the fire of God's wrath.

Genesis 19:24, 25, 27 - 29: - "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. ... And Abraham gat up early in the morning to the place where he stood before the LORD: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt."

Luke 17:28 & 29: - "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them all.*"

Nadab and Abihu were devoured by the fire of God's wrath.

Leviticus 10:1 & 2: - "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And **there went out fire from the LORD, and devoured them, and they died before the LORD.**"

In the rebellion of Korah, Dathan and Abiram, 250 of the leaders of Israel, were consumed by the fire of God's wrath.

Numbers 16:35: - "And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense."

Psalms 106:17 & 18: - "The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked."

In the time of Elijah, two groups of soldiers were consumed by the fire of God's wrath.

2nd Kings 1:9 - 12: - "Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. **And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.** Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. **And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.**"

Luke 9:54: - "And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?"

At the end of time, Babylon the Great, shall be utterly burned with fire, when it receives the plagues of God's wrath.

Revelation 18:8 & 9: - "Therefore shall her plagues come in one day, death, and mourning, and famine; and **she shall be utterly burned with fire:** for strong *is* the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, **when they shall see the smoke of her burning."**

In the Day of the Lord, the whole land [that is, the whole earth] shall be devoured by God's fiery wrath.

Zephaniah 1:17 & 18: - "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them **in the day of the LORD'S wrath;** but **the whole land shall be devoured by the fire of his jealousy:** for he shall make even a speedy riddance of all them that dwell in the land."

The fire of the Lord burns up His enemies.

Psalms 97:1 - 3: - "**The LORD** reigneth; let the earth rejoice; let the multitude of isles be glad *thereof*. Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne. **A fire goeth before him, and burneth up his enemies round about."**

☞ It is no wonder that the God of the Bible is described as being "*a consuming fire.*"

Deuteronomy 4:24: - "For **the LORD thy God is a consuming fire, even a jealous God."**

Hebrews 12:29: - "For **our God is a consuming fire.**"

See also: - Deuteronomy 9:3.

- **A study of the Greek word ᾗδης – "hades" in the New Testament:** -

The Greek word ᾗδης – "hades" – [See Strong's Greek Number 86], appears 11 times in the New Testament. In the KJV it is translated as "hell"<sup>10</sup> ten times; and "grave" once. A careful reading of its uses in the New Testament, reveals that in actual fact it is referring to **the grave**, and **not** to the place of fiery punishment for the wicked. The teaching of the fiery punishment of the wicked is described by the use of the Greek word γέεννα – "geenna" in the New Testament [See the next SECTION of this Study Document].

NOTE: - That ᾗδης – "hades" is the Greek New Testament equivalent of the Old Testament's Hebrew word "she'ôwl" [See Strong's Hebrew Number 7585], is readily established by the fact that in a number of the following references, the New Testament writers are quoting directly from an Old Testament text where the Hebrew writers have used "she'ôwl".

Matthew 11:23: - "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to **hell** [ᾗδης – "hades"]: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

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<sup>10</sup> In this instance, the translation of the Greek word ᾗδης – "hades" as "hell" by the KJV translators, is not the most accurate translation. It would have been more accurate to have used the words "the grave".

**NOTE:** - The expression “shalt be brought down to hell - ἄδης – “hades”, is taken from the following statement from the pen of the prophet Isaiah. Isaiah 14:15 – “shalt be brought down to hell [“sh<sup>e</sup>’owl”].”

Matthew 16:18: - “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell [ἄδης – “hades”] shall not prevail against it.”

**NOTE:** - The expression “the gates of hell - ἄδης – “hades”, is taken from the following statement from the pen of the prophet Isaiah. Isaiah 38:10 – “the gates of the grave [“sh<sup>e</sup>’owl”].”

Luke 10:15: - “And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell [ἄδης – “hades”].”

Luke 16:23<sup>11</sup>: - “And in hell [ἄδης – “hades”] he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.”

Acts 2:27 & 31: - “Because thou wilt not leave my soul in hell [ἄδης – “hades”], neither wilt thou suffer thine Holy One to see corruption. ... He seeing this before spake of the resurrection of Christ, that his soul was not left in hell [ἄδης – “hades”], neither his flesh did see corruption.”

**NOTE:** - The expression that occurs in both of these verses, “thou wilt not leave my soul in hell - ἄδης – “hades”], is taken from the following statement from the pen of King David. Psalms 16:10 – “thou wilt not leave my soul in hell [“sh<sup>e</sup>’owl”].”

1st Corinthians 15:55: - “O death, where is thy sting? O grave\* [ἄδης – “hades”], where is thy victory?”

**NOTE:** - \*The margin has for the word “grave”, “Or, hell”.

The expression “O grave\* [ἄδης – “hades”], where is thy victory”, is taken from the pen of the prophet Hosea. Hosea 13:14 – “O grave [“sh<sup>e</sup>’owl”], I will be thy destruction”.

Revelation 1:18: - “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [ἄδης – “hades”] and of death.”

Revelation 6:8: - “And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell [ἄδης – “hades”] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.”

Revelation 20:13: - “And the sea gave up the dead which were in it; and death and hell\* [ἄδης – “hades”] delivered up the dead which were in them: and they were judged every man according to their works.”

**NOTE:** - \*The margin has for the word “hell”, “Or, the grave ver. 12”.

Revelation 20:14: - “And death and hell [ἄδης – “hades”] were cast into the lake of fire. This is the second death.”

 In these four occurrences of the word ἄδης – “hades” in the Book of Revelation, a careful reader cannot but help to see the connection between Death and ἄδης – “hades”, with ἄδης – “hades” representing the grave. Clearly in all these texts, these statements should actually be read as “Death and the Grave”.

- A study of the Greek word γέεννα – “geenna” in the New Testament: -

**NOTE:** - The Greek word that refers to the fiery punishment of the wicked, is the word γέεννα – “geenna” [see Strong's Greek Number, 1067]<sup>12</sup>. It appears twelve times in the New Testament, and each time it appears in the KJV, it has been translated as “hell”.

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<sup>11</sup> The story of the Rich Man and Lazarus which is found in Luke 16:19 – 31, in context is a parable, and not a literal story. As the purpose of this Study Document is to examine the subject of the Biblical fate of the wicked, and not a consideration of the intermediate state, this parable will not be examined in any detail. But a careful reading of this entire story, contains no support for ET whatsoever. Please note, there is no occurrence of the following important words “everlasting”; “eternal”; or, “forever and ever” in relation to the flame or the torment that is mentioned in Luke 16:23 & 24.

<sup>12</sup> The origin of the word “Gehenna” is as follows. In the Old Testament “the valley of the son of Hinnon” is mentioned in Joshua 15:8; 18:16; Nehemiah 11:30.

Except for one text which is written by the apostle James, our Lord and Saviour, Jesus Christ, is the only Individual who uses it.

Matthew 5:22: - "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of **hell [γέεννα – "geenna"]** fire."

Matthew 5:29 & 30: - "And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into **hell [γέεννα – "geenna"]**. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into **hell [γέεννα – "geenna"]**."

Matthew 10:28: - "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in **hell [γέεννα – "geenna"]**."

Matthew 18:9: - "And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into **hell [γέεννα – "geenna"]** fire."

Matthew 23:15: - "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of **hell [γέεννα – "geenna"]** than yourselves."

Matthew 23:33: - "Ye serpents, ye generation of vipers, how can ye escape the damnation of **hell [γέεννα – "geenna"]**?"

Mark 9:43, 45 & 47: - "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into **hell [γέεννα – "geenna"]**, into the fire that never shall be quenched<sup>13</sup>: ... And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into **hell [γέεννα – "geenna"]**, into the fire that never shall be quenched: ... And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into **hell [γέεννα – "geenna"]** fire."

Luke 12:5: - "But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into **hell [γέεννα – "geenna"]**; yea, I say unto you, Fear him."

James 3:6: - "And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of **hell [γέεννα – "geenna"]**."

 A brief summary of Jesus' teaching concerning **γέεννα – "geenna"** would be helpful at this point: -

- Repeatedly, Jesus teaches us that our body or various body parts are to be cast into **γέεννα – "geenna"**. This is a very important truth, which reveals the fact that no person is going to be cast into hell - **γέεννα – "geenna"**, when they die. The traditional teaching concerning ET, is that the wicked at the moment of death, their *supposedly* immortal soul will be cast into hell **γέεννα – "geenna"** to be punished, while their bodies will decay away in the grave.  
But this casting into hell - **γέεννα – "geenna"** can only occur at the second resurrection at the Day of Judgment. That is the time when the wicked are to be bodily raised up from their graves to receive their eternal fate, and not before.
- God is able to destroy both body and soul in hell - **γέεννα – "geenna"**. This truth is clearly taught in Matthew 10:28.

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This valley was used by the idolatrous children of Israel, to cause their children to pass through the fire in the worship of the idol god Molech – 2<sup>nd</sup> Kings 23:10; 2<sup>nd</sup> Chronicles 28:3 & 6; Jeremiah 32:35.

The prophet Jeremiah refers to this valley prophetically, that it shall become **the valley of slaughter**.

Jeremiah 7:32: - "Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but **the valley of slaughter**: for they shall bury in Tophet, till there be no place."

See also: - Jeremiah 19:6.

<sup>13</sup> In Mark 9:43 & 45 the expression that is used twice in these verses "*into the fire that never shall be quenched*", is not the best translation. The Greek expression reads thus: - εἰς τὸ πῦρ τὸ ἄσβεστον – "eis to pur to asbeston". A literal translation is "*into the unquenchable fire*".

- A study of the Greek word αἰών – “aiōn” in the New Testament: -

The Greek noun αἰών – “aiōn” [See Strong’s Greek Number 165] appears 128 times in the New Testament. It is defined as “time, age. 1. very long time, eternity – a. of time gone by, the past, earliest times, then eternity ... b. of time to come which, if it has no end, is also known as eternity ... 2. a segment of time, age ... b. the age to come ... 3. the world as a spatial concept.”<sup>14</sup>

Below is a list of how it is translated in the KJV: - “ever”; “world”; “never” with other Greek words; “evermore”; “age”; “eternal”; and other miscellaneous translations.

This Greek noun is used in two of the four New Testament passages which are considered to be “proof texts” for the traditional ET belief.

Revelation 14:10 & 11: - “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever [εἰς αἰῶνας αἰώνων – “eis aiōnas aiōnōn”]; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

Revelation 20:10: - “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever [εἰς τοὺς αἰῶνας τῶν αἰώνων – “eis tous aiōnas tōn aiōnōn”].”

This Greek noun in actual fact has been used by the inspired New Testament writers as the Greek equivalent for the Hebrew noun “olām” – [See Strong’s Hebrew Number 5769]. This Hebrew word appears over 400 times in the Old Testament. It is defined as a “noun, masculine. Long duration, antiquity, futurity.”<sup>15</sup>

That the Greek noun αἰών – “aiōn” is used by the Biblical writers as the Greek equivalent for the Hebrew noun “olām” is established by the following translational fact.

➤ There are four Old Testament passages where the Hebrew Old Testament writers have used “olām”, and seven times the New Testament writers when quoting these Old Testament passages, have used the Greek αἰών – “aiōn”.

A. Psalm 45:6: - “Thy throne, O God, is for ever [“olām”] and ever: the sceptre of thy kingdom is a right sceptre.”

Hebrews 1:8: - “But unto the Son he saith, Thy throne, O God, is for ever and ever [εἰς τὸν αἰῶνα τοῦ αἰῶνος - “eis ton aiōna tou aiōnos”]: a sceptre of righteousness is the sceptre of thy kingdom.”

B. Psalm 110:4: - “The LORD hath sworn, and will not repent, Thou art a priest for ever [“olām”] after the order of Melchizedek.”

Hebrews 5:6: - “As he saith also in another place, Thou art a priest for ever [εἰς τὸν αἰῶνα – “eis ton aiōna”] after the order of Melchisedec.”

Hebrews 6:20: - “Whither the forerunner is for us entered, even Jesus, made an high priest for ever [εἰς τὸν αἰῶνα – “eis ton aiōna”] after the order of Melchisedec.”

Hebrews 7:17: - “For he testifieth, Thou art a priest for ever [εἰς τὸν αἰῶνα – “eis ton aiōna”] after the order of Melchisedec.”

<sup>14</sup> BAGD., pp. 27 & 28.

<sup>15</sup> The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon, p. 761.

Hebrews 7:21: - "(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest **for ever** [εἰς τὸν αἰῶνα – "eis ton aiōna"] after the order of Melchisedec:)"

- C. Isaiah 34:10: - "It shall not be quenched night nor day; the smoke thereof shall go up **for ever** [**olām**]: from generation to generation it shall lie waste; none shall pass through it for ever and ever."

Revelation 14:11: - "And the smoke of their torment ascendeth up **for ever and ever** [εἰς αἰῶνας αἰώνων – "eis aiōnas aiōnōn"]: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

- D. Isaiah 40:8: - "The grass withereth, the flower fadeth: but the word of our God shall stand **for ever** [**olām**]."

1st Peter 1:25: - "But the word of the Lord endureth **for ever** [εἰς τὸν αἰῶνα – "eis ton aiōna"]. And this is the word which by the gospel is preached unto you."

**NOTE:** - The Hebrew word **olām** has been translated in the following ways in the KJV Old Testament: - "always"; "ancient"; "continuance"; "eternal"; "ever"; "everlasting"; "for ever"; "for evermore"; "lasting"; "long"; "never"; "old"; "perpetual"; "time"; "times"; "world".

I wish to pose two simple questions: -

1. Does the Hebrew noun "**olām**" and the Greek noun αἰών – "**aiōn**" exclusively mean "for ever" or "everlasting"?
2. Do these two words automatically represent an unending period of duration?

The best way to arrive at the truth concerning these questions is to do a simple examination of the evidence concerning this subject. I will start with the Hebrew "**olām**".

- There are a number of clear references concerning an individual which although are translated as "for ever" in the KJV, in actual fact, the context indicates that "**olām**" is actually referring to "as long as the individual lives", and **NOT** to an unending duration of time.

Exodus 21:6: - "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever [**olām**]."

Leviticus 25:46: - "And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; they shall be your bondmen for ever [**olām**]; but over your brethren the children of Israel, ye shall not rule one over another with rigour."

Deuteronomy 15:17: - "Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever [**olām**]. And also unto thy maidservant thou shalt do likewise."

- There are many clear references which relate to the ordinances and services of the Levitical Priesthood, Sanctuary and Sacrifices, which are translated as "for ever" in the KJV. These shadows were to last for that present covenant or dispensation; but they were not to continue under the New Covenant. In these verses, "**olām**" is referring to a long period of future time; but **NOT** to an unending duration of time.

Exodus 12:14: - "And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever [**olām**]."

Leviticus 16:29: - "And this shall be a statute for ever [**olām**] unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you."

Numbers 19:10: - "And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever [**olām**]."

- There are a number of clear references where the Hebrew word "**olām**" is referring to a period of ancient time, long in the past.

Genesis 6:4: - "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which were of old ["**olām**"], men of renown."

Deuteronomy 32:7: - "Remember the days of old ["**olām**"], consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee."

Psalms 77:5: - "I have considered the days of old, the years of ancient times ["**olām**"]."

- The Hebrew word "**olām**" is often used in a negative sense; that is, something that shall never happen.

Judges 2:1: - "And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never ["**olām**"] break my covenant with you."

2nd Samuel 12:10: - "Now therefore the sword shall never ["**olām**"] depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife."

Psalms 15:5: - "He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never ["**olām**"] be moved."

- In the following texts, the Hebrew word "**olām**" is applied to King David, to his dynasty, and to his throne; it is translated as "for ever" in the KJV. In some of these texts the reference is referring to David's fleshly descendants - the kings of Judah; whose rule eventually did come to an end. In these instances "**olām**" is **not** referring to a period of unending duration.

In other texts, they are referring prophetically to the Messiah's reign upon David's throne in God's everlasting Kingdom. Clearly these texts are referring to a period of unending duration.

2nd Samuel 7:12 & 13: - "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever ["**olām**"]."

1st Kings 2:45: - "And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever ["**olām**"]."

Ezekiel 37:25: - "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever ["**olām**"]; and my servant David shall be their prince for ever ["**olām**"]."

- In the following texts the Hebrew word "**olām**" is referring to everlasting or eternal life. In these passages, it clearly is describing a period of unending duration.

Genesis 3:22: - "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever ["**olām**"]."

Job 7:16: - "I loathe it; I would not live alway ["**olām**"]; let me alone; for my days *are* vanity."

Psalms 133:3: - "As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore ["**olām**"]."

- When the Hebrew word "**olām**" is applied to the LORD God, it clearly has the meaning of unending duration. That is, everlasting or eternal.

Genesis 21:33: - "And *Abraham* planted a grove in Beersheba, and called there on the name of the LORD, the everlasting ["**olām**"] God."

Exodus 3:14 & 15: - "And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM hath sent me unto you**. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever ["**olām**"], and this is my memorial unto all generations."

Deuteronomy 32:39 & 40: - "See now that I, *even I, am he*, and *there is no god with me*: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever ["**olām**"]."

 It is quite clear that the Hebrew word "**olām**" when applied to God, to Christ or to any of Their characteristics, has the clear meaning of unending duration of existence.

- In the following texts concerning an Ammonite or Moabite, the Hebrew word "**olām**" which is translated as "for ever" in the KJV, is strictly limited to the duration of ten generations.

Deuteronomy 23:3: - "An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever ["**olām**"]."

Nehemiah 13:1: - "On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever ["**olām**"]."

- The Hebrew word "**olām**" is used to describe the period of time that the prophet Jonah was in the belly of the whale. Although it is translated as "for ever" in the KJV, we know from the words of Jesus [See Matthew 12:40], that Jonah was only in the whale's stomach for three days and three nights.

Jonah 2:6: - "I went down to the bottoms of the mountains; the earth with her bars was about me for ever ["**olām**"]; yet hast thou brought up my life from corruption, O LORD my God."

- The Hebrew word "**olām**" is used in a couple of verses referring to this world.

Ecclesiastes 3:11: - "He hath made every *thing* beautiful in his time: also he hath set the world ["**olām**"] in their heart, so that no man can find out the work that God maketh from the beginning to the end."

Isaiah 45:17: - "*But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end ["**olām**"]."

- The Hebrew word "**olām**" although it is a noun, is often used as an adjective, describing another noun's duration or period of existence. In fact, this is a very common use of the Hebrew word "**olām**" in the Old Testament Scriptures. Here are a number of clear examples.

Genesis 9:16: - "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting ["**olām**"] covenant between God and every living creature of all flesh that *is* upon the earth."

Psalms 119:142: - "Thy righteousness is an everlasting ["**olām**"] righteousness, and thy law *is* the truth."

Isaiah 26:4: - "Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting ["**olām**"] strength."

 It is very clear that the surrounding context in which the Hebrew word "**olām**" is used by the inspired writers, determines the time period being described

As we have seen, when applied to the God of the Bible, or to any of His characteristics, it clearly has the meaning of unending duration of existence, and "for ever" is an appropriate translation.

But when it is applied to human beings or things of this earth, it more often than not has a finite, temporal meaning attached to it. In other words, even though it may be translated in the KJV as "for ever", in these contexts it is often describing a temporal period of time, that eventually comes to an end. Even if this time period may be covering a period of hundreds or even thousands of years.

## EXAMINING THE USE OF THE GREEK WORD αἰών – “aiōn” IN THE NEW TESTAMENT: -

- The Greek word αἰών – “aiōn” is often applied in the New Testament to God or to the Lord Jesus Christ; particularly in relation to Their future everlasting Kingdom in glory. In the context of the members of the Godhead, it clearly is describing an unending period of duration. That is, of eternity, or something that is everlasting, or that will continue without end.

Luke 1:31 – 33: - “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever [εἰς τοὺς αἰῶνας – “eis tous aiōnas”]; and of his kingdom there shall be no end.”

Romans 1:25: - “Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever [εἰς τοὺς αἰῶνας – “eis tous aiōnas”]. Amen.”

Revelation 11:15: - “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever [εἰς τοὺς αἰῶνας τῶν αἰῶνων - “eis tous aiōnas tōn aiōnōn”].”

Revelation 15:7: - “And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever [εἰς τοὺς αἰῶνας τῶν αἰῶνων - “eis tous aiōnas tōn aiōnōn”].”

- The Greek word αἰών – “aiōn” is often linked together with the word “life”, with reference to the future reward of the righteous. That is, it is referring to the righteous receiving eternal or everlasting life in the Kingdom of God. In this context, it is clearly indicating an unending period of duration.

John 6:51: - “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever [εἰς τὸν αἰῶνα – “eis ton aiōna”]; and the bread that I will give is my flesh, which I will give for the life of the world.”

John 8:51: - “Verily, verily, I say unto you, If a man keep my saying, he shall never [εἰς τὸν αἰῶνα – “eis ton aiōna”] see death.”

John 8:52: - “Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never [εἰς τὸν αἰῶνα - “eis ton aiōna”] taste of death.”

John 10:28: - “And I give unto them eternal life; and they shall never [εἰς τὸν αἰῶνα - “eis ton aiōna”] perish, neither shall any *man* pluck them out of my hand.

John 11:26: - “And whosoever liveth and believeth in me shall never [εἰς τὸν αἰῶνα - “eis ton aiōna”] die. Believest thou this?”

**NOTE:** - In John 8:51 & 52; 10:28 & 11:26 the following thought is repeatedly conveyed from the Greek text, although it is not so clear in the KJV translation: - The thought is that if a person fulfils the conditions laid down by Jesus, they “shall not die for ever”. This actually means, that these individuals shall not experience the Second Death. They shall not suffer the Second Death. The Second Death is one which ends in the final death of the wicked, from which there can be no hope of any future resurrection. They will cease to have existence ever again in God’s Universe.

- The Greek word αἰών – “aiōn” is often translated in the KJV as “world”, speaking with reference to both this present evil, world [thus indicating a period of limited duration, even if it lasts for thousands of years]; and, the future immortal world, which represents a period of unending duration.

Matthew 12:32: - “And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world [ἐν τούτῳ τῷ αἰῶνι – “en toutō tō aiōni”], neither in the *world* to come.”

Mark 10:30: - "But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come [ἐν τῷ αἰῶνι τῷ ἐρχομένῳ - "en tō aiōni tō erchomenō"] eternal life."

Luke 1:70: - "As he spake by the mouth of his holy prophets, which have been since the world [τῶν ἀπ' αἰῶνος - tōn ap aiōnos"] began."

Luke 20:34 & 35: - "And Jesus answering said unto them, The children of this world [τοῦ αἰῶνος τούτου - "tou aiōnos toutou"] marry, and are given in marriage: But they which shall be accounted worthy to obtain that world [τοῦ αἰῶνος ἐκείνου - "tou aiōnos ekeinou"], and the resurrection from the dead, neither marry, nor are given in marriage."

- The Greek word αἰών - "aiōn" also has reference to the material worlds or universe, that God has created through His Son, Jesus Christ.

Hebrews 1:1 & 2: - "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds [τοὺς αἰῶνας - "tous aiōnas"]."

Hebrews 11:3: - "Through faith we understand that the worlds [τοὺς αἰῶνας - "tous aiōnas"] were framed by the word of God, so that things which are seen were not made of things which do appear."

☞ Our understanding of the meaning of the Greek word αἰών - "aiōn" is very much influenced by the surrounding context, and to what it is applying. This factor determines its actual meaning. While it can indeed have the meaning of an unending period of duration, it is the context which determines this understanding.

When applied to the members of the Godhead, it clearly has the meaning of unending duration - that is, *everlasting* or *for ever and ever*, is clearly the meaning the inspired writers are wishing to convey.

When it is applied to the righteous and their future eternal reward of eternal life - that is, *live forever*, is clearly the meaning the inspired writers are wishing to convey.

It has clearly been used many times with reference to *this present world*, which will eventually come to an end. Even though it covers thousands of years of time, it is describing a finite period of time, that will have a termination. Or, it is also applied to the future *world to come of God's Kingdom*. And this application will be one of unending duration - that is *everlasting*, or *for ever and ever*."

Concerning the fate of the wicked in regards to the two passages in the Book of Revelation [that is Revelation 14:10 & 11; 20:10], where αἰών - "aiōn" is used, the object to which this word is applied to is, to those who receive the Mark of the Beast at the end of time, and to the devil. The subjects of God's wrath that are listed in these two passages do **not** have eternal life. Therefore, αἰών - "aiōn" must have a temporal ending in these passages. [For a fuller discussion of these two passages, see a later SETION of this Study Document.]

- **A study of the Greek word αἰώνιος - "aiōnios" in the New Testament: -**

The Greek adjective αἰώνιος - "aiōnios" [See Strong's Greek Number 166] appears 71 times in the New Testament. It is defined as "*eternal* ... 1. without beginning ... 2. without beginning or end; of God ... 3. without end."<sup>16</sup>

In the KJV, it is translated as "**eternal**"; "**everlasting**"; "**world**" - [See Romans 16:25; 2<sup>nd</sup> Timothy 1:9 & Titus 1:2]; and, "**for ever**" - [See Philemon VS. 15].

Below is a simple summary of how it is used in the KJV New Testament, and also the nouns it modifies or describes.

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<sup>16</sup> BAGD., p. 28.

- “eternal life” – Matthew 19:16; Mark 10:17 & 30; Luke 10:25; 18:18; John 3:15; 5:39; 6:54; 10:28; 17:2; Acts 13:48; Romans 2:7; 5:21; 6:23; 1<sup>st</sup> Timothy 6:12 & 19; Titus 1:2; 3:7; 1<sup>st</sup> John 1:2; 2:25; 3:15; 5:11, 13, 20; Jude VS. 21.
- “everlasting God” – Romans 16:26.
- “eternal Spirit” – Hebrews 9:14.
- “everlasting life” – Matthew 19:29; John 3:16, 36; 4:14; 5:24; 6:27, 40, 47; Acts 13:46; Romans 6:22.
- “life eternal” – Matthew 25:46; John 4:36; 12:25; 17:3.
- “life everlasting” – Luke 18:30; John 12:50; Galatians 6:8; 1<sup>st</sup> Timothy 1:16.
- “eternal glory” – 2<sup>nd</sup> Timothy 2:10; 1<sup>st</sup> Peter 5:10.
- “eternal weight of glory” – 2<sup>nd</sup> Corinthians 4:17.
- “everlasting gospel” – Revelation 14:6.
- “everlasting consolation” – 2<sup>nd</sup> Thessalonians 2:16.
- “eternal salvation” – Hebrews 5:9.
- “eternal inheritance” – Hebrews 9:15.
- “everlasting covenant” – Hebrews 13:20.
- “everlasting kingdom” – 2<sup>nd</sup> Peter 1:11.
- “for ever” – Philemon VS. 15.
- “the things which are not seen are eternal” – 2<sup>nd</sup> Corinthians 4:18.
- “house not made with hands, eternal in the heavens” – 2<sup>nd</sup> Corinthians 5:1.
- “eternal redemption” – Hebrews 9:12.
- “eternal judgment” – Hebrews 6:2.
- “everlasting fire” – Matthew 18:8; 25:41.
- “eternal fire” – Jude VS. 7.
- “everlasting punishment” – Matthew 25:46.
- “eternal damnation” – Mark 3:29.
- “everlasting habitations” – Luke 16:9.
- “everlasting destruction” – 2<sup>nd</sup> Thessalonians 1:9.
- “the world began” - Romans 16:25; 2<sup>nd</sup> Timothy 1:9; Titus 1:2.

**NOTE:** - In relation to Matthew 25:46 and the expression “*eternal punishment*”, there is a discernible pattern in the use of **αἰώνιος**– “**aiōnios**” in connection with result nouns [that is, nouns that are describing a particular result]. The focus is on the result or state, rather than focusing on the ongoing and continuous nature of the process to get to that result. We find that there is: -

- “eternal salvation” – Hebrews 5:9 – this is describing the result/state of an eternal salvation, and **not** a salvation that is continuing to be worked out for all eternity.
- “eternal judgment” – Hebrews 6:2 - this is describing the result/state of an eternal judgment, and **not** a judgment that is continuing to be worked out for all eternity.
- “eternal redemption” – Hebrews 9:12 - this is describing the result/state of an eternal redemption, and **not** a redemption that is continuing to be worked out for all eternity.
- “everlasting destruction” – 2<sup>nd</sup> Thessalonians 1:9 - this is describing the result/state of an everlasting destruction, and **not** a destruction that is continuing to be worked out for all eternity.

☞ Thus the expression “*eternal punishment*” as recorded in Matthew 25:46, is describing the result or state of eternal punishment [which is the second death], and **not** a punishment that is continuing to be executed for all eternity.

### • A study of the Greek word ἀπόλλυμι – “apollumi” in the New Testament: -

The Greek verb **ἀπόλλυμι** – “**apollumi**” [see Strong’s Greek Number 622], appears 82 times in the New Testament. It is translated in the following ways in the KJV: -

“destroy”; “destroyed”; “die”; “lose”; “loseth”; “lost”; “marred”; “perish”; “perished”; “perisheth”.

It is defined as "1. active – a. ruin, destroy. ... b. lose ... middle – a. be destroyed, ruined. a. of persons perish, die ... β. of things be lost, pass away, be ruined ... b. be lost."<sup>17</sup>

Those who hold to ET, assert that the New Testament writers' use of this verb ἀπόλλυμι – "apollumi" in texts which refer to the lost as being destroyed or perishing, does not actually mean death or the cessation of life. While those who hold to SD, maintain that this verb does indeed mean death or the cessation of life in the context of the lost. Also, they believe that this is the obvious meaning of its use, when one simply reads the New Testament Scriptures.

So how does one determine what is the true meaning of this word when referring to the fate of the lost? A simple word study, reveals that this word does indeed mean death or the cessation of life, when referring to the fate of the lost. I shall put before the reader 28 clear examples of this understanding concerning this Greek verb.

1. Matthew 2:13: - Concerning the infant Jesus we read, "Herod will seek the young child to destroy [ἀπόλλυμι – "apollumi"] him."
2. Matthew 8:25: - Jesus' disciples said, "Lord, save us: we perish [ἀπόλλυμι – "apollumi"]."
3. Matthew 10:28: - Concerning hell [γέεννα – "geenna"] Jesus said, "fear him which is able to destroy [ἀπόλλυμι – "apollumi"] both soul and body in hell [γέεννα – "geenna"]."
4. Matthew 12:14: - Of the Pharisees in plotting against Jesus, we read, "how they might destroy [ἀπόλλυμι – "apollumi"] him."
5. Matthew 22:7: - Concerning one of Jesus' parables He said, "he sent forth his armies, and destroyed [ἀπόλλυμι – "apollumi"] those murderers."
6. Matthew 26:52: - Jesus said, "all they that take the sword shall perish [ἀπόλλυμι – "apollumi"] with the sword."
7. Matthew 27:20: - Of the Jewish leaders we read, "they should ask Barabbas, and destroy [ἀπόλλυμι – "apollumi"] Jesus."
8. Mark 3:6: - Of the Pharisees in plotting against Jesus, we read, "how they might destroy [ἀπόλλυμι – "apollumi"] him."
9. Luke 6:9: - Concerning the Sabbath day Jesus said, "to save life, or to destroy [ἀπόλλυμι – "apollumi"] it?"
10. Luke 11:51: - Concerning righteous Zacharias we read, "which perished [ἀπόλλυμι – "apollumi"] between the altar and the temple."

See also: - 2<sup>nd</sup> Chronicles 20:20 & 21.

11. Luke 15:17: - In the parable of the Prodigal son we read, "I perish [ἀπόλλυμι – "apollumi"] with hunger!"
12. Luke 17:27: - Concerning Noah's flood we read, "the flood came, and destroyed [ἀπόλλυμι – "apollumi"] them all."
13. Luke 17:29: - Concerning the inhabitants of the city of Sodom we read, "it rained fire and brimstone from heaven, and destroyed [ἀπόλλυμι – "apollumi"] them all."
14. John 3:15: - Jesus said, "whosoever believeth in him should not perish [ἀπόλλυμι – "apollumi]."
15. John 3:16: - Jesus said, "whosoever believeth in him should not perish [ἀπόλλυμι – "apollumi]."
16. John 10:28: - Jesus said, "I give unto them eternal life; and they shall never perish [ἀπόλλυμι – "apollumi]."

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<sup>17</sup> BADG., p. 95.

17. John 18:14: - The Jewish High Priest Caiaphas said, "it was expedient that one man should die [ἀπόλλυμι – "apollumi"] for the people."
18. Acts 5:37: - Concerning a certain rebel leader Judas we read, "rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished [ἀπόλλυμι – "apollumi"]."
19. Romans 2:12: - The Apostle Paul wrote, "For as many as have sinned without law shall also perish [ἀπόλλυμι – "apollumi"] without law."
20. 1st Corinthians 1:18: - The Apostle Paul wrote, "the preaching of the cross is to them that perish [ἀπόλλυμι – "apollumi"] foolishness."
21. 1st Corinthians 10:9: - The Apostle Paul wrote, "as some of them also tempted, and were destroyed [ἀπόλλυμι – "apollumi"] of serpents."

See also: - Numbers 21:6.

22. 2nd Corinthians 2:15: - The Apostle Paul wrote, "in them that are saved, and in them that perish [ἀπόλλυμι – "apollumi"]."
23. 2nd Thessalonians 2:10: - The Apostle Paul wrote, "in them that perish [ἀπόλλυμι – "apollumi"]."
24. James 4:12: - The Apostle James wrote, "who is able to save and to destroy [ἀπόλλυμι – "apollumi"]."
25. 2nd Peter 3:6: - The Apostle Peter wrote, "the world that then was, being overflowed with water, perished [ἀπόλλυμι – "apollumi"]."
26. 2nd Peter 3:9: - The Apostle Peter wrote, "not willing that any should perish [ἀπόλλυμι – "apollumi"]."
27. Jude VS. 5: - The Apostle Jude wrote, "afterward destroyed [ἀπόλλυμι – "apollumi"] them that believed not."
28. Jude VS. 11: - The Apostle Jude wrote, "perished [ἀπόλλυμι – "apollumi"] in the gainsaying of Core."

See also: - Numbers 16:27 – 33.

☞ There are many verses where this verb clearly has the meaning of *to kill or to be killed*; they are also many verses where it clearly has the meaning of *to die or to have died*. It is the context that surrounds the use of ἀπόλλυμι – "apollumi" that determines its exact meaning. It is erroneous to assert as ET advocates often do, that it has another meaning other than "to die, to be killed, to perish", when applied to the fate of the lost. The most obvious meaning in those passages just sighted in this SETION of this Study Document, "is to die, to be killed, to perish", concerning the fate of the lost.

- **A study of the Greek word ἀπώλεια – "apōleia" in the New Testament: -**

The Greek noun ἀπώλεια – "apōleia" [see Strong's Greek Number 684], is defined as "destruction"<sup>18</sup>. It appears 20 times in the New Testament. That its primary meaning in the New Testament is indeed "destruction" is established by the following sample from the following texts.

Matthew 7:13: - "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction [ἀπώλεια – "apōleia"], and many there be which go in thereat."

John 17:12: - "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition<sup>19</sup> [ἀπώλεια – "apōleia"]; that the scripture might be fulfilled."

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<sup>18</sup> BAGD., p. 103.

**NOTE:** - In this verse Jesus is referring to the traitor Judas as being "the son of perdition".

Romans 9:22: - "What if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to **destruction** [ἀπώλεια – "apōleia"]."

Philippians 3:18 & 19: - "(For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end *is* **destruction** [ἀπώλεια – "apōleia"], whose God *is* their belly, and whose glory *is* in their shame, who mind earthly things.)"

Hebrews 10:39: - "But we are not of them who draw back unto **perdition** [ἀπώλεια – "apōleia"]; but of them that believe to the saving of the soul."

2nd Peter 3:7: - "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and **perdition** [ἀπώλεια – "apōleia"] of ungodly men."

2nd Peter 3:16: - "As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own **destruction** [ἀπώλεια – "apōleia"]."

**See also:** - Acts 8:20 – "perish"; Acts 25:16 – "die"; Philippians 1:28 – "perdition"; 2nd Thessalonians 2:3 – "perdition"; 1st Timothy 6:9 – "perdition"; 2nd Peter 2:1 – "damnable", & "destruction"; 2nd Peter 2:2 – "pernicious"; 2nd Peter 2:3 – "damnation"; Revelation 17:8 – "perdition"; Revelation 17:11 – "perdition".

In two verses ἀπώλεια – "apōleia" has the meaning of "waste", when it is referring to the ointment purchased by Mary, which she used to anoint Jesus' feet – Matthew 26:8 & Mark 14:4 – "waste".

- **A List of New Testament passages that clearly outline the Eternal fate of the wicked: -**

**NOTE:** - The following list of New Testament passages is abundant and clear, leaving the reader in no doubt, that the eternal fate of the unrepentant sinner is death; to perish; to be destroyed; to be consumed by God's fire; to suffer the second death in the Lake of Fire and Brimstone. The Bible writers can hardly have stated this truth more clearly. I have listed 43 passages from the New Testament alone which teach this truth.

[The four passages which are traditionally interpreted as teaching ET, shall be covered separately in the next **SETION** of this **Study Document**.]

1. Matthew 3:12: - "Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but **he will burn up the chaff with unquenchable fire.**"
2. Matthew 7:13: - "Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to **destruction**, and many there be which go in thereat."
3. Matthew 10:28: - "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which **is able to destroy both soul and body in hell** [γέεννα – "geenna"]."
4. Luke 13:3: - "I tell you, Nay: but, except ye repent, **ye shall all likewise perish.**"
5. Luke 13:5: - "I tell you, Nay: but, except ye repent, **ye shall all likewise perish.**"
6. John 3:15: - "That whosoever believeth in him should not **perish**, but have **eternal life.**"
7. John 3:16: - "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not **perish**, but have **everlasting life.**"
8. John 3:36: - "He that believeth on the Son hath **everlasting life**: and he that believeth not the Son **shall not see life**; but **the wrath of God** abideth on him."
9. John 5:24: - "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath **everlasting life**, and shall not come into **condemnation**; but **is passed from death unto life.**"
10. Acts 13:41: - "Behold, ye despisers, and wonder, **and perish**: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."
11. Romans 1:32: - "Who knowing the judgment of God, **that they which commit such things are worthy of death**, not only do the same, but have pleasure in them that do them."

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<sup>19</sup> "Perdition began life as a word meaning "utter destruction"; that sense is now archaic, but it provides a clue about the origins of the word. "Perdition" was borrowed into English in the 14th century from Anglo-French *perdicium* and ultimately derives from the Latin verb *perdere*, meaning "to destroy." - <http://www.merriam-webster.com/dictionary/perdition> - accessed 17/11/2020.

12. Romans 2:12: - "For as many as have sinned without law **shall also perish** without law: and as many as have sinned in the law shall be judged by the law."
13. Romans 6:21: - "What fruit had ye then in those things whereof ye are now ashamed? **for the end of those things is death.**"
14. Romans 6:23: - "For **the wages of sin is death**; but the gift of God *is* eternal life through Jesus Christ our Lord."
15. Romans 8:6: - "For **to be carnally minded is death**; but to be spiritually minded *is* life and peace."
16. Romans 8:13: - "For if ye live after the flesh, **ye shall die**: but if ye through the Spirit do mortify the deeds of the body, ye shall live."
17. Romans 9:22: - "*What* if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering **the vessels of wrath fitted to destruction.**"
18. 1st Corinthians 1:18: - "For the preaching of the cross is **to them that perish** foolishness; but **unto us which are saved** it is the power of God."
19. 1st Corinthians 3:17: - "If any man defile the temple of God, **him shall God destroy**; for the temple of God is holy, which *temple* ye are."
20. 2nd Corinthians 2:15 & 16: - "For we are unto God a sweet savour of Christ, **in them that are saved, and in them that perish**: to the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?
21. Philippians 1:28: - "And in nothing terrified by your adversaries: which is to them an evident token of **perdition**, but to you of **salvation**, and that of God."
22. Philippians 3:18 & 19: - "(For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: **Whose end is destruction**, whose God *is* their belly, and *whose* glory *is* in their shame, who mind earthly things.)"
23. 1st Thessalonians 5:3: - "For when they shall say, Peace and safety; **then sudden destruction cometh upon them**, as travail upon a woman with child; **and they shall not escape.**"
24. 2nd Thessalonians 1:7 – 9: - "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire **taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction** from the presence of the Lord, and from the glory of his power."
25. 2nd Thessalonians 2:10: - "And with all deceivableness of unrighteousness **in them that perish**; because they received not the love of the truth, **that they might be saved.**"
26. 1st Timothy 6:9: - "But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, **which drown men in destruction and perdition.**"
27. Hebrews 10:27: - "But a certain fearful looking for of judgment and **fiery indignation, which shall devour the adversaries.**"
28. Hebrews 10:39: - "But we are not of them who draw back unto **perdition**; but of them that believe to the **saving of the soul.**"
29. James 1:15: - "Then when lust hath conceived, it bringeth forth sin: and **sin, when it is finished, bringeth forth death.**"
30. James 4:12: - "There is one lawgiver, who is able **to save and to destroy**: who art thou that judgest another?"
31. James 5:20: - "Let him know, that he which converteth the sinner from the error of his way **shall save a soul from death**, and shall hide a multitude of sins."
32. 2nd Peter 2:1: - "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and **bring upon themselves swift destruction.**"
33. 2nd Peter 2:6: - "And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, **making them an ensample unto those that after should live ungodly.**"
34. 2nd Peter 2:12: - "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and **shall utterly perish in their own corruption.**"

35. 2<sup>nd</sup> Peter 3:7: - "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against **the day of judgment and perdition of ungodly men.**"
36. 2<sup>nd</sup> Peter 3:16: - "As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, **unto their own destruction.**"
37. 1<sup>st</sup> John 3:14 & 15: - "We know that **we have passed from death unto life**, because we love the brethren. He that loveth not *his* brother **abideth in death**. Whosoever hateth his brother is a murderer: and ye know that **no murderer hath eternal life abiding in him.**"
38. 1<sup>st</sup> John 5:12: - "He that hath the Son **hath life**; *and* he that hath not the Son of God **hath not life.**"
39. Jude VS. 7: - "Even as **Sodom and Gomorrha**, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, **are set forth for an example, suffering the vengeance of eternal fire.**"
40. Revelation 11:18: - "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and **shouldest destroy them** which destroy the earth."
41. Revelation 20:8 & 9: - "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and **fire came down from God out of heaven, and devoured them.**"
42. Revelation 20:14 & 15: - "And death and hell [**ᾗδης** – "hades"] **were cast into the lake of fire. This is the second death.** And whosoever was not found written in the book of life was cast into the lake of fire."
43. Revelation 21:8: - "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, **shall have their part in the lake which burneth with fire and brimstone: which is the second death.**"

- **An examination of the four New Testament passages that seem to teach ET: -**

1. Matthew 25:46: - "And these shall go away into everlasting punishment: but the righteous into life eternal."

**NOTE:** - It is generally put forward by those who advocate the traditional belief of ET, that "as the reward of the righteous is stated to be life eternal [**αἰώνιος** – "**aiōnios**" – see Strong's Greek Number, 166 is the Greek adjective used in connection with the noun "life"], and as the same Greek adjective [**αἰώνιος** – "**aiōnios**"] is used to describe the punishment of the wicked; this adjective describes unending life for the righteous, it must also be describing unending punishment for the wicked."

The issue is **not**, what is the meaning of this Greek adjective in both nouns; it does indeed mean eternal or everlasting. The real issue is, What is the **punishment**<sup>20</sup> of the wicked? It is recorded in the Scriptures to be death, the second death to be precise in the Lake that burns with fire and brimstone.

Romans 6:23: - "For **the wages of sin is death**; but the gift of God *is* eternal life through Jesus Christ our Lord."<sup>21</sup>

Revelation 20:15: - "And whosoever was not found written in the book of life was **cast into the lake of fire.**"

Revelation 21:8: - "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part **in the lake which burneth with fire and brimstone: which is the second death.**"

<sup>20</sup> Please note: - that the word "**punishment**" is a noun and not a verb. It is not describing a verbal action. The word "**punish**" is a transitive verb.

<sup>21</sup> In the following verse from the prophet Ezekiel's pen, we find that if a righteous person turns away from their righteousness, and dies in their sins, they shall die for the iniquities that they have done. A careful reading of this text, gives us the basis for the Second Death. It is to be inflicted because of the sins that we have committed, and which we have not repented of.

Ezekiel 18:26: - "When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; **for his iniquity that he hath done shall he die.**"

The apostle Paul has used the same Greek adjective to describe the eternal fate of the wicked. It is for them to be punished with *everlasting destruction*.

2<sup>nd</sup> Thessalonians 1:7 – 9: - "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: **Who shall be punished with everlasting [αἰώνιος – "aiōnios"] destruction** from the presence of the Lord, and from the glory of his power."

2. Mark 9:43 – 48: - "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into **hell [γέεννα – "geenna"]**, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into **hell [γέεννα – "geenna"]**, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into **hell [γέεννα – "geenna"]** fire: Where their worm dieth not, and the fire is not quenched."

In VS. 43, 45 & 47, we find repeated three times, the teaching of Jesus that various body parts will be cast into "hell" - **γέεννα – "geenna"**.

The traditional teaching concerning ET, is that the wicked at the moment of death, their *supposedly* immortal soul will be cast into hell **γέεννα – "geenna"** to be punished, while their bodies will decay away in the grave.

But this casting into hell - **γέεννα – "geenna"** can only occur at the second resurrection at the Day of Judgment. That is the time when the wicked are to be bodily raised up from their graves to receive their eternal fate, and not before that time.

In VS. 43 & 45, the expression that is used twice in these verses "*into the fire that never shall be quenched*", is not the best translation. The Greek expression reads thus: - εἰς τὸ πῦρ τὸ ἄσβεστον – "eis to pur to asbeston". A literal translation is "*into the unquenchable fire*".

Examining briefly the expression "unquenchable fire", it is describing fire that humanity is not able to quench or extinguish. This fire is unquenchable because it has been kindled by God Himself, and will continue to burn until it has consumed all that has been cast into it.

John the Baptist prophesied concerning the Christ, that He would **burn up** the chaff [that is, the wicked] with unquenchable fire.

Matthew 3:11 & 12: - "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but **he will burn up the chaff with unquenchable fire.**"

Concerning the city of Jerusalem, the prophet Jeremiah prophesied that the rebellious city of Jerusalem was to be burned with unquenchable fire. Needless to say, the city is not still burning today, approximately 2,600 years after Jeremiah recorded this prophecy.

Jeremiah 17:27: - "But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then **will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.**"

In VS. 44, 46 & 48, the expression is used three times, "*Where their worm dieth not, and the fire is not quenched.*" This expression is understood by those who hold to the traditional concept of ET, as "proof" that the wicked will be tormented for all eternity in the fires of **γέεννα – "geenna"**.

The problem with this traditional interpretation of this passage, is the fact that Jesus is actually quoting from the following Old Testament text from the pen of the gospel prophet Isaiah. Isaiah is actually describing the righteous in the New Earth looking upon the dead bodies of the wicked, "*for their worm shall not die, neither shall their fire be*

*quenched.*" The worms are not feeding on the living wicked, but rather upon their dead bodies, or as the KJV renders it, "the carcasses" of those who have transgressed against the Lord.

Isaiah 66:22 - 24: - "For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and **look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched;** and they shall be an abhorring unto all flesh."

**NOTE:** - Some of those who hold to the traditional ET belief, see this passage as teaching that the wicked will be tormented forever because of the worms supposedly feeding upon their living bodies, and because as they shall be an abhorring to all flesh [that is, to the saved], they must still be alive. But a carcass or a corpse is not alive, but dead! And also, in the context of this chapter, the wicked will suffer the death penalty. They shall be slain by the Lord!

Isaiah 66:15 & 16: - "For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and **the slain of the LORD shall be many.**"

3. Revelation 14:9 - 11: - "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and **he shall be tormented with fire and brimstone** in the presence of the holy angels, and in the presence of the Lamb: **And the smoke of their torment ascendeth up for ever and ever:** and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

**NOTE:** - This passage is offered as a "proof" text for the traditional concept of ET. And on a surface reading of this passage, one can understand how a person can on the surface, draw such a conclusion. But upon a closer examination of this passage, it in fact, does **NOT** support ET at all.

I should state from the very beginning of an examination of this passage, if [and I say if] it did actually support ET, it would only be teaching ET for one distinct group of wicked persons, who lived at one specific period of earth's history. It would only teach that the generation of the wicked at the end of this earth's history, who will receive the end time Mark of the Beast, would be liable to receive ET. It would give **NO** support whatsoever for the traditional ET teaching that **all the wicked throughout the history of planet earth** will be punished with ET!

It should also be observed that upon a careful reading of this passage, that the apostle John is quoting from the pen of the gospel prophet Isaiah.

Isaiah 34:8 - 11: - "**For it is the day of the LORD's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever:** from generation to generation it shall lie waste; none shall pass through it for ever and ever. **But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.**"

**NOTE:** - Needless to say, that if we state concerning this passage, that Isaiah is only referring to the judgment upon the ancient land of Idumea, and the city of Bozrah [see VS. 6], then we have to admit that this period of time has well and truly come to an end. But, if we believe that the time period does not come to an end, but it is to last for all eternity, then how are the cormorant, bittern, owl and raven able to dwell in this area that has suffered God's burning pitch and brimstone, and the smoke goes up for ever and ever? This fact indicates that the fire eventually will come to an end. Otherwise, these birds would not be able to dwell there!

Revelation 14:10 & 11 states, that it is the **SMOKE** that ascends up for ever and ever, and **NOT** the torment that ascends for ever and ever. As this passage is quoting from Isaiah 34:10, it would be indicating that the smoke will

ascend up as long as the wicked [that is, those who have received the Mark of the Beast], are being punished in the Lake of Fire.

Let us also remember, that the patriarch Abraham saw from afar off, when the cities of Sodom and Gomorrah were destroyed by the Lord's fire and brimstone, the smoke went up like a great furnace.

Genesis 19:27 & 28: - "And Abraham gat up early in the morning to the place where he stood before the LORD: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, **the smoke of the country went up as the smoke of a furnace.**"

**NOTE:** - We have already found from 2<sup>nd</sup> Peter 2:6, that these wicked cities were reduced to ashes.

We also find later on in the Book of Revelation, concerning the Lord's judgments that are to be executed upon Babylon the Great, that this spiritual city shall be **utterly burned with fire**, and its smoke is to go up forever and ever.

Revelation 18:8, 9 & 18: - "Therefore shall her plagues come in one day, death, and mourning, and famine; and **she shall be utterly burned with fire:** for strong *is* the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, **when they shall see the smoke of her burning**, ... And cried when **they saw the smoke of her burning**, saying, What *city is* like unto this great city!"

Revelation 19:2 & 3: - "For true and righteous *are* his judgments: for he hath judged **the great whore**, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And **her smoke rose up for ever and ever.**"

Yet we find that this great spiritual city of apostasy, shall be found no more. This is a description of utter destruction, and **not** of continual, unending burning!

Revelation 18:21: - "And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence **shall that great city Babylon** be thrown down, and **shall be found no more at all.**"

Those who hold to the traditional belief of ET, believe that the expression that is found in Revelation 14:11, concerning those who will receive the Mark of the Beast, that "*they have no rest day nor night*", is descriptive of the eternal torment of hell. It should be pointed out however, that this expression "*day and night*" actually represents **the continuity of the action** described and **not** its eternal duration. The following verses from the Book of Revelation, use this expression, which is describing the action continuing while it lasts. [In each one of these four verses, I have highlighted the verbal actions that these groups are actually engaged in "day and night".]

Revelation 4:8: - "And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and **they rest not day and night, saying**, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Revelation 7:15: - "Therefore are they before the throne of God, and **serve him day and night in his temple:** and he that sitteth on the throne shall dwell among them."

Revelation 12:10: - "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for **the accuser of our brethren** is cast down, **which accused them** before our God **day and night.**"

Revelation 20:10: - "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and **shall be tormented day and night** for ever and ever."

4. Revelation 20:10: - "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and **shall be tormented day and night** for ever and ever."

**NOTE:** - This text is used by those who hold to the traditional ET belief, as absolute "proof" that their belief is Biblical. It is asserted with a great deal of confidence, that as the devil is to be tormented in the Lake of Fire and Brimstone for ever and ever, therefore, ET is Biblical.

But upon a closer examination of this text, and comparing it with other Scriptures that have a direct bearing on the final Judgment that is to be executed upon the devil and his angels, what we actually find is evidence that the Bible teaches SD, **NOT** ET.

The Lake of fire and brimstone into which the devil will be cast, is in reality called, **the Second Death**. A death from which there will be no possibility of any resurrection. All who will be cast into this Lake of fire and brimstone, will cease to exist for all eternity.

Revelation 20:14: - "And death and hell were cast into **the lake of fire. This is the second death.**"

Revelation 21:8: - "But the fearful, and unbelieving, and the abominable, and **murderers**, and whoremongers, and sorcerers, and idolaters, and **all liars**, shall have their part **in the lake which burneth with fire and brimstone: which is the second death.**"

**NOTE**: - I have highlighted for the reader, two particular types of sinners who are listed as suffering the Second Death in the Lake of Fire and Brimstone. Murderers and all Liars are among those sinners specifically listed by the apostle John.

As our Lord Jesus Christ identified the devil as being a murderer and a liar, his eternal fate will be thus to suffer the Second Death in the Lake of Fire and Brimstone.

John 8:44: - "Ye are of *your* father **the devil**, and the lusts of your father ye will do. **He was a murderer from the beginning**, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: **for he is a liar, and the father of it.**"

During Jesus' public ministry, the devils knew exactly what fate awaited them at the hands of Christ. They knew that Jesus would eventually destroy them.

Mark 1:23 & 24: - "And there was in their synagogue a man with **an unclean spirit**; and he cried out, saying, Let us alone; **what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us?** I know thee who thou art, the Holy One of God."

Luke 4:33 & 34: - "And in the synagogue there was a man, which had **a spirit of an unclean devil**, and cried out with a loud voice, saying, Let us alone; **what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us?** I know thee who thou art; the Holy One of God."

Jesus' death upon the cross has guaranteed that the Devil will finally be destroyed by Christ Himself.

Hebrews 2:14: - "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might destroy him that had the power of death, that is, the devil.**"

The prophet Ezekiel in the following passage has described the final end of the anointed covering Cherub who rebelled against His Maker in heaven, because he took pride in his exceeding beauty and wisdom. We understand that this covering Cherub who was called Lucifer before his fall [See Isaiah 14:12], became Satan [that is, the Adversary], who is also called the Devil in the New Testament.

This Cherub was in the Garden of Eden; he was created with musical instruments and precious stones within him. He was perfect in his ways when he was created, until iniquity was found within him.

☞ In no way can these descriptions apply to a fallen human being. This passage is a detailed prophecy of the ultimate end of Satan. God has promised that He will destroy this former covering Cherub, and he will be reduced to ashes, after experiencing the fires of God's Judgment. He shall never be any more; that is, he shall never exist again **for ever** [the Hebrew word "**olām**" is used in VS. 19] – **for all eternity!**

Ezekiel 28:13 - 19: - "**Thou hast been in Eden the garden of God**; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: **the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth**; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. **Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.** By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and **I will destroy thee, O covering cherub**, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic;

therefore **will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.** All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and **never shalt thou be any more ["olām"].**"

The gospel prophet Isaiah, prophesied that Lucifer because of his rebellion against God, in wanting to be exalted to be equal with God, shall ultimately in his punishment, be brought down to "hell" – "sheol", that is, the grave.

Isaiah 14:12 – 15: - "How art thou fallen from heaven, **\*O Lucifer, son of the morning!** *how* art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. **Yet thou shalt be brought down to hell ["sheol"],** to the sides of the pit."

**NOTE:** - \*In VS. 12, for the words "O Lucifer", the margin has "Or, *O day star*".

Jesus referred to God's **everlasting fire** that has been prepared for the devil and his angels.

Matthew 25:41: - "Then shall he say also unto them on the left hand, Depart from me, ye cursed, **into everlasting fire, prepared for the devil and his angels.**"

Further on this point concerning God's final punishment of the devil and his angels, the Hebrew word "**olām**" is used to describe God's everlasting fire. It is described as being a **devouring** fire.

Isaiah 33:14: - "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting ["olām"] burnings?"

This everlasting fire which has been prepared by the Lord for the devil and his angels, is a reference to the Day of Final Judgment, to which the fallen angels have been reserved by the Lord.

2nd Peter 2:4 - 9: - "For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, **bringing in the flood upon the world of the ungodly;** and **turning the cities of Sodom and Gomorrha into ashes** condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;) **The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.**"

**NOTE:** - A simple examination of this passage reveals a distinct pattern in the Apostle Peter's examples concerning the fate of the wicked.

- a) The angels who sinned [that is, the devil and his angels], have been delivered by God, into chains of darkness, and are reserved unto judgment.
- b) God destroyed the old world by a flood, but saved Noah and his family;
- c) God destroyed the cities of Sodom and Gomorrha, reducing them to ashes. These wicked cities are an example for those who should live ungodly lives. But the Lord delivered righteous Lot, amidst His execution of judgment upon these evil cities; and,
- d) The Lord knows how to deliver the just from temptations, and to reserve the unjust unto the Day of Judgment to be punished.

☞ The theme of this passage is very easy to see: - God's judgment and destruction has been and will be executed upon the various groups of sinners listed. Firstly, the angels that sinned await their punishment at the Day of Judgment; then, the pre-flood world was destroyed by the flood; and finally, the cities of Sodom and Gomorrha, who were destroyed by the Lord, being reduced to ashes.

The apostle Jude has outlined a similar pattern of God's execution of judgment coming upon the disobedient, in their destruction.

Jude VS. 5 – 7: - "I will therefore put you in remembrance, though ye once knew this, how that **the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.** And the angels which kept not their first estate, but left their own habitation, **he hath reserved in everlasting chains under darkness unto the judgment of the great day.** Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, **are set forth for an example, suffering the vengeance of eternal fire.**"

☞ The theme of this passage is very easy to see: - God having first saved the children of Israel from Egyptian bondage, later on destroyed those who believed Him not. The angels who sinned, have been reserved by the Lord unto the Day of Judgment. Just as the cities of Sodom and Gomorrha, are set forth as examples having suffered the vengeance of eternal fire.

Those who hold to the traditional belief of ET, believe that the expression that is found in Revelation 20:10, concerning the devil, the Beast and the False Prophet, that they *"shall be tormented day and night"*, is descriptive of their eternal torment in hell. It should be pointed out however, that this expression *"day and night"* actually represents **the continuity of the action** described and **not** its eternal duration. The following verses from the Book of Revelation, use this expression, which is describing the action as continuing as long as it lasts. [In each one of these four verses, I have highlighted the verbal actions that these groups are actually engaged in "day and night".]

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### CONCLUSION: -

First, having given an Old Testament overview of this issue at the start of this Study Document, I can safely conclude that the witness of *"the law and the prophets"* is both clear and abundant. Far from the Old Testament being silent on this issue, as is often asserted by those holding to the traditional ET theory, the very opposite is in fact the case. These inspired writings testify with one united voice, that the eternal fate of the wicked is: -

***To be cut off; to die; to perish; to be consumed; to be destroyed; to be slain by the Lord; to be as though they had not been; to be reduced to ashes.***

Then, having undertaken a thorough examination of the New Testament Scriptures concerning the eternal fate of the wicked, these inspired writings also give a very emphatic, clear and abundant witness to the truth on this important issue. These inspired writings testify with one united voice, that the eternal fate of the wicked is: -

***To die; that death is the wages of sin; to perish; to be destroyed; to be consumed; to suffer the same fate as the burnt up wicked cities of Sodom and Gomorrha; to suffer everlasting destruction; to be thrown into the Lake of fire and brimstone, suffering the Second Death.***

After having examined this subject thoroughly, and seen the abundance of inspired witnesses that testify to these truths [there are more than 60 passages which testify to these truths], it is rather surprising that the traditional ET

belief, has any strong following at all. This is because there are only four passages [see Matthew 25:46; Mark 9:43 – 48; Revelation 14:10 & 11; chapter 20:10] which upon a surface reading of them, *appear* to give some semblance of support for the traditional ET belief. Apart from these four exhibits, there is no support for ET in the Bible. And, the belief that these four passages support ET, is based upon the believer in this theory having a pre-existing presupposition of the inherent immortality of the soul in their mind. And even then, these four passages when carefully examined can in actual fact, give support to the SD belief.

The main reason why ET is still clung to as supposed Biblical truth by professed Christians, is because of the power that tradition holds over the human mind. It is **assumed** to be true because it has been the accepted belief of the majority of Christians for centuries, and is found in many of the long established creeds of the Protestant Churches. But while we should not dismiss tradition just because it is tradition, it must hold a secondary place in examining any subject to the Scriptures. First and foremost though, truth is to be decided by a plain Thus saith the Lord! What is the clear testimony of the Scriptures on any subject? If we make this our foundational principle of Bible Study, with a prayerfully guidance of the Holy Spirit to aid our researches, we are on safe ground in our search for Biblical truth.

The following two well-known statements, one from our Lord Jesus Christ and the other from the Apostle Paul, are good places to end this Study Document on. They contrast the eternal reward of the righteous, with the eternal fate of the wicked, in no uncertain terms. Let us all choose eternal life through our Lord Jesus Christ.

John 3:16: - "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him **should not perish, but have everlasting life.**"

Romans 6:23: - "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."







