

# ***Everlasting Destruction***

***‘They will be punished with  
everlasting destruction  
from the presence of the Lord  
and from the glory of his power’***

2 Thess 1: 9

**What is the meaning  
of this Scripture ?**

Are those who reject the  
**Saviour Jesus Christ**, destined  
to **Hell Fire** to be **Tormented**  
and **Tortured** forever and  
ever and ever and ever and  
ever and ever.....?

Is this **Hideous Doctrine** really what  
**Christianity Teaches ?**

*by Peter Bluer*

I wish to thank **Robert Beecham** for his studies  
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**Joseph Ebay** and many others for his keen insight to Luke 16

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## Ολεθρος 2 Thess 1.9

### Destruction or Loss?

2 Thess 1: 9 reads '*They will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*'

or '*They will be punished with age lasting (αιωνιον) destruction (ολεθρος) from the presence of the Lord, and from the glory of his power.*'

What is the meaning of the phrase '*everlasting destruction*', which occurs just this once in the Bible? Does it make sense? Does it agree with other scriptures? And is it correctly translated from the Greek? There are three main views among theologians regarding the fate of unbelievers who reject God and the backsliding believers.

**The traditional majority view:** Unbelievers, after they die, will go into everlasting conscious torment and torture. This clearly clashes with everlasting **destruction**. Both cannot be true at the same time. You cannot go on **being tormented** if you have **been destroyed!**

**The annihilation view:** Unbelievers will cease to exist after they die. They are destroyed forever. In the normal translations this view is the best fit for this verse, but it clashes with other verses which speak of **eternal torment**. Again if you have **ceased to exist** you cannot go on being tormented! This view is officially held by **Seventh Day Adventists, Jehovah's Witnesses**, and many others, especially those who **cannot believe** in the teaching of **eternal torment**.

**The universalist view:** Unbelievers, after **a period of corrective punishment and chastisement**, will all be reconciled to God. This is what Universalists believe.

Translating the verse as '*everlasting destruction*' is a complete contradiction in terms. Destruction does **not last for a specific period of time**. When something is destroyed it is destroyed **forever**. The phrase '*age lasting destruction*' is unnatural because destruction is by definition **everlasting** not for a limited period of time. Also there is a further problem with the following phrase '*from the presence of the Lord*'.

Being destroyed '*from the presence of the Lord*' does not make good sense. The NIV recognises this and changes it to: '*they will be punished with everlasting destruction and shut out from the presence of the Lord*'. Even that is a poor rendering, as well as **not being what the Greek text says!**

Let us turn then to **the Greek** for help!

The Greek word translated destruction is **ὀλεθρος**<sup>1</sup> (olethros), and it occurs in only 3 other places in the New Testament (1 Cor 5:5, 1 Thess 5:3 and 1 Tim 6:9).

In Corinth a man had committed gross fornication so Paul's said the man was *'to deliver up such a one to the Adversary for the **destruction** (ὀλεθρον) of the flesh, that his spirit may be saved in the day of the Lord Jesus'* 1 Corth 5.5

This *'destruction of the flesh'* does not mean that the man was to die under the infliction of the censure, for the object of the discipline was to recover him; and it is evident that, whatever he suffered as the consequence of this, he survived it, for Paul instructed the Corinthians to admit him back to their fellowship, 2 Corth 2.7 It was designed to punish him for his licentious of life - often called in the Scriptures the works of the flesh Gal 5:19, and the design was that the punishment be a just retribution.

*Now you know full well the works of the flesh. Fornication, impurity, indecency, idol-worship, sorcery; enmity, strife, jealousy, outbursts of passion, intrigues, dissensions, factions, coveting; hard drinking, riotous feasting, and the like. And as to these I forewarn you, as I have already forewarned you, that those who are guilty of such things will have **no share in the Kingdom of God.*** Gal 5.19

Many have supposed that by the *'destruction of the flesh'* Paul meant only the destruction of **his fleshly appetites or carnal affections**; and that he supposed that this would be **effected by the act of excommunication.**

But it is very evident from the Scriptures that the Apostles were imbued with **the power of inflicting diseases or bodily calamities for crimes.** In Acts 13:11 Paul inflicted blindness on Elymas the sorcerer.

*'But Elymas (or 'the Sorcerer,' for such is the meaning of the name) 9 Then Saul, who is also called Paul, was filled with the Holy Spirit, and, fixing his eyes on Elymas, 10 said, "You who are full of every kind of craftiness and unscrupulous cunning--you son of the Devil and foe to all that is right--will you never cease to misrepresent the straight paths of the Lord? 11 The Lord's hand is now upon you, and you will be blind for a time and unable to see the light of day." Instantly there fell upon him a mist and a darkness, and, as he walked about, he begged people to lead him by the hand. 12 Then the Proconsul, seeing what had happened, believed, being struck with amazement at the teaching of the Lord.'*

This was an **extraordinary** and **miraculous power.**

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1. Strong's 3639 **ὀλεθρος** from **ὀλλυμι** 'destroy' – properly, **ruination with its full, destructive results** (LS). **ὀλεθρος** 'ruination' however **does not** imply 'extinction' (annihilation). Rather it emphasizes **the consequent loss** that goes with the complete **'undoing.'**

The church for the last 2000 years has **NO** such miraculous power to **inflict physical pain or disease**.

Since **ολεθρος** does **NOT** mean ‘annihilation’ as the English word destruction implies, it is better to use **ruination** or **devastation** instead of **destruction**, because **destruction** means **the physical end of the object or person**.

The following scripture speaks very clearly its meaning:

1 Thess 5.3 *‘For when they are saying, ‘Peace and safety,’ then sudden **disaster** (ολεθρος) will come on them, like birth pains on a pregnant woman; and they will in no way escape’. **Disaster NOT annihilation***

This scripture translates (ολεθρος) correctly as ‘**ruin**’ but there is yet another word translated destruction (**απολειαν**)

1 Tim 6.9 *‘and those wishing to be rich, do fall into temptation and a snare, and many desires, foolish and hurtful, that sink men into **ruin** (ολεθρον) and **destruction** (απολειαν)’*

This other word **απολειαν** is derived from **απολλυμι** ‘cut off ~ to sever’, causing someone (something) to be **completely severed**, but **απωλειαν** does **NOT** imply ‘**annihilation**’ but **total loss**<sup>1</sup>

1 Tim 6.9 should be translated correctly *‘and those wishing to be rich, do fall into temptation and a snare, and many desires, foolish and hurtful, that sink men into **ruin** (ολεθρον) and **loss** (απωλειαν)’*

Luke 15.32 uses **απολωσ** to say the prodigal son was ‘**lost**’ (**απολωλως**) to the father **NOT** that he had **died**—**perished in destruction**.

John 3.16 usually translates the word **αποληται** by ‘**perished**’.

*‘For God so loved the world: He gave his only begotten Son so that everyone who believes in him might not **perished** (αποληται) [ i.e. be lost ] but have eternal life’.*

You cannot use the word ‘**perished**’ of **the prodigal son** in Luke 15.32, as **this would be incorrect** but you can use the word ‘**lost**’ in John 3.16.

**To summarize:**

2 Thess 1.9 reads: *‘They will be punished in **everlasting destruction** from the presence of the Lord, and from the glory of his power’*

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1. Strong’s 684 **απωλεια** from 622 **απολλυμι**, "cut off" – destruction, ruin or loss, causing someone (something) to be completely severed – cut off (entirely) from what could or should have been. does **not** imply "**annihilation**"

*The problem of translation has many pitfalls because of the **preconceived understandings** embedded in the mind of the translators.*

The small subscripted numbers are the order of the words read in English.

οιτινες δικην τισουσιν ολεθρον αιωνιον απο προσωπου  
1 *These* 3 *penalty* 2 *will pay* 5 *loss* 4 *eon(age)* 6 *from face*  
του κυριου και απο της δοξης της ισχυος αυτου  
*of the Lord and from the glory of the strength of Him*

Let us re-translate our initial verse with the new knowledge gained from our analysis, which we now can apply:

**Black italics** means word is not in the Greek text.

*'These will pay the penalty in the age (or eon) of loss from the face of the Lord and the glory of His strength'.*

**This makes perfect sense and all the difficulties have evaporated !**

**Firstly**, unlike being '**destroyed**', you can be '**lost**' for any length of time, short or long.

**Secondly**, unlike '*destruction from the presence of the Lord*': is better translated '*to suffer the loss from the presence of the Lord*' which now makes perfect sense.

This also harmonises with the words, '*the Son of Man came to seek and to save what was lost*' (απολωλος). Matt 18.11

Even the much loved words of John 3:16 should be better translated: '*God so loved the world that he gave his one and only Son, that whoever believes in him shall not be lost (αποληται) but have aeonian life. (αιωνιον = age of life)*'

**To be in the Age of loss** makes complete sense and agrees with **teaching of Universalism.**

## The Unforgivable Sin.

Christians are always asking about this sin and worrying about it, thinking they may have committed it. The following will be helpful I hope.

Some definitions are necessary to understand how the Lord operates in our world. The Bible very clearly **divides** the History of the world in **terms of Ages**.

The word for 'age' in Hebrew is **Olam** עֹלָם and in Greek is **Aion** αἰών.

So when the Old Testament was translated into Greek (**LXX**) from the Hebrew language, it was usual to use the Greek word **Aion** for the Hebrew word **Olam** (**Strong 5768 long duration, antiquity, futurity**) and is, most of the time translated **mistakenly** into English as **forever**.

The Hebrew word **Olam** in Exod 40.15 it says that the Levitical Priesthood was to be an **Eternal ordinance** for the Israelite nation.

*And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting [ **olam** ] priesthood throughout their generations.* Exod 40.15

**The Priesthood** was not everlasting **as it ended** with the destruction of the city and temple in **AD 70**. It has been replaced by **the permanent priesthood of Jesus Christ as He the is Immortal Son of God**.

This looks like a contradiction in the Bible. **Not so ! Why ? Because it has been caused by careless translation**

The reason is that **Olam** does not necessarily mean forever but an indefinite period of time again depending on the context or the person or object described. It means either **a long or short time depending on what the subject matter** is. In the above case it refers to the length of the Mosaic age, about 1500 years. Also we have this rule in English.

**In all cases, the adjective is modified by the noun. A strong horse, a strong mind, a strong chain, strong drink, strong language** - in each one of these phrases 'strong' has a different meaning, **according to the nature** of the subject or noun. So a **wise man**, a **wise God** - in this case the words '**wise God**' means **infinite wisdom**, but not in **wise man**; and the meaning of '**infinite**' here is not in the word '**wise**,' but in the word '**God**.'

So Rotherham's translation put it correctly as

*'and shalt anoint them as thou didst anoint their father, and they shall minister as priests unto me,—so shall their anointing remain to them for an age-abiding [ **olam** ] priesthood, to their generations.'*

Because of translating **Olam** as ‘everlasting’ ‘forever’ ‘eternal’ in the **Old Testament** there is a **massive mis-understanding** of the Bible.

**Olam** means **an age, eon: either long or short** depending on the context or meaning of the events described. Of course it might mean an indefinite time but could also mean an ‘**eon without end**’.

To render it **universally** as ‘everlasting’ etc leads to all sorts of logical inconsistencies and contradictions, which as been a **great disservice** to Bible Students who are **without this specialised language knowledge**.

Another example, Isa 34:2-10 which speaks of God’s judgment on Edom.

This passage is written in Hebrew **HYPERBOLE**<sup>1</sup>

*2 For Jehovah hath indignation against all the nations in [Israel], and wrath against all their host: he hath utterly destroyed them, he hath delivered them to the slaughter. 3 Their slain also shall be cast out, and the stench of their dead bodies shall come up; and the mountains shall be melted with their blood.*

*4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig-tree.*

*5 For my sword hath drunk its fill in heaven: behold, it shall come down upon Edom, and upon the people of my curse, to judgment... Jehovah hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.... 8 For Jehovah hath a*

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**1. Hyperbole** is exaggerated words used for emphasis ‘*the heavens rolled up like a scroll*’. It is failure to observe this rule has caused untold damage to prophetic interpretation of scriptures by **the religious unskilled so called teachers**. They try to make these scriptures literal thus causing Christians to expect cataclysmic global events in the future.

Matt 24.33 [R.V.]“...*Instantly there are all the signs which usher in the Day of the Lord. The darkened sun, the lurid moon, the showers of meteors, the shriveled heavens, the terror with which men call on the rocks and mountains to fall on them and hide them, are the metaphors of vast earthly changes and catastrophes. A first sight it might well seem as if they could describe nothing short of the final conflagration and ruin of the globe. But there is not one of these metaphors which is not found in the Old Testament prophets and in them they refer in every instance to the destruction of cities and the establishment of new covenants, or to other earthly revolutions. Not only had our Lord adopted these vivid Oriental symbols to describe the sign of His coming in the fall of Jerusalem and the close of the aeon...*”

See Isa 2.12,19; 13.10; 34.3,4; 50.3; 63.4; Jer 4.23; Ezek 32,7,8; Joel 2.10,21; 3.4,15; Hos 10.8; Nah 1.6; Mal 3.2; etc The extant to which the Apostle borrows the phrases of the Old Testament may be seen by taking Rev 1.12-17, and comparing it phrase by phrase with Zech 4.2; Dan 7.13; 10.5; 7.9; 10.6,11,12; Isa 49.2; Ezek 43.2 ‘**Early days of Christianity**’ by F W Farrar page 447/8



day of vengeance, a year of recompense for the cause of Zion. 9 And the streams of *Edom* shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become *burning pitch*. 10 '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.'

The **smoke** and attending curses have **long since ended**. Edom is modern Jordan. These calamities were **NOT** to be for forever but an indefinite time until the judgment of God is satisfied.

**Not to be able to quench a fire** means it cannot be put out, until it has done its task or the fuel is finished. It does not mean everlasting !

This is exactly the same with the Greek word for **age** ( **αιων** )

Mt 25:46 (Wey) "And these shall go away into the Punishment (Chastisement\_ **κόλασις**<sup>1</sup>) of the Ages (**αιωνιον**<sup>2</sup>), but the righteous into the Life of the Ages (**αιωνιον**)."

Mt 25:46 (YLT) And these shall go away to punishment (Chastisement\_ **κόλασις**) age-during (**αιωνιον**), but the righteous to life age-during.'

Mt 25:46 (Rotherham) And, these, shall go away, into, age-abiding (**αιωνιον**), correction (**κόλασις**), but, the righteous, into, age-abiding, life.

1. Strong's **κόλασις**: **chastisement**, punishment, torment, perhaps with the idea of deprivation. *kolasis* (from *kolaphos*, "a buffeting, a blow") – properly, punishment that "**fits**" (matches) the one punished (R. Trench); Liddle Scott Greek Lexicon: **chastisement**, **correction**, punishment. The English word **Chastisement** implies **punishment**.

**κόλασις, εως, ή, (κολάζω) a pruning: a checking, punishing, correction, chastening**

2. Strong's **αιωνιον**: from **αιων** "an age, having a particular character and quality" – properly, "**age-like**" "**like-an-age**", i.e. an "**age-characteristic**" (the quality describing a particular age). The time, the age could be both long or short. Matt 24.3 '**the end of the age**' AD 70

**ΑΙΩΝ**, *ōnos*, *ὄ*, also *ή*, sometimes with shortened acc. *αιῶ* :—the Lat. *AEVUM*, a space or period of time, a lifetime, life. 2. of longer periods, an age, generation, period. 3. an infinitely long space of time, eternity. II. one's age or time of life.

The following in the **KJV** has a totally different meaning especially if we have already come to believe in Eternal punishment by listening to our already deceived uneducated teachers.

Mt 25:46 (ASV) *And these shall go away into eternal punishment but the righteous into eternal life.*

Again there has been a **massive** mis-understanding of this word **αιωνιον** because we have **not done enough personal study of God's word** as delivered by the chosen Apostles.

Teachers ad nauseam keep repeating these errors thus **deceiving not only themselves but the sheep they are meant to feed.**

The problem is when we first believe in the Saviour it gives us great joy and peace of mind but as we mature in the Christian walk we must not believe things just because others we look to as teachers, tell us.

1Thess 5.21 *'prove all things; hold fast that which is good'*

Acts 17.11 *'Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily, whether these things were so.'*

The early Christians then had **one big advantage**, that we do **not have**. They understood the original languages in which the scriptures were written, we have to depend on translation !!

There is **another hindrance for us**, if we have become indoctrinated and if you have believed a teaching **for several years**, some **even for a lifetime**, it is so difficult to admit we were **wrong and were misled—deceived**. That is why the Lord chose **the virgin minds** of the Apostles ( fisher men ). Paul a zealous Pharisee was thoroughly **brainwashed and indoctrinated** but was only converted by a Divine miracle.

**The biggest problem for us** is that if you belong to a particular Church or group then you begin to have doubts about a particular teaching and you want to discuss it, you will be told that you are biting the hand that fed you and you will probably be shunned or ejected. They usually will not give you even a hearing. **Religious systems** are **impossible** to reform. Just remember **the enemies of the Lord were religious people.**

**The best way if you find a person with different opinion than yourself, is ask them why do they believe this particular teaching.**

The other major problem is if you make yourself financially dependant on your group or Church as a teacher and you sometime in the future change your opinion, it will mean that you will lose your income. I believe totally in self financing which leaves you free to change your beliefs just as the apostle Paul was a tentmaker to support himself.

Now and then someone looks at my web site and makes an inquiry about my particular view point and usually a good communication takes place. Those that try to shoot you down immediately without finding out why you believe such and such will not acquire the truth of anything.<sup>1</sup>

As ordinary people we must make sure that **we remain open minded** after we are converted ! Remember we are judged by our works **NOT our opinions.** *'Then the sea yielded up the dead who were in it, Death and Hades yielded up the dead who were in them, and each man was judged in accordance with what his conduct had been.'* Rev 20.13 WEY

Therefore I do not exclude fellowship with anyone who has a different opinion than mine. Mark 9.38 throws light on those who differ from ourselves.

*"Rabbi," said John to Him, "we saw a man making use of your name to expel demons, and we tried to hinder him, on the ground that he did not follow us."*  
*39 "You should not have tried to hinder him," replied Jesus, "for there is no one who will use my name to perform a miracle and be able the next minute to speak evil of me. 40 He who is not against us is for us; 41 and whoever gives you a cup of water to drink because you belong to Christ, I solemnly tell you that he will certainly not lose his reward.*

When Jesus disciples were criticized **for not following** the Pharisees traditions, the Lord said to the disciples *' you cannot put new wine (The Gospel ) into old wine skins ( The Pharisees minds ).'* Matt 9.17, Mark 2.22

**This means you need a clear un-doctrinated mind ready to listen to the new ideas.**

Now to return to the history of the world. We know that from the **Biblical standpoint** this history is split into several different ages.

**The Ages of man** start from the beginning in **Gen 1.3** which began the **First age** from **Adam to the Flood of Noah.**

**The Second age** is from **the Flood to Moses,** called the Patriarchal age.

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1. Just recently November 2011 a Christian Pastor from the Philippines inquired after reading my web site, why I believed in **Universalism and the Second Advent as a past event** which was totally at 180<sup>0</sup> with his current belief. After about 2 to 3 months of communication and me sending him books, booklets and DVD etc to study, he has become a **Universalist** and now realises that **the Second Coming** was in **AD 70.** It has caused an uproar and a separation of believers locally. The Pastor continues in his seeking and knocking with great rewards of removing mistaken beliefs. Unfortunately they do not have the resources that we have.

**The Third age** was from **Moses to the Christ** culminating the Desolation of Jerusalem in AD 70.

**The Fourth age** with **the inauguration of the Kingdom of God** in Heaven at the Second coming and the first Resurrection in, AD 70, until **the Restoration and Conversion of Israel** (this is **our age** for the last 2000 years, called the Church age).

**The Fifth age** from the **conversion of Israel** is followed by the **Davidic Kingdom** until to the attack and defeat of Gog and Magog. Death still exists in this Kingdom according to the prophecy of Isa 65.17-25.

*For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying.*

*There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed.*

*And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands.*

This is **NOT** the final **death free Kingdom**.

**The Sixth age** from the defeat of Gog when the Kingdom of God leaves Heaven and invades the Earth and the general Resurrection begins.

After this Judgment, then follows **the Ages of the Ages** that God will reveal in due time. Others may want to divide our History into further **sub ages**. This is okay but nevertheless our history has been divided into separate periods of time according to God's purpose. My division is not rigorous but does illustrates the different eons.

If we look at the **History of the city of Sodom** in Genesis when God destroyed the homosexual inhabitants of those cities, most Christians believe because of their **sinful conduct**, those people are doomed **forever** in **the Lake of Fire** for their sins.

**Now is this true?** Are they to be **tortured and doomed forever, world with out end?** **This doctrine of Everlasting Torment is the most unbelievable and unthinkable teaching and is the worse punishment that the most evil person could have ever invented, to be tortured forever and ever and ever and ever... !**

Please read **slowly** the inserts at the end of this booklet for the worst pronouncements of misled authoritative Christians !!!! See page 23

In the Gospel of Matthew, Jesus reproaches the cities of where he had done mighty works and because of their unbelief, He says that on **the day of judgment the people of Sodom** will be treated *'more tolerably'* than those unbelieving cities where the Lord Jesus had done those miracles.

Lets examine this scripture in Mt 11:24 (YLT) *'but I say to you, to the land of Sodom it shall be more tolerable (ΑΥΕΚΤΟΣ) in a day of judgment than to thee ( the cities )*.

*'more tolerable'* in punishment **doesn't sound like everlasting torture**.

If the final destiny of all unbelievers in the **everlasting fire**, then one punishment cannot be *'more tolerable'* than the another punishment. They both have the same destiny. So punishment must fit the Sin.

This *'more tolerable'* is not what Christians are taught and not what they expect to happen. All these judgments in the Old and New Testaments are temporary judgments not the final judgment at **the Great White Throne** in the book of Revelation. The temporary judgments depend on **the age that you live in**. Examples are the flood, Exodus, 70 years desolation, AD 70.

At this moment in time 2012, we are living in the **age of grace** when God is calling on **all to repent** so that **they may enter the Kingdom of God**—this Kingdom exists now but resides in Heaven. This Kingdom was **inaugurated in AD 70** and you can enter it when you die. Also you can **exclude yourself** from this Kingdom by unbelief or not living as you should but you are **not** doomed forever but wrath of God remains.

Luke 20.34 *"The men of this age (Jewish age) marry and are given marriage," replied Jesus, "35 But as for those who shall have been deemed worthy to find a place in that other age [ the age of grace **now** from AD 70 ] and in the Resurrection from among the dead, the men do not marry and the women are not given in marriage. 36 For indeed they cannot die again; they are like angels, and are sons of God through being sons of the Resurrection.*

This means that the unbelievers and backsliders will be **excluded** from that **Kingdom of God** but are **NOT** doomed forever just the same as those that were punished in Sodom are not doomed forever.

This is repeated by Paul in 1 Corth 15.20:

*But, in reality, Christ has risen from among the dead, being the first to do so of those who are **asleep**. 21 For seeing that death came through man, through man comes also the resurrection of the dead. 22 For just as through Adam **all die**, so also through Christ **all will be made alive again**. 23 But this will happen*

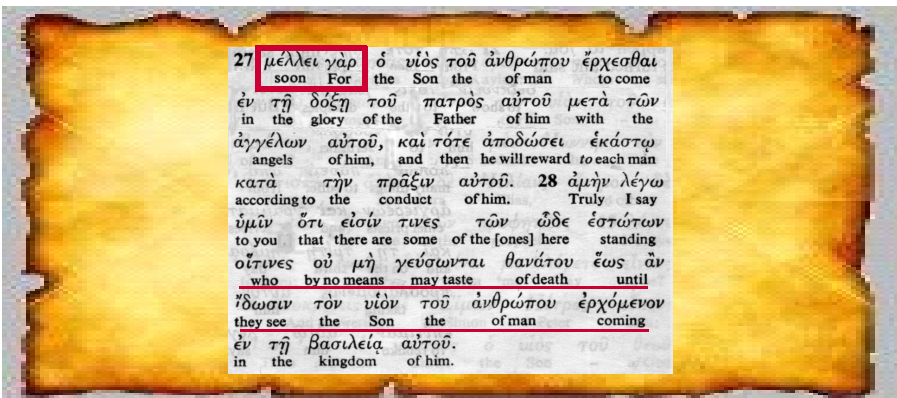
*to each in the right order--Christ having been the first to rise, and afterwards Christ's people rising at His return. [AD 70] Later on, comes the End, when He is to surrender the Kingship to God, the Father, when He shall have overthrown all other government and all other authority and power.*

*25 For He must continue King until He shall have put all His enemies under His feet. 26 The last enemy that is to be overthrown is Death; 27 for He will have put all things in subjection under His feet. And when He shall have declared that "All things are in subjection," it will be with the manifest exception of Him who has reduced them all to subjection to Him. 28 But when the whole universe has been made subject to Him, then the Son Himself will also become subject to Him who has made the universe subject to Him, in order that GOD may be all in all*

It is clear that everyone will be raised, the believers, the foolish Virgins, those ignorant of the good news, all the enemies of the Gospel and the wicked. God will decide who will be excluded from His Kingdom and whoever is to go to the Lake of Fire for God's wrath of correction and punishment for the indefinite time described as 'the ages of the ages.'

Mt 3:7 (Weymouth) *But when he saw many of the Pharisees and Sadducees coming for baptism, he exclaimed, "O vipers' brood, who has warned you to flee from the coming (μελλούσης<sup>1</sup> = soon) wrath? AD 70*

1. This word Greek word **μελλω** which means 'soon,' or 'about to happen'. This word occurs 61 times in the New Testament and 31 times it is deliberately left out (as in this place) of the English translations such as KJV, ASV etc. See my booklet 'Conspiracy' [www.biblemaths.com](http://www.biblemaths.com) An example is as follows: Matt 16.27- 28 *"For the Son of Man is soon to come in the glory of the Father with His angels, and then will He reward every man according to his works. I solemnly tell you that some of those who are standing here will certainly not taste death till they have seen the Son of Man coming in His Kingdom."* [ Within their lifetime before they died ] Wey





Most of **New testaments warnings** refer to this Judgment at the **desolation of Jerusalem in AD 70**.

We shall now consider the scriptures about the so called Unforgivable Sin.

The first is Luke 12:10 *'And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.'*

**So this Unforgivable Sin was to speak evil against the Holy Spirit** but what form did it take, **this Unforgivable Sin ?**

Now there are two other references in the New Testament one in Matt 12.30-32 and the other in Mark 3.28-30 which will shed more light on the nature of this sin.

*At that time a demoniac was brought to Him, blind and dumb; and He cured him, so that the dumb man could speak and see. 23 And the crowds of people were all filled with amazement and said, "Can this be the Son of David?" 24 The Pharisees heard it and said, "This man only expels demons by the power of Baal-zebul, the Prince of demons."*

*25 Knowing their thoughts He said to them, "Every kingdom in which civil war has raged suffers desolation; and every city or house in which there is internal strife will be brought low. 26 And if Satan is expelling Satan, he has begun to make war on himself: how therefore shall his kingdom last?*

*27 And if it is by Baal-zebul's power that I expel the demons, by whose power do your disciples expel them? They therefore shall be your judges. 28 But if it is by the power of the Spirit of God that I expel the demons, it is evident that the Kingdom of God has come upon you.*

*29 Again, how can any one enter the house of a strong man and carry off his goods, unless first of all he masters and secures the strong man: then he will ransack his house.*

*30 "The man who is not with me is against me, and he who is not gathering with me is scattering abroad.*

*31 This is why I tell you that men may find forgiveness for every other sin and impious word, but that for impious speaking against the Holy Spirit they shall find no forgiveness.*

*32 And whoever shall speak against the Son of Man may obtain forgiveness; but whoever speaks against the Holy Spirit, neither in this nor in the [ soon μέλλοντι<sup>1</sup> ] coming age shall he obtain forgiveness." Matt 12.22-32 [WEY]*

**Now we can determine the meaning of this Unforgivable Sin ?**

It is when **The Holy Spirit** operates, which their case—was the Lord performing a Miracle on the man possessed—the Pharisees answer to this miracle was to claim that **the Holy Spirit** was **Satan himself who** had done the miracle thus blaspheming **the Holy Spirit**.

It were **equating the Holy Spirit with Satan**.  
**An absolutely an impenetrable heart of Stone !**

***It has nothing whatsoever to do with rejection of the Gospel  
as some would have us believe !***

The Mosaic age which closed in **AD 70** and in **the Kingdom age** which was to follow, no forgiveness. The opportunity to repent is not offered

There are **Ages** to follow **the Kingdom Age** such as **the Ages** assigned to **lake of fire** when those who have not sought the Saviour or repented of their sins will be **chastised with fire and brimstone**<sup>1</sup>

It is in **those ages** that **everyone** will learn eventually and will have to bow the knee to God whether in **Heaven** or **Earth** when God **reconciles the whole Universe to Himself**.

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1. In the lake that burns with “ **fire and brimstone** ”, Charles Pridgeon, in his scholarly work on the subject of **BRIMSTONE** says:

*"The Lake of Fire and Brimstone signifies a fire burning with brimstone; the word 'brimstone' defines the character of the fire. The Greek word theion translated 'brimstone' is exactly the same word theion which means 'divine.'*

*Brimstone was sacred to the deity among the ancient Greeks; and was used to fumigate, to purify, and to cleanse and consecrate to the deity. In Homer's Iliad (16:228), one is spoken of as purifying a goblet with fire and brimstone.*

*The verb derived from theion is theioo, which means to hallow, to make divine, or to dedicate to a god (See Liddell and Scott Greek-English Lexicon, 1897 Edition). To any Greek, or any trained in the Greek language, a 'lake of fire and brimstone' would mean a 'lake of divine purification.' The idea of judgment is not be excluded. Divine purification [ Chastisement ] and divine consecration are the plain meaning in ancient Greek."*

Strong's definition says under **Brimstone** “ *divine incense, because burning brimstone was regarded as having power to purify, and to ward off disease*”

***You do not want to go to this Lake of Fire to suffer divine punishment!***

Sins range from grey to black and the punishment will fit the crime according to the divine righteous justice of the Lord. It is a fearful thing to fall into the wrath of God. All Christians should read this excellent book called '**THE ORIGIN AND HISTORY of the Doctrine of Endless Punishment**' BY THOMAS B. THAYER. This Book is available on my Web Site for download. [www.biblemaths.com](http://www.biblemaths.com)



Col 1.16-20 ‘ *because in him [ Christ ] were **all things** created, those in the heavens, and those upon the earth, those visible, and those invisible, whether thrones, whether lordships, whether principalities, whether authorities; **all things** through him, and for him, have been created, 17 and himself is before all, and the **all things** in him have consisted....*

*20 and through him to **reconcile all things** to himself -- having made peace through the blood of his cross -- through him, whether the things upon the earth, whether the things in the heavens.*

This scripture tells quite clearly that **all things** means **all things**.

The final reconciliation of **all things** is to be each, in his own order according to God’s good pleasure. **Satan and his rebellious angels** will be defeated and Satan will bow the knee to God in the full view of the Universe and for all time. Everyone will know that in history of our world **God’s immeasurable love** has been demonstrated through **the death of His person in the Man Jesus Christ**

Here is the other account in Mark and it is clear again that **the Unforgivable Sin** is the fact that the Scribes said that the works that Christ performed were **assigned to the Devil** which implied they were calling **the Holy Spirit Himself Satan**.

Mark 3:22 ‘*and the scribes who are from Jerusalem having come down, said-- ‘He hath Beelzeboul,’ and-- ‘By the ruler of the demons he doth cast out the demons.’ ... 28 ‘Verily I say to you, that all the sins shall be forgiven to the sons of men, and evil speakings with which they might speak evil, 29 but whoever may speak evil in regard to the Holy Spirit hath not forgiveness--to the age, but is in danger of age-during judgment;’ YLT*

*ος δ αν βλασφημηση εις το πνευμα το αγιον ουκ εχει  
who but that may blaspheme toward the Spirit the Holy has not  
αφεσιν εις τον αιωνα αλλα ενοχος εστιν αιωνιου αμαρτηματος  
forgiveness into the age but liable is age enduring sin*

This unforgiveness remains for **the length of the ages**, that is the closing age in AD 70 and the Kingdom age, which is our age now. What will now happen **in future ages** can be determined by looking at other scriptures and you will realise that God **reconciles all things** in the Universe in His own due time.

The purpose of **this current Kingdom age** is to select those who God wishes to call and are worthy of that call, to form **His nucleus of Future government in the ages to come**.

*'For there is a truth, brethren, not revealed hitherto, of which I do not wish to leave you in ignorance, for fear you should attribute superior wisdom to yourselves--the truth, I mean, that **partial blindness** has fallen upon Israel [ they do not believe in Jesus Christ their Messiah ] until **the great mass of the Gentiles have come in**' [ become believers as the Messiah ] Rom 11.25*

The rest of mankind are **not** to be condemned for **all eternity** in **unbelievable excruciating pain and torture**. The kind of God that would do that is not the same God who became a man to suffer for our sins and who would then condemn the vast majority of mankind and angels to **Everlasting torture. This is totally incongruous**

If this were true it would mean that **Satan** has more persons in **his kingdom** than **God** has in **His Kingdom**. Now the Pharisees cannot be forgiven in the age of the Apostle's generation which ended in AD 70 or the next age of the Kingdom which started in AD 70 when Jesus Christ returned and destroyed Jerusalem. These Pharisees would be raised after the Kingdom when **the Great White Throne judgment begins**, they will be thrown into to **the Lake of fire** to be Chastised with the wrath of God **until they have paid the last PENNY**.

Luke 12.47,48; 58 *'And that servant who has been told his Master's will and yet made no preparation and did not obey His will, will receive many lashes. But he who had not been told it and yet did what deserved the scourge, will receive but few lashes. To whomsoever much has been given, from him much will be required; and to whom much has been entrusted, of him a larger amount will be demanded... 'For when, with your opponent, you are going before the magistrate, on the way take pains to get out of his power; for fear that, if he should drag you before the judge, the judge may hand you over to the officer of the court, and the officer lodge you in prison. 59 Never, I tell you, will you get free till you have paid the last farthing.'*

What this clearly shows is there different punishments in **the Lake of Fire** as you would have expected, that **'Liars'** are not in the same brackets as **'mass murderers'** like **'Adolf Hitler.'** **This true Divine justice.**

The scripture is often quoted to prove that unbelievers will go to everlasting torture is one already mention is Matt 25.46.

Mt 25:46 (ASV) *And these shall go away into eternal punishment: but the righteous into eternal life.*

The argument goes like this. If the righteous have **eternal** life, which means **forever** then since the same Greek word is used for **eternal** punishment then they will be punished **forever** assuming that they are not dead put still alive.

**This argument is based on a bad translation.**

These next translations mention on page 4 are repeated again.

Mt 25:46 (Rotherham) *And, these, shall go away, into, age-abiding (αἰώνιον), correction (κόλασις), but, the righteous, into, age-abiding, life.*

Mt 25:46 (Weymouth) *"And these shall go away into the Punishment ( Chastisement ) (κόλασις) of the Ages (αἰώνιον), but the righteous into the Life of the Ages."*

Mt 25:46 (YLT) *And these shall go away to punishment (Chastisement) (κόλασις) age-during (αἰώνιον), but the righteous to life age-during.'*

**Κόλασις** means to chastise which obviously means punishment but in the sense of changing the receiver of this punishment by corrective measures. You can look this word up yourself in the Greek dictionaries such as Strong's, Liddel & Scott, Thayer etc.

They all say the same thing. The absence of this information to teachers has got to change. **We do not want to believe that which is false !**

The other word is **αἰώνιον** which as been consistently mistranslated. The person responsible for this is **Jerome** who translated the Bible into Latin and deliberately did this because he wished Christians to except the doctrine of Eternal torment. The early Church in the first 2 centuries did not believe this doctrine.<sup>1</sup> How did he do this.<sup>2</sup>

When **Jerome** translated the Greek word **αἰώνιον** he used the word Latin **Aeternum** which means **eternity** proper. The word he should have used is **Seculorum** which means **Age** or **Eon** both long or short.

So the scripture means the Age of correction not everlasting punishment. Weymouth, Young's and Rotherham translation recognise this.

The Age of life means exactly what it says as in John 17.3.

John 17:3 (Weymouth) *And in this consists the Life of the Ages--in knowing Thee the only true God and Jesus Christ whom Thou hast sent.*

John 17:3 (YLT) *and this is the life age-during, that they may know Thee, the only true God, and him whom Thou didst send--Jesus Christ;*

John 17:3 (Rotherham) *And, this, is the age-abiding life, That they get to know thee, the only real God, and him whom thou didst send, Jesus Christ.*

Since **God is Eternal** so the **'the life He gives is Eternal'** NOT because of the word **'age'** carries **the sense of everlastingness.**

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1. Origen, Clement of Alexandria, Gregory of Nyssa, Theodore of Montepusa

2. **The Jerome Conspiracy** by Michael Wood. **'A must read book'**

All the **Greek Grammars** say that the word **Age** has its meaning changed according to what the word is describing.

We are ourselves use it in this sense i.e. The age of Man, the Elizabethan Age, the Age of the Patriarchal etc. The first point to make is the Book of Revelation which was revealed by Jesus Christ Himself through the Apostle John was given prior to AD70.<sup>1</sup>

Revelation is a Highly symbolical book which means that pictures in words are given to described real events, objects and doctrines. Emperors, and political systems are described by **multiple headed wild beasts**, **Satan the Chief Enemy of God** is described as **a Dragon**, the Heavenly Kingdom is described as a woman that produces the spiritual sons so then we have to be very aware of this in our understanding of the book.

Many persons have used this book for their own ends and many Christians have stumbled in their faith because of **the false teachers** (prophets) which have arisen from time to time. Another stumbling block to Universalism and makes people believe in everlasting conscious torment is the following scripture which seems on plain reading to support this idea. The scripture is given in four translation to aid clarity.

Rev 20:10 (Weymouth) *'and the Devil, who had been leading them astray, was thrown into the Lake of fire and sulphur where the Wild Beast and the false Prophet were, and day and night they will suffer torture (βασανισθησονται) until the Ages (αιωνας) of the Ages (αιωνων).*

Rev 20:10 (YLT) *'and the Devil, who is leading them astray, was cast into the lake of fire and brimstone, where are the beast and the false prophet, and they shall be tormented day and night--to the ages of the ages.'*

Rev 20:10 (Rotherham) *'and, the Adversary that had been deceiving them, was cast into the lake of fire and brimstone, where [were] both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages.'*

The word for **'torment'** in Strong's (928)<sup>2</sup> means: **to torment, to be in anguish, to be in distress.** It's meaning is **to test or try by torment.** Therefore its meaning is quite plain. **It is not gratuitous torture.**

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1. See the Book **'Redating the New Testament'** by John A T Robinson 1976. It is highly recommended read. It is found on my Web site [www.biblemaths.com](http://www.biblemaths.com) and can be downloaded. This book on the whole has been ignored. For additional evidence for why the book of Revelation was written before AD 70. Page 31

2. **basanízō básanos**, "a tormenting trial") properly, to examine (literally by using torture), rub upon the touch-stone (**βύσανος**): hence, put to the test, prove, investigate scientifically, of persons, examine closely, cross-question, question by terrible distress Matt. 8.6 A **touch stone** is used **to test the quality of Gold.**

**We accept that punishment must fit the crime.** Remember, there are sins that we all committed that do not invalidate our relationship to God but there are sins that John says are **sins unto death** (1 John 5.16). I cannot go into that question here but for the sake of argument can we say **the mass murderers** of mankind fall into **this category**.

**This chastisement** ( torment, distress ) **of God day and night will be as severe as necessary to the most hardened heart, so as to bring this heart to true repentance before God.**

Remember that the Lord Jesus said that they are thrown in to **the Lake of Fire to Chastise** and to be **corrected by punishment**.

For that is the meaning of punishment **κόλασις**<sup>1</sup> in Matt 25.46. **The brimstone** is for **cleansing**<sup>1</sup>, to burn away **the rottenness of their character**. The question still remains **how long** is for *'the ages of the ages.'* Does it mean **strictly forever** or for **a indefinite time** that extends beyond **the age of the Kingdom**.

Now to help we can compare the above verse to this verse in Rom 1.20

Rom 1:20 (Weymouth) *'For, from the very creation of the world, His invisible perfections--namely His eternal (αιδιος) power and divine nature--have been rendered intelligible and clearly visible by His works, so that these men are without excuse.'*

Rom 1:20 (YLT) *'for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal (αιδιος) power and Godhead--to their being inexcusable;'*

Rom 1:20 (Rotherham) *'For, the unseen things of him, from a world's creation, by the things made, being perceived, are clearly seen, even his eternal (αιδιος) power and divinity,—to the end they should be without excuse;'*

Rom 1:20 (ASV) *'For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting (αιδιος) power and divinity; that they may be without excuse.'*

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1. **κολάζω**, f. **κολάσω**: aor. I **ἐκόλασα**: also in Med., fut. **κολάσομαι**, Att. contr. **κολῶμαι**, **κολᾶ**: aor. I **ἐκόλασάμην**:—Pass., fut. **κολασθήσομαι**: aor. I **ἐκόλασθην**: pf. **κεκόλασμαι**: (**κόλος**, akin to **κολούω**):—to prune, retrench: metaph. to hold in check, keep in, confine: then **to chastise, correct, punish**:—Pass. to be punished.

This word **αιδιος** (eternal) used above is a different word than **aionas** (age). This word in Greek '**aidios**' actually means **forever, eternal, never ending. The Lord Jesus NEVER** used it once.

**The Lord** could have used **αιδιος** instead of **aionas** if He really meant eternally forever but He **DID NOT** use the word. Paul uses the word in Romans to say clearly that **God is truly without end, eternal in every sense of the word.**

So the scripture, taking all things into account means that the unrepentant sinful persons will go to the **Lake of Fire** to be **chastised and corrected by the infliction of torment** in whatever form that may take, either for **long time or a very long time** till **the Lake of Fire** has done its purpose. **Fire is used to refine and destroy.**

This is the time when the following scripture is fulfilled.

Phil 2.8 *'and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. 9 Wherefore also God highly exalted him, and gave unto him the name which is above every name; 10 that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'*

These persons will all eventually accept the redemption in **Jesus Christ's** sacrifice on the Cross for the **sins of all**. This is what we all want, that **God** who created **the Universe** has **not failed** because if vast majority of **His creation** is in **Satan's prison** than in **God's Kingdom** then you would conclude that **Satan has triumphed.**

Many cite Matt 7:13 to try to prove that **Satan's prison** has more persons than **God's Eternal Kingdom!**

They do not understand the difference between **temporary punishment** and **the final judgment** when all wickedness is finally eliminated.

This reads **13 "Enter by the narrow gate; for wide is the gate and broad the road which leads to ruin, [ especially in AD 70 ] and many there are who enter by it; 14 because narrow is the gate and contracted the road which leads to Life , [ the life in the age to come—The Kingdom ] and few are those who find it.**

And as John makes it quite clear when he says

1 John 2.1,2 *And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: 2 and he is the propitiation for our sins; and not for ours only, but also for the whole world.*

## **An argument for Eternal torment considered**

We hear the question asked triumphantly in sermons,

***"If the punishment of the wicked is not to last for ever, what guarantee have we that the happiness of the blessed will last for ever ?"***

My observation, is that in the meaning of the question, is an intense selfishness and a most ignoble thought of God ?

***This Old Argument generated by Augustine*** and is incessantly repeated is that, if we do not let **κόλασιν αιώνιον** mean **'everlasting punishment,'** we have no security that **ζωην αιώνιον** mean **'everlasting life'** ( Matt 25.46 ) thus we lose the promise of secure everlasting life.

This is absolutely no argument whatsoever and ought not to heard again, because the very people who most insist on this equivalence set it aside if we ask them to use the same argument on texts **'as in Adam 'all' die so in Christ shall 'all' be made alive'** We cannot allow such an important teaching to rest upon the adjective **αίώνιον** which is used time and time again standing for **things that a temporary.**

**Scriptures** to prove that **our future life is never ending** are numerous<sup>1</sup>.

The Greek word **τιμωρία** (timoria) means vindictive punishment or penalty. If the Lord Jesus had meant punishment with no correction he could have use this word **τιμωρία** instead of **κόλασιν** (kolasis\_chastisement). It is wrong to transfer the meaning of **τιμωρία** **vindictive punishment** to the word **κόλασιν**, which is exactly what those people who promote **'Everlasting Hell Fire'** do.

### **What is the popular notion of Hell that Protestantism and Catholicism and Evangelicals promote ?**

It is this, that when a human being dies—at whatever age—his or her fate is sealed finally forever; and if that person dies in un-repentant sins, then their fate is a never ending agony, with physical tortures, the most terrifying that can be imagined; so that when we think of the future of the human race, we must conceive of

***'a vast and burning prison, in which the lost souls of millions and millions writhe and shriek for ever, tormented in a flame that will never be quenched.'***

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1. Luke 20.36 ***For indeed they cannot die again; they are like angels, and are sons of God through being sons of the Resurrection.*** 2 Tim 1.10, 1 Pet 1.4, 5.4



If this is true, then there will be **More** in that **prison** than **God's Kingdom**.

Here is a description of **Hell** by the **the Puritan of Jonathan Edwards**

*"the world will probably be converted into a great lake or liquid globe of fire, in which the wicked shall be overwhelmed, which shall always be in tempest, in which they shall be tossed to and fro, having **no rest day or night**, vast waves or billows of fire continually rolling over their heads, of which they shall ever be full of a quick [be awake] sense, within and without; their **heads, their eyes, their tongues, their hands, their feet, their loins and their vitals** shall for ever be full of a **glowing, melting fire**, enough to melt the very rocks and elements. Also they shall be full of the most quick and lively sense to feel the torments, **not for ten millions of ages, but forever And ever, without any end at all,**"*

*"The damned," wrote Jonathan Edwards, "shall be tormented in the presence of the holy angels, and in the presence of the Lamb, so will they be tormented also in the presence of the glorified saints. Hereby the saints will be made more sensible [grateful] how great their salvation is. The view of the misery of the damned will double the ardour of the love and gratitude of the saints in heaven."*

**Prof. F F Bruce** said that this statement by **Jonathan Edwards** was the **'most wickedest statement he had ever read'** !

Christians who say that **they believe in this never ending tortures of Hell**—then they must **NOT** be in their right mind, and if they say they **ARE** in full control of their minds, then **this doctrine** should **terrify them** and they should pray that it were **NOT SO**. Normal persons are petrified by it especially if young Christians hear it preached.

Thousands of potential believers who have taken it seriously have been unable to accept this doctrine and thus turn their backs on the Saviour. The teaching of scripture tells us that these are not **lost** but have been the **victims** of **bad teachers using bad translations**

I thank God, my own hopes of seeing God's face in heaven do not rest on attempts to **read false meanings** into the Greek lexicon, in order to support a system **'far darker'** than St. Augustine's, from whose **mistaken literalism** took its **disastrous origin**.

I say, that **if the popular doctrine of Hell were true** I should be ready give up all hope of the future, if I could save, not millions, but one single human soul ( say my own child ) from that fiendish place called Hell.

I would ask God that I might die as the animals that perish, and for ever cease to be, rather than that my worst enemy should, for one single year, endure the hell described by Tertullian, Minucius Felix, Jonathan Edwards, Dr. Pusey or Mr. Spurgeon. [ famous theologians ]



Unless my whole nature were utterly changed, I can imagine no immortality which would not be abhorrent to me if it were accompanied with the knowledge that millions and millions and millions of poor suffering wretches—some of whom on earth I had known and loved—were writhing in an agony without end or hope.

**My own son says that if his daughter was in Hell he would ask the Father that he as her father might take her place just as He, God in the person of the Son Jesus Christ took our place on the cross !**

## The Rich man and Lazarus

The following scripture is used by Christians who think that **Everlasting Hell Fire** is true. Their understanding is **NOT** based on an intelligent weighing of the evidence or a thorough search of Bible commentaries but on what others have told them.

**The Christians** who taught them got their understanding of this scripture in the same way. It is all a matter of education or **the lack of it**.

Ignorance can be virtually **invincible**.

This is the scripture from Luke 16:21-31

*"There was once a rich man who habitually arrayed himself in purple and fine linen, and enjoyed a splendid banquet every day, 20 while at his outer door there lay a beggar, Lazarus<sup>1</sup> by name, 21 covered with sores and longing to make a full meal off the scraps flung on the floor from the rich man's table. Nay, the dogs,<sup>2</sup> too, used to come and lick his sores.*

*22 "But in course of time the beggar died; and he was carried by the angels into Abraham's bosom. The rich man also died, and had a funeral. 23 And in Hades, being in torment, he looked and saw Abraham in the far distance, and Lazarus resting in his arms. 24 So he cried aloud, and said,*

*'Father Abraham, take pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in this flame.'*

*25 "'Remember, my child,' said Abraham, 'that you had all your good things during your lifetime, and that Lazarus in like manner had his bad things...*

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1. The name means: my God has helped.

2. The Greek word translated "**moreover**" is '*alla*' which means **OTHER** and not **MOREOVER**. Elwin Roach, has done exhaustive research on this passage. Thayer's Lexicon gives this definition: "*alla... derived from 'alla', neuter of the adjective 'allos', meaning OTHER THINGS.*" Strong's Exhaustive Concordance also gives this same definition of *alla*. In Luke 16:21 *alla* is in the nominative case, indicating that it is a word that names the subject, and that it belongs to the noun or pronoun that it names. Therefore, the **DOGS**, as the subject, are named or modified by the word **OTHER** (the **OTHER DOGS**). The word **OTHER** is an article in this case and is an adjective and, like **ALL ADJECTIVES** in the Greek, it is declined and agrees in gender, number, and case with the word it modifies. In other words, if the noun is in the nominative, plural, and neuter case, then so will the adjective be also.

Therefore the translation is '**the [other] dogs too, used to come and lick his sores.**' **therefore is Lazarus is a dog as well.**

*But, now and here, he is receiving consolation and you are in agony. 26 And, besides all this, a vast chasm is immovably fixed between us and you, put there in order that those who desire to cross from this side to you **may not be able**, nor any be able to cross over from your side to us.'*

*27 "'I entreat you then, father,' said he, 'to send him to my father's house. 28 For I have **five brothers**. Let him earnestly warn them, lest they also come to this place of torment.' 29 "'They have Moses and the Prophets,' replied Abraham; 'let them hear them.'*

*30 "'No, father Abraham,' he pleaded; 'but if some one goes to them from the dead, they will repent.' 31 "'If they are deaf to Moses and the Prophets,' replied Abraham, 'they would not be led to believe even if some one should rise from the dead.'"*

From a cursory reading, this might be to the uninformed a clear presentation of **Eternal Hell Fire** in **the afterlife**.

We will first, take it in **the literal sense** and see what we make of it.

There is a **Rich man** who is not named and his **only crime** seems to be that he is **rich** and had **a good life in the material sense**.

It does not tell us he was breaking the commandments as a **notorious sinner**. **The Beggar** on the other hand is named and he seems to have had **a life of suffering** and being **excessively poor** and inflicted with **severe health problems**.

**The Rich Man** has a **proper funeral** **the beggar** seems not to have one. **The beggar** goes to a place called **Abraham's bosom** (we hope not literal) and **the Rich Man** goes to **Hell** (Hades) and is **tormented and tortured**. It seems that the reason for this is that he **only** had a good life in material sense. Apparently those in Hell **can see** those in **Abraham's bosom** and they **can converse** with them. So the distance would be a say **100 metres** (if this is a literal occurrence). It seems that even though **the Rich man is in a fire he is not burnt to a cinder** and **water on a finger tip** will help this torment. **It say's he is in agony !** Also it teaches that once you are in hell, **it is permanent**.

Now how can **the redeemed** see **their loved** ones being **tortured** and enjoy their own existence in **Abraham's bosom**. This is just not in accordance with Christian teaching. If you examine this scripture in detail properly and apply proper interpretive techniques you will **NOT** end up with **insuperable difficulties**.

It is obvious that **the one rising from the dead** is **the Lord Jesus Christ**, but **who are the five brothers ?**

This is part of the story is usually skipped over by the literalists.

### So what is the true solution to this narrative ?

The story is part of **five stories** that start in Luke chapter 15 and 16.

The context of these stories begins with the Lord speaking to **the Scribes and Pharisees** who were very critical of Him.

Luke 15.1-3 *Now the tax-gatherers and the notorious sinners were everywhere in the habit of coming close to Him to listen to Him; 2 and this led the Pharisees and the Scribes indignantly to complain, "He gives a welcome to notorious sinners, and joins them at their meals!" 3 So in figurative language [ a parable ] He asked them'...*

Now **a parable is a story** that people can relate to, but might not be necessarily **a true description of reality** of some person or event. An example is the belief of the Pharisees that **Baal-zebub** was **the prince of demons**. **Baal-zebub** was **a god** believed in by Philistines and it was elaborated in Semitic circles with various traditions.

The fact that Jesus conceded the name **Baal-zebub** does not mean He believe in this God. He just used the name because the Pharisees had used it but in **NO** way endorsed their belief.

**The first** parable in this series of stories is the well know story about the **lost sheep**.

**The second** the **lost coin** of the ten silver coins.

**The third** well known one of **the prodigal son**.

The next story, **the fourth** starting at Luke 16.1 ( remember chapter and verses are artificial ) is the parable of **the unjust steward**.

Fourteenth verse continues *'To all this the Pharisees listened, bitterly jeering at Him; for they were lovers of money.'*

So **the Pharisees** were perfectly aware He was **targeting His teaching towards them**. This observation is important to understand the story of **the Rich man and Lazarus**.

Next **The Lord** attacks their view on divorce and marriage then He follows this with the story of **the Rich man and Lazarus**.

**They are all part of a continuum of stories.**

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1. Use the Internet for details of **Gemara Babylonicum**

See also **'The Origin and History of the Doctrine of Endless Punishment'** by Thomas B Thayer. Available for download at **www.biblemaths.com**

The conclusion by using **logical deduction is that** you can see that it is just **another story** using **the current belief of the Pharisees about Hades** and is a parable to show the truth of what was their spiritual status.

We know that the Pharisees adopted the ancient Pagan's belief in **two separate places** that the dead departed into, **Blessedness in Paradise** and **Torment in Hades**.

This same story—parable is found in **Gemara Babylonicum**.

The Jews have this book, written during the **Babylonish Captivity**, entitled **Gemara Babylonicum<sup>1</sup>**, which contains doctrines entertained by Pagans concerning the future state. This story is founded on Pagan views. It is **NOT** obtained from the Bible, for **the Old Testament** contains **nothing** resembling them. It was probably among those traditions which our Savior condemned when he told the Scribes and Pharisees,

*"You make the word of God of none effect through your traditions."*

Our Saviour used the imagery of this story, not to endorse its truth, just in the same way we sometimes tell stories that are fables. He related it, as found in the **Gemara**, to convey a truth to the Scribes and Pharisees to whom He addressed this and the five preceding stories.

The commentator, Macknight, Scottish Presbyterian, says truly:

*"It must be acknowledged that our Lord's descriptions are not drawn from the writings of the Old Testament, but have a remarkable affinity to the descriptions which the Grecian poets have given. They represent the abodes of the blest as lying adjacent to the region of the damned, and separated only by a great impassable gulf in such sort that the ghosts could talk to one another from its opposite banks."*

What does this parable mean **regarding the Pharisees and Priests ?**

**The Rich Man** stands for the spiritual position at that time of these Pharisees who represent the Jewish nation in particular **the Royal tribe of Judah**. That it is **Judah** will become clear shortly.

They **enjoyed the full knowledge of God's law** given to Moses, they were **the Royal Priesthood** dress in **purple** ( the colour of royalty) and fine linen. The white linen representative of the righteous of the Law. The whole Nation was called to be a **Kingdom of Priests** [ Exodus 19.6 ].

They lived sumptuously as **Kings** in their closed society. They had the rich spiritual food of the knowledge of the Lord as revealed in scripture.

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1. Lazarus is also a dog with the other dogs. See footnote 2 page 25

**Abraham** was the chosen of God, great promises were given him, so the Jews claimed they were blessed and rich before God being descended from **Abraham**.

### **This was their boast !**

John 8.31-40 *'Jesus therefore said to those of the Jews who had now believed in Him, "As for you, if you hold fast to my teaching, then you are truly my disciples; 32 and you shall know the Truth, and the Truth will make you free." 33 "We are descendants of Abraham," they answered, "and have never at any time been in slavery to any one. What do those words of yours mean, 'You shall become free'?"*

*39 "...Our father is Abraham," they said. "If you were Abraham's children," replied Jesus, "it is Abraham's deeds that you would be doing. 40 But, in fact, you are longing to kill me, a man who has spoken to you the truth which I have heard from God. Abraham did not do that.'*

To be in this place of honour was called **Abraham's Bosom**. This description of **the Rich Man** truly represents **their mistaken** belief of their condition before God.

**Lazarus** represents the spiritual condition of the Gentiles (non Jews) as they feed spiritually **off the Jewish table**. He was fed on crumbs. He was with the dogs<sup>1</sup> (Gentiles) as the Jews look on the Gentiles in this disdained manner. Even Jesus refer to the Canaanitish woman as a dog.

Matt 15.22-28 *'Here a Canaanitish woman of the district came out and persistently cried out, "Sir, Son of David, pity me; my daughter is cruelly harassed by a demon." 23 But He answered her not a word. Then the disciples interposed, and begged Him, saying, "Send her away because she keeps crying behind us." 24 "I have only been sent to the lost sheep of the house of Israel," He replied. 25 Then she came and threw herself at His feet and entreated Him. "O Sir, help me," she said. 26 "It is not right," He said, "to take the children's bread and throw it to the dogs." 27 "Be it so, Sir," she said, "for even the dogs eat the scraps which fall from their masters' tables." 28 "O woman," replied Jesus, "great is your faith: be it done to you as you desire." And from that moment her daughter was restored to health.'*

The Gentiles were without hope in the world, without hope in God and no hope in Jesus Christ until the change came when **the Rich man and Lazarus died**. When did this change take place.

The Lord showed the apostle Peter that the Gospel—the Good News was for both Jews and Gentiles. Finally the funeral in **AD 70** this change in status was confirmed. It represents the death of **the Rich man** and **Lazarus** to **Abraham's Bosom**.

**The Rich Man** in Hades tells of their condition since AD 70 in a state of perpetual torment as they have been scattered over the Earth fulfilling Deut 28. Hounded from Nation to nation and persecuted.

There is a **great gulf** that is impassable due to their rejection of their Messiah. They have to believe in Him who was sent from Heaven and died for their sins.

Acts 4.12 *'Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.'*

God's forgiveness depends on accepting the Lord Jesus as their saviour as there is no way to God unless by Him.

In the parable, **the Rich man** has **five brothers**.

In this torment the parable shows the Rich man asked that his five brothers be warned so they may not end up in this torment.

Who are these **five brethren** ?

**The Rich Man** is a son of **ABRAHAM**, through Isaac and Jacob, and you have only to read through the lists of the offspring of Abraham to find out who it was that had **five brethren**.

*"..sons of Jacob were twelve: the sons of Leah; (1) Reuben, Jacob's first born, and (2) Simeon, and (3) Levi, and (4) Judah, and (5) Issachar, and (6) Zebulun: the sons of Rachel; Joseph, and Benjamin: and the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: and the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram" Gen. 35:22-26.*

This passage plainly reveals that **JUDAH had five brethren**.

Jacob's first wife was Leah, and of Leah were born **Reuben, Simeon, Levi, Judah, Issachar, and Zebulun**.

These were all full-blood brothers. Judah was one of Leah's six sons. He had **five brethren!** So when this **Rich Man** says, *"I've got five brethren,"*

**The parable identifies who he is !**

If this compelling detail has no significance for modern evangelists who preach from this parable, let us assure you that it meant a great deal to those to whom Jesus was speaking, because they knew their own history, they held great pride in their ancestry, they knew who their brethren were, they knew **exactly** who He was talking about !

It established to them the identity of the **Rich man Judah, the southern kingdom of the Jews !**

Notice what the **Rich Man's** final argument is.

*"father Abraham: but if one went unto them from the dead, they will repent."*

In his vision of the Kingdom of God he hears Abraham finally say,

*"They have Moses and the Prophets, replied Abraham; let them hear them. "No, father Abraham, he pleaded; but if some one goes to them from the dead, they will repent."*

### What a Prophectic truth !

For in these very words the Lord Jesus proclaimed to the Pharisees **HIS OWN RESURRECTION FROM THE DEAD.**

For **Jesus Christ** of Nazareth, did, literally, **RISE FROM THE DEAD** - and the vast majority of Jews and Israelites scattered throughout the nations **still didn't believe**, even though the fact was proclaimed to them from the scriptures and by eye witnesses to His majesty.

On another occasion the Lord told them the Jews,

*"For had you believed Moses, you would have believed Me: for he wrote of Me. But if you believe not his writings, how shall you believe My words?"*

John 5:46-47. So Jesus commissioned His apostles, sent the Holy Spirit, and formed them into the nucleus of His church. He delivered to that Church the commission to go into all the world and preach the Gospel to every creature, and to disciple **ALL NATIONS.**

This accepting the salvation in Jesus Christ was transferring them—**Lazarus into Abraham's bosom! The Rich Man went to his Hades.**

And there exists to this day a **Great Gulf** between these two places !

That this **cannot refer to the final destiny mankind** is the simple fact that the judgement was based on **not any sins** but the simple fact **Rich Man** dwells in **luxury** and **Lazarus** in **poverty** which in themselves are not cardinal sins unto death or poverty proves righteousness..

**This parable does not teach  
the hideous doctrine of Eternal Torment.**



# When was the book of Revelation written

## AD 68 or AD 96 ?

The purpose of this appendix is **to demonstrate** what **the facts** are concerning **the date of the Apocalypse** ( the Book of Revelation )

Taken from **“The Early days of Christianity”** by F W Farrar D.D. F.R..S 1897 Pages 407 - 408:

“ ...But before we enter on the difficult task of attempting to see the significance of the Apocalypse, we must once more pause to cast a glance over the condition of the world at the time when it was written.

**The chief obstacle** to the acceptance of the true date of the Apocalypse, arises from the **authority of Irenæus**.

Speaking of the number of the Beast, and repeating those early conjectures which, as I shall show elsewhere, practically agree with what is now known to be the true solution, he remarks that he cannot give any positive decision, since he believes that, if such a solution had been regarded as necessary, it would have been furnished by

**“him who saw the Apocalypse. For it is not so long ago that *it* ( the Apocalypse ) was seen ( by John), but almost in our generation, towards the close of the reign of Domitian.”**

**Three attempts** have been made to get rid of this evidence.

Guericke proposes to take **“Domitianou”** as an adjective, and to render the clause **“near the close of the Domitian rule”**, i.e., the rule of **Domitius Nero**.

But the absence of the article **on which he relies** gives **no support** to his view, and **no scholar will accept this hypothesis**, though he may admit the possibility of some **confusion** between the names **Domitius** and **Domitian**.

Others again make the word **εωραθη** mean **“ he, i.e., St. John, was seen,”** since **no nominative** (subject) is expressed. Now Irenæus, in the same passage and elsewhere, dwells so much on the fact of testimony given by those who had **seen** John face to face, that **we cannot set aside this suggestion as impossible**. It has the high authority of Wetstein.

Again, the Latin translator of Irenæus renders the verb not **“visa est,”** **“the Apocalypse was seen,”** but **“visum est,”** **the Beast “το θηριον”** was seen.”

The language is, unfortunately, ambiguous, and as, in **uncritical times**, it would naturally be understood in what appears to be the most obvious sense, it is **not surprising** that St. Jerome follows the supposed **authority of Irenæus in dating the Apocalypse** from the later epoch.

Eusebius says that St. John was **banished to Patmos** in the reign of **Domitian**, but, even if he be not misunderstanding the meaning of Irenæus, **his evidence goes for little**, since he leant to the view that the Apocalypse was written by **John the Presbyter, and not by the Apostle**.

But the authority of **Irenæus was not regarded as decisive**, even if his meaning be undisputed.

**Tertullian** places **the banishment to Patmos** immediately after the deliverance from the caldron of boiling oil, and Jerome says that this took place **in the reign of Nero**.

Epiphanius says that **St. John** was **banished** in the **reign of Claudius**, and the **earliest Apocalyptic commentators**, as well as the Syriac and Theophylact, all place **the writing of the Apocalypse in the reign of Nero**. To these must be added the author of the "**Life of Timotheus**," of which extracts are preserved by Photius. Clemens of Alexandria and Origen only say that "**John was banished by the tyrant**," and this on Christian lips may mean Nero much more naturally than Domitian.

Moreover, if we accept **erroneous tradition** or inference from the ambiguous expressions of Irenæus, we are landed in **insuperable difficulties**.

By the time that **Domitian died**, **St. John** was, according to **all testimony**, **so old and so infirm** that even if there were no other obstacles in the way it is **impossible to conceive** of him as writing the **fiery pages** of the Apocalypse. Irenæus may have been misinterpreted; but even if not he might have made a "**slip of memory**," **and confused Domitian with Nero**. I myself, in talking to an eminent statesman, have heard him make a chronological mistake of some years, even in describing events in which he took one of the most prominent parts.

We cannot accept a dubious expression of the **Bishop of Lyons [Irenæus]** as adequate to set aside an **overwhelming weight of evidence**, alike **external** and **internal**, **in proof of the fact that the Apocalypse was written, at the latest, soon after the death of Nero...**"

**This result is now accepted**, not only by Lucke, Schwegler, Baur, Zullig, De Wette, Renan, Krenkel, Bleek, Reuss, Reville, Volkmar, Bunsen, Dusterdieck, etc., but also by such writers as Stier, Neander, Guericke, Auberlen, F. D. Maurice, Moses Stuart, Niermeyer...

Pages 412 - 414: **“The Neronian persecution**, then, was one of the two events which awoke in Christian hearts those **thundering echoes** of which **the Apocalypse of St. John**.

**The other event** was the outbreak of **the Jewish war and the siege of Jerusalem**.

**If we succeed in fixing the date of the Apocalypse**, we shall be able to know what was the exact condition of the Empire and of the Holy Land, of Judaism, Heathendom, and Christianity — of the world and of the Church of Christ -- when St. John saw and wrote.

All that **can be asserted** is that the **book was written before** the **destruction of Jerusalem, and the burning of the Temple**.

**This is clear** from **the beginning of the eleventh chapter**. **The Temple** is there spoken of **as still standing**, in language which closely resembles, and indeed directly refers to, the language of our Lord in his great Eschatological discourse. Math 24

Such language, and the whole sequel of it, **would have been unreal and misleading** if, **at the time when it was penned, nothing remained of the Temple and city of Jerusalem but heaps of bloodstained stones**. But though Jerusalem was not yet taken, there are signs that the armies had already gathered for her anticipated destruction, and that **the whole length of the land had been deluged and drenched with the blood of its sons**.

We cannot tell the exact year in which the Christians — warned, as Eusebius says, **“by a certain oracle given to their leaders by revelation;”** or, as Epiphanius tells us, **“by an angel”** — left the doomed and murderous city and took refuge across the Jordan, in the Peræan town of Pella. There can be little doubt that **their flight** took place before the actual blockade of Jerusalem by Titus, and probably in **AD 68**. It seems **to be alluded to** in Rev. 12.14.

Now the first threatening commotions in Judæa began in **AD 64**, shortly after the fire of Rome. **The actual revolt burst forth** at Caesarea in AD 65. Vespasian was despatched to Judæa by Nero during his visit to Greece in AD 66. **He arrived in Palestine early in AD 67**.

The years 67 and 68 were spent in suppressing the brave resistance of Galilee and Peraea. **Nero died in June, 68**.

**Political uncertainties caused a suspension of the Roman measures during the year 69, but when Vespasian felt himself secure of the throne, in AD 70, he sent Titus to besiege Jerusalem**.

The siege began early in March, 70, and was brought to its terrible conclusion in August of the same year. But there are **two passages**, Rev. 13:3, and 17:10,11, which might seem to give us **the very year in which the book was written.**

The former tells us about **the Wild Beast**, and how **“one of his heads was smitten to death and his deathstroke was healed;”** the other, explaining the previous symbols, tells us that the seven heads of the Beast **“are seven kings: the five are fallen, the one is; the other is not yet come.”**

Now we shall see hereafter, with perfect certainty, that the **Wild Beast**, and the wounded head of the Wild Beast, are interchangeable **symbols** for **Nero**. The five **"kings"** then can be no other than **Augustus, Tiberius, Gaius, Claudius, and Nero.**

The reckoning of the **"kings"** from Augustus is the natural reckoning, and is the one adopted by **Tacitus**. If **Suetonius** begins his Twelve Caesars with the life of Julius, the greatest of them all, the reason is that he wishes to give an account of the Caesarean family, and of the *hero eponymus* who raised them to the summit of earthly power.

So far then it might be regarded as certain that **Galba is the sixth emperor**, and therefore that the **Apocalypse was written** between **June, 68**, when Nero committed suicide, and January, 69, when Galba was murdered. And since the news of Galba's successful rebellion could not have been known without a little delay, we might **fix the date of the Vision in the summer or autumn of AD 68**. This is, indeed, the all but **certain date of the book.**

We have already seen reason to set aside the notion of its having been written in the reign of Domitian, as due partly to the mistake of Irenæus, and **partly to idle repetition and idle inference.**

It is not, however, *impossible* that Vespasian and not Galba may have been regarded by the Apostle, no less than by others, as having been in reality the sixth emperor. Galba, Otho, and Vitellius passed like phantoms across the imperial stage.

The Sibyllist dismisses them in the single line — **" After him three kings shall be destroyed by one another."**

They neither belonged to the old imperial family, nor did they found a new one.

**Between them they barely covered the space of a year and a half.**

It is true that they are spoken of as **"Caesars"** both by Tacitus and Suetonius, though Vitellius refused the name.

But when Vespasian succeeded the murdered Vitellius, at the end of AD 69, it was believed that the Flavian dynasty would be secure and lasting, and the fashion arose of regarding the reigns of Galba, Otho, and Vitellius as a mere **"rebellion of three military chiefs."**

If this were the view of the seer, the date of the Apocalypse would be brought down to AD 70.

**The earlier date** accords **better with John's own indications."**

**Comment P.B:** If the Apocalypse was written in **AD 95** after the temple had been destroyed in **AD 70**, it is **very odd** that the Apostle has the Temple **still in existence** in Rev 11:1, 2.

*And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and **measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.***

This **internal evidence** is quite clear that **the Apocalypse** was written **before** the desolation of the Temple.

Once it has accepted that the Apocalypse was written **before AD 70** then **the prophecies in the book** become clear that **they pertain to the desolation of Jerusalem.**

**The great city** [ Babylon ] that is destroyed as described in Revelation chapter 18 is none other than Jerusalem. The most telling verse is in Rev 18.24:

*'And in her [ Jerusalem ] **was found the blood of Prophets and of God's people and of all who had been put to death on the earth** [ land ].'*

This precisely what The Lord had said concerning Jerusalem that all the Blood of the Prophets she would be found guilty of. Matt 23.34:

*"Alas for you, Scribes and Pharisees, hypocrites... "So that you bear witness against yourselves that you are descendants of those who murdered the Prophets... Some of them you will put to death--nay, crucify; some of them you will flog in your synagogues and chase from town to town;*

*35 **that all the innocent blood shed upon earth** [ land ] **may come on you, from the blood of righteous Abel to the blood of Zechariah the son of Berechiah whom you murdered between the Sanctuary and the altar. 36 I tell you in solemn truth that **all these things will come upon the present generation.*****

If you **find difficulty** with **Jerusalem** called **Babylon** then just remember **Jerusalem** in Rev 11.8 is called **Sodom and Egypt.**

*And their dead bodies are to lie in the broad street of the great city which spiritually is designated 'Sodom' and 'Egypt,' where indeed their Lord was crucified.*

Every time I discuss the subject of the date of the Apocalypse with anyone, they always say that the Apocalypse was written in **AD 95** without knowing the facts. Suggesting that it **was written** in the time of **Nero** is greeted with **derision**.

There is nothing like **invincible ignorance** and **preconceived ingrained beliefs** to stop students finding out the truth.

**Jesus** said

*'you cannot put New Wine into Old Wineskins'*

***Make sure you are not one of the Old Wineskins !***