

Jesus and the End Time Facebook Page - Best Main Posts

Introductory Notes

This document includes copies of 52 posts which the Administrator of the above-identified page has selected from the much larger number of posts that he has made on this page since it was created. The 8-character date codes used to identify these posts are shown in the list included below. The Administrator selected these posts not only because he considers them to be the most important and/or interesting of his posts, but also because most include attachments which show the Bible passages necessary for readers to decide for themselves whether the Bible supports them. Importantly, while fitting these Bible passages into attachments has required that some of them be shortened, this shortening has been done carefully in a way which assures that their meaning has not been changed. This has been done by showing three dots (...) in each place where words have been omitted. Because these attachments can include so many Bible verses that their words are too small to read, the Administrator has included a second document, titled 'Best Main Post Attachments', which shows enlarged versions thereof. Because the latter document is made up of JPGs of these attachments, readers can make stand-alone copies thereof which they can use independently of the posts in which they appear, e.g., as documents they can use to support positions taken in Discussion Groups.

As explained in an earlier post, there are at least four other documents which show or provide information, not only about the posts included in this document, but also about the more than two hundred other posts not included in it. Unfortunately, the time left for the Administrator to find a person or group that is willing to purchase, preserve, and (hopefully) improve the Jesus and the End Time website and its posts is getting short. Since a purchaser is likely to pay a higher purchase price for the latter if their purchase includes the right to control who may use them, and under what conditions, the Administrator feels impelled to exclude them from the Free License included on that website's Table of Contents page. As a result, until such time as such a purchaser appears, anyone who wishes to use material contained in these documents for commercial purposes, should contact their owner, Edward Jason (me). To protect himself from receiving nuisance calls at all hours, he asks that they begin by leaving a voicemail or text message at 216-201-0220, or by sending an email to EndTimeProphecyEd@gmail.com.

List of Best Main Posts

<u>2023</u>	<u>2022</u>	<u>2021</u>	<u>2020</u>
Jan15-23B	Jan02-22	Jan10-21A	Jan19-20
Mar19-23	Jan16-22	Jan17-21	Feb16-20
May14-23	Jan30-22	Feb07-21	Mar15-20
	Feb27-22	Feb21-21	Jun01-20
	Mar13-22	Feb28-21	Jun07-20
	Mar20-22	Mar14-21	Jul19-20
	Apr24-22	Mar21-21	Jul26-20
	May01-22	Apr25-21	Sep13-20
	Jul10-22	Oct10-21	Oct04-20
	Jul17-22	Oct17-21	Oct25-20
	Jul24-22	Oct24-21	Nov01-20
	Jul31-22	Oct31-21	Nov22-20
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Best Main Posts of 2023

Jan15-23B - This post discusses the pagan view of the afterlife, as described in Book 6 of Virgil's *Aeneid*.



Jesus and the End Time

January 15 · 🌐



This post discusses one pagan idea about the afterlife that was well known before the time that Christians finalized their own ideas about it. Prominent among these are the ideas described in 'The Aeneid', an epic poem written by Virgil circa 19 BC. In Book 6, Virgil describes Aeneas being taken on a tour of the Underworld by the Cumaean Sybil. One version of a map of this place can be seen by clicking on www.maicar.com/GML/Underworldmap.html. This Underworld included a place called the Plain of Judgment, where the dead were judged individually as they arrived. Those judged favorably were sent to Elysium, aka the Elysian Fields, (heaven). Those judged unfavorably were sent to Tartarus (hell) and tormented by fire until their crimes were scoured away, and then released. Those who were worthy could then enter Elysium. Those who were not could stay in the Underworld as ghost-like shades, or drink the water of Lethe, which blotted out all memories of their past lives and prepared them for reincarnation in new bodies with fresh chances to enter Elysium. Everyone could repeat this process over and over until they earned the right to enter Elysium. As a result, this scheme of afterlife justice can be regarded as a form of Universalism, the idea that everyone is able to achieve happiness in the afterlife. Interestingly, if one were to replace the ruling figures and setting of this pagan afterlife with the ruling figures and setting of the Christian afterlife, the result would arguably be a scheme of justice similar to that of the great Christian theologian Origen (185-254 AD). Does this suggest that some Christian ideas about the afterlife may be based on ideas that pagan converts brought with them?

The website shown below includes an excellent map of the Underworld described in Book 6 of the *Aeneid*

Greek Mythology Link

A website created by Maicar Forlag and Carlos Parada, the author of *Genealogical Guide to Greek Mythology*

The URL of this website:

<https://www.maicar.com/GML/index.html>

The URL of its map of the Underworld:

<https://www.maicar.com/GML/Underworldmap.html>

Comment: This website is an invaluable scholarly research tool for all those who are interested in Greek mythology. It consists of thousands of pages that contain myths, genealogies, biographies, dictionaries, articles, maps, and much more.

Image/Text Credit: the Facebook page of the website <https://www.jesusandtheendtime.com>

The URL for the above site is <https://www.maicar.com/GML/Underworldmap.html>.

Mar19-23 - This post compares the things Jesus is described as saying about everlasting punishment in Matt. 25:31-46 with the things most Jews believe about this fate today.



Jesus and the End Time

March 19 · 🌐



This is a revised version of the post of Dec. 25, 2022 which compares the things Jesus taught about everlasting punishment with the things most Jews believe about this fate today. The left panel of the image below quotes Matt. 25:31-46, which describes the things Jesus taught about this fate, while its right panel describes the things most Jews believe about this fate today, as these are summarized on website <https://www.jewfaq.org/afterlife>. As described in the post of Dec. 4, 2022, the Pharisees of Jesus' time accepted the idea of eternal punishment. As shown in the right panel of the image below, however, the rabbis of today, who are the successors of the Pharisees of Jesus' time, reject this idea. The reason for this change could well have been that, after Jews suffered the disastrous effects of two religiously motivated revolts against Rome without receiving the divine help prophesied by their Holy Scriptures, they gave up many of their apocalyptic beliefs and, with them, a belief in eternal punishment. This was not a problem for them because they regarded the latter belief as non-Scriptural and, thus, a mere matter of opinion. But giving up these beliefs would have been a problem for early Christians. This is because they had new writings of their own which they believed to be inspired, and which attributed the idea of everlasting punishment to Jesus, a person they believed to be the Son of God. But was their acceptance of this idea a good enough reason for people today to accept an idea as consequential as the existence of a punishment that continues without end forever?

Teachings of Jesus About the End Time Judgment

Matt. 25:31-46: 31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 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: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these [the cursed] shall go away into everlasting punishment: but the righteous into life eternal.

Image Text Credit: <https://www.facebook.com/Jesus-and-the-End-Time>

Overview of Traditional Jewish Beliefs About the Afterlife



Judaism 101

Ideas People Places Things Words Deeds Times **Life Cycle** Reference

Olam Ha-Ba: The Afterlife - אִבְהַ פְּלוּעַ

Basic Level

- Judaism believes in an afterlife but has little dogma about it.
- The Jewish afterlife is called Olam Ha-Ba (The World to Come).
- Resurrection and reincarnation are within the range of traditional Jewish belief.
- Temporary (but not eternal) punishment after death is within traditional belief.

Traditional Judaism firmly believes that death is not the end of human existence. However, because Judaism is primarily focused on life here and now rather than on the afterlife, Judaism does not have much dogma about the afterlife, and leaves a great deal of room for personal opinion. It is possible for an Orthodox Jew to believe that the souls of the righteous dead go to a place similar to the Christian heaven, or that they are reincarnated through many lifetimes, or that they simply wait until the coming of the messiah, when they will be resurrected. Likewise, Orthodox Jews can believe that the souls of the wicked are tormented by demons of their own creation, or that wicked souls are simply destroyed at death, ceasing to exist.

Text Credit: <https://www.jewfaq.org/>

Layout Credit: www.facebook.com/Jesus-and-the-End-Time

The URL for the Judaism 101 web page is <https://www.jewfaq.org/afterlife>.

May14-23 - This post of July 16, 2023 replaces the post of May14, 2023, but without its date being changed.



Jesus and the End Time

May 14 · 🌐



This post is intended to notify all present and future readers of this Facebook page that its author has made major changes to the Home page of its associated website. The most important of these is the inclusion of an Abstract that has been rewritten almost from scratch. A copy of this new Abstract is included in the screen-snip shown below. The main reason for making this change is that the original Abstract was written at a time when the author visualized his website as a writing that discusses all of the main End Times teachings of Jesus in generally the same way: with enough detail to make them meaningful, but without the kind of detail that would make them tedious. Over time, however, it has become clear that the teachings of Jesus readers are most interested in are those which describe the fates people will face on the Day of Judgment. By rewriting his Abstract, the author acknowledges this fact and makes clear that, while his website still includes meaningful discussions of all of the main End Times teachings of Jesus, it now also includes longer and more detailed discussions of what the KJV Bible may mean when it portrays Jesus describing these fates and using words like 'everlasting', 'eternal', and 'for ever' [sic].

Jesus and the End Time
End Times Teachings of Jesus

Important Features

This site confines itself to discussing the words of the Bible, and treats those words with seriousness and respect.

This site shows and discusses New Testament passages that include words spoken by Jesus or descriptions of his teachings.

This site is designed so that any Bible text that cites another Bible text can be horizontally tiled with that other text.

Abstract

An End Time prophecy website that shows and discusses King James Bible passages that describe the End Times teachings or eschatology of Jesus. Passages of this kind include teachings of Jesus about hell, the Day of Judgment, the resurrection, etc. But only Matt. 25:46 describes him using the words everlasting punishment (eternal punishment in the NRSV). While theologians have long debated the question of whether these words mean a punishment that never ends, many lay people believe they do, though they may prefer to describe it as eternal conscious torment. Because the answer to this question is so important, this website takes more time and greater care when it discusses passages that use words like everlasting, eternal, and 'for ever' [sic] than when it discusses passages that do not.

Important Questions

How does the KJV Bible describe the teachings of Jesus about the End Time Judgment and/or End Time Kingdom?

What was Jesus talking about when he spoke of the Abomination of Desolation spoken of by Daniel the prophet?

How do the teachings of Jesus about hell and heaven compare with the most nearly similar teachings of the Old Testament?

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Best Main Posts of 2022

Jan02-22 - Everlasting, eternal, and 'for ever' as translations of forms of the Greek root word 'aion', i.e., an age.



Jesus and the End Time

January 2 at 10:42 AM · 🌐

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This is Part 5 of the author's discussion of things Jesus teaches about the End Time in the Olivet discourse of Matthew. In this post he puts aside questions earlier posts have raised about Matt 25:31-46 as a whole, and focuses on whether its use of the words 'everlasting' and 'eternal' in v. 41 and 46 means that the things they describe (fire, punishment, etc.) will continue without end for all eternity, or only for some long but finite period of time. While the answer to this question may seem obvious, the fact is that it is not. This is because the NT was originally written in Greek, and because both of these words, and the related term 'for ever' [sic], are English translations of forms of the Greek root word 'aion' (αἰών), which simply means an 'age' or 'long period of time'. (See the image below for examples of English translations of Greek phrases of this kind.) This is also because, in both English and Greek, the word 'age' has a meaning so broad that it can be used to describe not only periods of time which have vastly different durations, e.g., the Jazz age vs. the age of dinosaurs, but also periods of time which have unknown or potentially infinite durations. As a result, eminent early Christian scholars disagreed about whether the pains of hell would eventually end, with Origen (185-254 AD) arguing that they would, an idea called Universalism, and Augustine (354-430 AD) arguing they would not. But should we today accept the view of Augustine, rather than that of Origen, simply because the early Church decided to do so?

Everlasting, Eternal, and For Ever as Translations of Forms of the Word 'Age'

aion (αἰών) = an age, or long period of time

<u>English (KJV) Bible Phrase</u>	<u>Greek Phrase (Transliterated)</u>
Matt 25:41: everlasting fire	pur aionion
Matt 25:46: everlasting punishment	kolasin aionion
John 3:15: eternal life	zoen aionion
Hebrews 9:12: eternal redemption	aionian lutrosin
Luke 1:33: over the house of Jacob for ever	epi ton oikon Iakob eis tous aionas*
John 6:51: he shall live for ever	zesei eis ton aiona**

*eis tous aionas = into the ages | **eis ton aiona = into the age

Greek words are adapted from *The New Greek-English Interlinear New Testament*

Image/Text Credit: <https://www.facebook.com/Jesus-and-the-End-Time-113484129347653/>



Jesus and the End Time

January 16 at 11:17 AM · 🌐



In this post the author discusses things Jesus teaches about the abomination of desolation in Matt 24:14-31 and Mark 13:13-27 of the Olivet discourses. Shortened copies of these passages are shown in the left panel of the image below. Copies of passages from the Book of Daniel that Matt 24:15 and Mark 13:14 describe Jesus alluding to are shown in the right panel of this image. From Dan 11:31 and Dan 12:11 thereof it is clear that this abomination was an object of great religious significance which was 'placed' or 'set up' in the temple and desecrated it. This is confirmed by 1 Mac 1:54-59, which describes swine being sacrificed to it on the altar of the temple. Non-Biblical historical accounts indicate that this object was a statue of Zeus that Seleucid king Antiochus IV Epiphanes put in the temple in 167 BC. See the images of the latter included with a comment below. Interestingly, Dan 11:29-30 confirms these accounts by enabling the attacking king to be identified as Antiochus. It does this by briefly mentioning a well-known historical incident in which Antiochus is ordered to abandon his second invasion of Egypt by the Roman ambassador, Popilius Laenas, with the backing of a Roman [Chittim] fleet waiting at the mouth of the Nile. Since Matthew and Mark describe Jesus associating this abomination with a time of tribulation that will soon be followed by the coming of the Son of man, their dating is of great End Time significance. Does the fact that this abomination was removed, and the temple rededicated, over 100 years before the time of Jesus mean that Jesus had some later, similar kind of abomination in mind when he gave his Olivet discourses and, if so, is it still possible for his prophecies about an abomination of this kind to be fulfilled?

The Meaning and Dating of 'the Abomination of Desolation Spoken of by Daniel the Prophet' in Matthew's and Mark's Olivet Discourses

Matt 24:14-31: 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.) 16 Then let them which be in Judaea flee into the mountains: ... 21 For then shall be great tribulation, such as was not since the beginning of the world to this time ... 29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. 30 And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mark 13:13-27: 13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. 14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: ... 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Dan 11:25-36: 25 And he [the king of the north] shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand. ... 28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant, and he shall do exploits, and return to his own land. ... 29 At the time appointed he shall return, and come toward the south; but it shall not be as ... the latter. 30 ¶ For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. 31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. 32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. 33 And they that understand among the people shall instruct many; yet they shall fall by the sword, and by fame, by captivity, and by spoil, many days. ... 35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end. ... 36 And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Dan 12:1-13: 1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. 4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end. ... 5 ¶ Then I Daniel looked, and behold, there stood other two. ... 6 And one said to the man clothed in linen, ... How long shall it be to the end of these wonders? 7 And I heard the man clothed in linen, ... swear by him that liveth for ever that it shall be for a time, times, and an half, and when he shall ... scatter the power of the holy people, all these things shall be finished. 8 ... then said I, O my Lord, what shall be the end of these things? 9 And he said, Go thy way, Daniel: for the words are ... sealed till the time of the end. 10 Many shall be purified, ... but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand. 11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. 12 Blessed is he that waiteth, ... 13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. [End of Book]



Jesus and the End Time

January 30 at 11:28 AM · 🌐



Having completed his discussion of the meaning of the phrase 'the abomination of desolation', the author will now discuss the meaning of what is arguably the most problematic phrase used in the Olivet discourses, 'this generation'. This phrase is problematic because these discourses use it in passages which describe the time when the Son of man will be seen coming in the cloud(s) with great power and glory. These passages are shown in the image below. Matt 24:29-34, for example, says that this will happen soon after the tribulation of those days, and after the sun and moon are darkened (v. 29), but before the passing of 'this generation' (v. 34). It also says, however, that the people to whom he is speaking ('ye' or 'you' in v. 33 and 34) will see these things when all the tribes of the earth ('they' in v. 30) see them. Since that could happen only if at least some people in both groups (ye and they) were alive at the same time, it seems reasonable to conclude that Jesus used 'this generation' to describe a generation of people that lived in his own time, and not a generation of people that would live at a much later time, such as our own. This conclusion seems to be confirmed by three other NT passages, all of which are shown in full in an image included with a comment below. Are there things about any of these passages which suggest that we ought to reach some other conclusion?

Teachings of Jesus About the Coming of the Son of Man and 'This Generation'

Matt 24:29-34: 29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 **And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.** 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 32 Now learn a parable of the fig tree; When his branch is yet tender, ... ye know that summer is nigh: 33 **So likewise ye, when ye shall see all these things, know that it [the kingdom of God] is near, even at the doors.** 34 **Verily I say unto you, This generation shall not pass, till all these things be fulfilled.**

Mark 13:24-30: 24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 **And then shall they see the Son of man coming in the clouds with great power and glory.** 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth ... 28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near. 29 **So ye in like manner, when ye shall see these things come to pass, know that it [the kingdom of God] is nigh, even at the door.** 30 **Verily I say unto you, that this generation shall not pass, till all these things be done.**

Luke 21:20-32: 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. ... 22 For these be the days of vengeance, ... 24 And they shall fall by the edge of the sword, ... until the times of the Gentiles be fulfilled. 25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, ... 26 Men's hearts failing them for fear ...: for the powers of heaven shall be shaken. 27 **And then shall they see the Son of man coming in a cloud with power and great glory.** 28 And when these things begin to come to pass, then look up, ... for your redemption draweth nigh. 29 And he spake to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know ... summer is now nigh at hand. 31 **So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.** 32 **Verily I say unto you, This generation shall not pass away, till all be fulfilled.**

Image/Text Credit: <https://www.facebook.com/Jesus-and-the-End-Time-113484129347653>



Jesus and the End Time

February 27, 2022



The author here discusses some important similarities and differences between the Olivet discourses of Matthew and Luke. To make this easier, he includes below an image that shows the complete paragraphs that describe the coming of the Son of man, and the endings of the paragraphs that precede them. Among these, the two complete paragraphs include two major differences. One is that Matthew's version includes a verse, Matt 24:31, that describes a gathering of the elect, while Luke's version does not. Another is that Matt 24:29 describes the time when the darkening of the sun and moon signal the coming of the Son of man as 'immediately after the tribulation of those days', while Luke 21:22-25 say nothing about the time that will pass between the end of 'the days of vengeance' and the time when signs in the sun and moon signal the coming of the Son of man. The two earlier paragraphs also include two major differences. One is that Matthew includes the three passages shown in red, green, and blue in his discourse, while Luke includes their counterparts four chapters earlier in Ch. 17. Another is that Matt 24:15 refers to the abomination of desolation at the point where Luke 21:20 describes Jerusalem being 'compassed with armies'. Can both accounts of the above discussed part of Jesus' Olivet discourse be correct and, if not, which of them is more likely to be the more accurate one?

Similarities and Differences Between Prophecies About the Coming of the Son of Man in the Olivet Discourses of Matthew and Luke

Luke 21:16-24: 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends [Compare to Luke 12:52-53]; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls. **20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains;** and let them which are in the midst of it depart out; and let not them that are in the countries enter therein. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Luke 21:25-33: 25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. **27 And then shall they see the Son of man coming in a cloud with power and great glory.** 28 And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. 29 And he spake to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away; but my words shall not pass away. [End Par.]

Luke 17:31: In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Luke 17:23-24: 23 And they shall say to you, See here, or, see there: go not after them, nor follow them. 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

Luke 17:34-37: 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. ... 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Matt 24:9-28: 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. **15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)** **16 Then let them which be in Judaea flee into the mountains:** 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. 28 For wheresoever the carcase is, there will the eagles be gathered together.

Matt 24:29-35: 29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: **and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.** 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. [End Par.]



Jesus and the End Time

March 13 at 11:07 AM · 🌐

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This post discusses passages from the Gospel of Luke that describe what Jesus said about the things that will happen just before or during the End Time. One is Luke 4:16-21, which describes Jesus proclaiming the fulfillment of the first few verses of Is. 61:1-9, but stopping before he reaches the part that mentions 'the day of vengeance'. Later passages, such as Luke 17:22-30 and Luke 18:7-8, describe him saying that the days of the Son of man will include the destruction of all but a small number of people, and that God will speedily avenge his elect. Still later passages, such as Luke 19:41-44, Luke 19:45-48, and Luke 21:5-8, describe him prophesying the destruction of Jerusalem and the temple using words like those used in Jer. 7:11-16 and Jer. 9:9-16. Finally, Luke 21:22 describes Jesus calling those times 'the days of vengeance', while Luke 21:25-36 describes him prophesying that these days will be followed by the coming of the Son of man, the redemption of God's people, and the establishment of the kingdom of God. Surprisingly, however, Luke does not mention a judgment of the kind described in Mt 25:31-46, or its condemnation of people to the place of everlasting fire we call hell. This is surprising because Luke earlier describes a rich man being tormented in hell while his brothers are still living normal lives (Luke 16:19-31). What best explains why Luke's description of the relationship between the judgment, hell and the End Time is so different from that of Matthew?

Passages in Luke Which Describe Teachings of Jesus About Things That Will Happen Just Before and During the End Time

Luke 4:16-21: 16 ¶ And he came to Nazareth, ... and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord,* 20 And he closed the book, ... and sat down. ... 21 And he began to say unto them, This day is this scripture fulfilled in your ears. [* See verse 2 of Is. 61:1-9 below to read the rest of this passage.]

Luke 17:22-30: 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. ... 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation. 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot, ... 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed.

Luke 18:7-8: 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Luke 19:41-44: 41 ¶ And when he was come near [Jerusalem], he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

Is. 61:1-9: 1 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the Lord,* and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, ... that they might be called ... the planting of the Lord, ... 4 ¶ And they shall build the old wastes, ... and they shall repair the waste cities, ... 5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen ... 6 But ye shall be named the Priests of the Lord: ... ye shall eat the riches of the Gentiles, ... 9 And their seed shall be known among the Gentiles ... all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

Luke 19: 45-48: 45 And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. 47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him. 48 And could not find what they might do: for all the people were very attentive to hear him.

Luke 21:5-8 + 20-24: 5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. 7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? 8 And he said, ... 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains, ... 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 ... for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Luke 21:25-32: 25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, ... for the powers of heaven shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up ... for your redemption draweth nigh. 29 And he spake to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know ... that summer is now nigh at hand. 31 So likewise ye, when ye see these things ... know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

Luke 21:34-36: 34 ¶ And take heed ... lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Jer 7:11-16: 11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. 12 But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. 13 And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; 14 Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. 15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. 16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

Mar20-22 - This post describes the educational and professional credentials of the author.



Jesus and the End Time

March 20 at 12:03 PM · 🌐



In this post the author will keep the promise he made in his post of Feb. 20, 2022, namely, to explain the reasons why he believes that his education as an attorney at law and patent attorney puts him in a good position to analyze and discuss the things the Bible describes Jesus teaching about the End Time. To save space here, the author includes a brief written description of these reasons in the left half of the image shown below. Generally speaking, these comprise the fact that the successful practice of law in general, and patent law in particular, requires a person to develop intellectual skills that are as useful in studying the Bible as they are in studying any long and complex writing. This is because these skills are of universal applicability, and are acquired by studying subjects, such as grammar, logic, and rhetoric, that are basically similar to those which would have been studied by anyone (e.g., St. Augustine, a teacher of rhetoric) who received a classical education during early Christian times. To add a personal touch, and an introduction of sorts, the author concludes this post by adding the photo shown in the right half of the image below. This photo shows him at work as he looked during the first decade of the 30 years or so that he spent actively practicing his profession in Ohio and California, and before Federal courts and the U.S. Patent and Trademark Office.

Do Some Educations Enable a Lay Person to Discuss the Bible More Intelligently Than Others? This One May Surprise You.

- 1) Like all attorneys, patent attorneys (PAs) learn to pay close attention to the meanings of words and their connotations. This is because they must be able to use words to make fine distinctions, and add shades of meaning. As a result, all experienced attorneys tend to use words that are clear and specific, and to avoid using words that are vague or general.
- 2) Like all attorneys, PAs learn to be very careful about the way they choose and combine the words they use, especially in writing. This is because they know that words can be used not only to provide or reveal information, but also to conceal or distort it. As a result, they often become skilled at distinguishing between words that are used to convey information, and words that are used to evoke an emotional response or promote unsound ideas.
- 3) Like all attorneys, PAs learn to combine statements to produce arguments which are clear, factual, logically sound, and internally consistent. Equally importantly, they learn to recognize arguments which do not meet these requirements, or which use ambiguous language, logical fallacies, or rhetorical tricks to only appear to meet them.
- 4) PAs spend a lot of time looking for ways to distinguish their clients' inventions from the most nearly similar inventions of others. As a result, they typically become highly skilled at recognizing differences between things which appear to be similar to one another, but are actually very different, and recognizing similarities between things which appear to be different from one another, but are actually very similar.
- 5) PAs often work on inventions made up of parts which are old and well-known, but which are connected or related to one another in new ways. As a result, it becomes natural for him to believe that he does not really understand a thing until he understands both its parts and the relationships between them. This, in turn, may well enable him to understand the Bible better than a person who knows as much about the Bible as he does. This is because he knows that finding out what the Bible teaches about a subject involves more than just finding a single passage that discusses it, and that he must look for other passages that discuss the same or similar subjects, and try to understand how they are related to one another.
- 6) Together, the above described abilities comprise a powerful skill set which enables experienced attorneys in general, and experienced PAs in particular, to study things carefully and determine what their true nature and essential attributes are, even when the latter are obscured by superficial qualities or features that make them appear to be something else.



Image/Text Credit: <https://www.facebook.com/Jesus-and-the-End-Time-113484129342653> - the official Facebook page of <https://www.jesusandtheendtime.com>



Jesus and the End Time

April 24 at 11:31 AM · 🌐



As explained in the post dated Jan. 2, 2022, the KJV NT uses the words 'everlasting', 'eternal', and 'for ever' [sic], to translate various forms of the Greek root word 'aion', which simply means an 'age' or 'long period of time'. A copy of the image associated with that post is included with a comment below. In this post the author adds that, among the many instances in which the Gospels use the word 'world', there are 16 which use it to translate a form of the Greek word 'aion'. The full text of all the Gospel verses that translate 'aion' in this way are shown in the image below, with each such translation and the form of the word it translates being shown in red. While the total number of verses that use the word 'world' in this way is relatively small, these uses are of real End Time significance. This is because they show that phrases like 'the end of the world' and 'the world to come', would be truer to their Greek originals if they read 'the end of the age' and 'the age to come', respectively. This, in turn, is important because the difference between these readings arguably represents a shift away from the idea that God will greatly transform the earth at some unknown time in the future, and toward the idea that he will soon usher in a new age when people will lead better, more spiritual lives in an earthly kingdom ruled by him and his anointed one. Do you believe that this difference makes KJV Bible inferior in this respect to other Bibles, such as the NRSV, which use 'age' where the KJV Bible uses 'world'?

KJV Gospel Passages That Use 'World' To Translate Forms of the Greek Word 'Aion'

aion (αἰών) = an age, or long period of time

Matt 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 [aion], neither in the world [aion] to come.

Matt 13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world [aionos], and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Matt 13:39-40: 39 The enemy that sowed them is the devil; the harvest is the end of the world [aionos]; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [aionos].

Matt 13:49 So shall it be at the end of the world [aionos]: the angels shall come forth, and sever the wicked from among the just,

Matt 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world [aionos]?

Matt 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world [aionos].

Mark 4:19 And the cares of this world [aionos], and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

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 [aion] to come eternal [aionion] life.

Luke 1:70 As he spake by the mouth of his holy prophets, which have been since the world [aionos] began:

Luke 16:8 And the lord commended the unjust steward, because he had done wisely: for the children of this world [aionos] are in their generation wiser than the children of light.

Luke 18:30 Who shall not receive manifold more in this present time, and in the world [aion] to come life everlasting [aionion].

Luke 20:34-35: 34 And Jesus answering said unto them, The children of this world [aionos] marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world [aionos], and the resurrection from the dead, neither marry, nor are given in marriage:

John 9:32 Since the world [aionos] began was it not heard that any man opened the eyes of one that was born blind.

Greek words are adapted from *The New Greek-English Interlinear New Testament*



Jesus and the End Time

May 1 at 12:01 PM · 🌐

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In the post of April 24, 2022 the author showed that there are 16 Gospel verses which use the word 'world' 16 times to translate forms of the Greek word 'aion', and that all these verses except John 9:32 are arguably of End Time significance. In this post he contrasts this situation with the fact that there are a total of 73 Gospel verses which use the word 'world' a total of 94 times to translate forms of the Greek word 'kosmos', and that 58 of these verses and 79 of these uses appear in the Gospel of John. In addition, verses of this kind in John's Gospel use 'world' in ways that make clear that these verses are much more concerned with making points that are of theological significance than they are with making points that are of End Time significance. This may be seen by comparing all 15 Synoptic Gospel verses of this kind that are shown in the image below with the 7 John Gospel verses of this kind that are shown therein. (All the remaining John Gospel verses of this kind would take up so much space that the author decided to show only their citations and the number of times they use 'world' in an image included with a comment below.) Does the fact that these and other parts of the Gospel of John portray Jesus saying much more about theological matters, and much less about eschatological matters, than the earlier-written Gospels of Matthew, Mark, and Luke suggest that, by the time the Gospel of John was written, Christian hopes for an early Second Coming had begun to fade?

Passages From the Gospels of the KJV Bible That Use 'World' to Translate Forms of the Greek Word 'Kosmos'

Kosmos (Κόσμος) = the world, the universe; the earth or its inhabitants; earthly things or concerns

<p>Matt 4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world [kosmou], and the glory of them;</p> <p>Matt 5:14 Ye are the light of the world [kosmou]. A city that is set on an hill cannot be hid.</p> <p>Matt 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world [kosmou].</p> <p>Matt 13:38 The field is the world [kosmos]; the good seed are the children of the kingdom; but the tares are the children of the wicked one;</p> <p>Matt 16:26 For what is a man profited, if he shall gain the whole world [kosmon], and lose his own soul? or what shall a man give in exchange for his soul?</p> <p>Matt 18:7 Woe unto the world [kosmo] because of offences! for it must needs be that offences come, but woe to that man by whom the offence cometh!</p> <p>Matt 24:21 For then shall be great tribulation, such as was not since the beginning of the world [kosmou] to this time, no, nor ever shall be.</p>	<p>Mt 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world [kosmou];</p> <p>Mt 26:13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world [kosmo], there shall also this, that this woman hath done, be told for a memorial of her.</p> <p>Mark 8:36 For what shall it profit a man, if he shall gain the whole world [kosmon], and lose his own soul?</p> <p>Mark 14:9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world [kosmon], this also that she hath done shall be spoken of for ... her.</p> <p>Mark 16:15 And he said unto them, Go ye into all the world [kosmon], and preach the gospel to every creature.</p> <p>Luke 9:25 For what is a man advantaged, if he gain the whole world [kosmon], and lose himself, or be cast away?</p> <p>Luke 11:50 That the blood of all the prophets, which was shed from the foundation of the world [kosmou], may be required of this generation;</p> <p>Luke 12:30 For all these things do the nations of the world [kosmou] seek after: and your Father knoweth that ye have need of these things.</p>	<p>John 1:9-10: 9 That was the true Light, which lighteth every man that cometh into the world [kosmon]. 10 He was in the world [kosmo], and the world [kosmos] was made by him, and the world [kosmos] knew him not.</p> <p>John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world [kosmou].</p> <p>John 3:16-17: 16 For God so loved the world [kosmon], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting [aionion] life. 17 For God sent not his Son into the world [kosmon] to condemn the world [kosmon], but that the world [kosmos] through him might be saved.</p> <p>John 3:19: And this is the condemnation, that light is come into the world [kosmou], and men loved darkness rather than light, because their deeds were evil.</p> <p>John 4:42: And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world [kosmou].</p>
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53 more John verses are cited in a comment below
 The New Greek-English Interlinear New Testament

Image/Text Credit: <https://www.facebook.com/jesus-and-the-End-Time-113484129347653/> - the official Facebook page of <https://www.jesusandtheendtime.com>

Special Note: This image shows the above-mentioned comment for this post.

53 More Verses With 68 More Uses of 'World' to Translate 'Kosmos'

John 6:14 (1)	John 11:27 (1)	John 16:11 (1)
John 6:33 (1)	John 12:19 (1)	John 16:20-21 (2)
John 6:51 (1)	John 12:25 (1)	John 16:28 (2)
John 7:4 (1)	John 12:31 (2)	John 16:33 (2)
John 7:7 (1)	John 12:46-47 (3)	John 17:5-6 (2)
John 8:12 (1)	John 13:1 (2)	John 17:9-18 (13)
John 8:23 (2)	John 14:17-19 (2)	John 17:21 (1)
John 8:26 (1)	John 14:22 (1)	John 17:23-25 (3)
John 9:5 (2)	John 14:27 (1)	John 18:20 (1)
John 9:39 (1)	John 14:30-31 (2)	John 18:36-37 (3)
John 10:36 (1)	John 15:18-19 (6)	John 21:25 (1)
John 11:9 (1)	John 16:8 (1)	

Addendum to Jesus-and-the-End-Time Post dated May 1, 2022



Jesus and the End Time

July 10 at 10:44 AM · 🌐



In a series of recent posts the author has shown and discussed passages from the Gospels that describe the fates of people who are saved and people who are not. In this post he continues this series, and adds passages from the Epistles of Paul that describe places and things he associates with being saved. Passages of this kind are shown in the image below. From these passages it appears that Paul and Jesus had similar views about the saved being resurrected and having everlasting or eternal life, but different views about where they would live these lives. Paul, for example, speaks of the kingdom of God as a place that flesh and blood cannot inherit without being raised incorruptible (1 Cor. 15), and describes it as a heavenly kingdom (2 Tim. 4). He also speaks of having a house (a new body?), not made with hands, eternal in the heavens (2 Cor. 5), and of being caught up in the clouds to meet and be with the Lord in the air (1 Thes. 4). He even speaks of people coming to the heavenly Jerusalem and being with angels (Heb. 12). Jesus, on the other hand, often speaks about the kingdom of God more mundanely: as a place on earth where God's will is done as it is in heaven (Mt 6:10), as the world (or age) to come (Mk 10:30), or the result of a coming regeneration (Mt 19:28). He also speaks of a reversal of the world's social and economic order (Lk 6:20-25), and of his followers enjoying great material rewards (Lk 18:29-30). What best explains the fact that Paul seems to visualize the saved as living in heaven, while Jesus seems to visualize them living according to God's will on the earth?

Passages in the Epistles of Paul That Describe Places and Things That Are Associated With Being Saved

Rom. 6:21-23: 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

1 Cor. 15:49-53: 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: ... the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality.

2 Cor. 5:1-2: 1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

Gal. 6:7-8: 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 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.

Phil. 3:20-21: 20 For our conversation [citizenship in the NRSV] is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Col. 1:4-5: 4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, 5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel,

1 Thes. 4:15-17: 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

2 Thes. 1:4-9: 4 ... all your persecutions and tribulations that ye endure: 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, ...

2 Thes. 2:13-16: 13 But we are bound to give thanks alway to God for you, ... because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, ... 16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

1 Tim. 1:15-16: 15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

2 Tim. 4:17-18: 17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear ... 18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Heb. 10:34-37: 34 For ye ... took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35 Cast not away therefore your confidence, which hath great recompense of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry.

Heb. 12:22-23: 22 But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,



Jesus and the End Time

July 17 at 10:51 AM · 🌐



In his post of July 10, 2022 the author discussed numerous passages from the Epistles of Paul which describe him using the word 'heaven' to describe a place where people who are saved will be rewarded. Surprisingly, none of these Epistles describe him using the word 'hell', or a synonym for it, to describe a place where people who are not saved will be punished. Instead, they portray him describing their fates using forms of words like 'death', 'destroy', 'destruction', 'perish', and 'perdition'. Because there are so many passages of this kind, the author will here show and discuss only passages which use words like 'death', 'destroy', and 'destruction', and save for the next post passages which use words like 'perish' and 'perdition'. Among verses which use forms of 'death', 'destroy', and 'destruction', Rom. 5:21, 6:5-7, 6:21-23, and 9:22, and Phil. 3:19 are of interest because they tie these words together and, in some cases, also with the word 'end' (Rom. 6:5, 1 Cor. 15:24, and Phil. 3:5), and thereby suggest that people who are not saved are punished with death, rather than after death. Others, such as 1 Cor. 15:26, 15:54, and 2 Tim. 1:10 are of interest because they speak of the end of death itself and, consequently, of an end to the existence of those included among the dead (Rom. 6:7). Do these passages make it reasonable to conclude that Paul would have rejected the idea that many people now call 'eternal conscious torment'?

Passages in the Epistles of Paul That Use Words Like Death, Destruction, and Destroy To Describe the Fates of Persons Who Are Not Saved

Rom. 5:19-21: 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Rom. 6:4-7: 4 ... as Christ was raised up from the dead ... even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed ... 7 For he that is dead is freed from sin.

Rom. 6:20-23: 20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Rom. 9:21-23: 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

1 Cor. 3:16-17: 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

1 Cor. 15:20-26: 20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death.

1 Cor. 15:52-55: 52 In a moment, in the twinkling of an eye, at the last trump: ... the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, ... 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying ... Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory?

Phil. 3:18-21: 18 (For many walk, of whom I have told you ... are the enemies of the cross of Christ: 19 Whose end is destruction, whose God is their belly, and ... who mind earthly things.) 20 For our conversation [citizenship in the NRSV] is in heaven; from whence also we look for ... the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, ... whereby he is able even to subdue all things unto himself.

1 Thes. 5:2-9: 2 ... the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, ...; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 6 Therefore let us not sleep, as do others; but let us watch and be sober. ... 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

2 Thes. 1:7-10: 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints,

2 Thes. 2:8-10: 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: ... 9 Even him, whose coming is after the working of Satan ... 10 And with all ... unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

2 Tim. 1:9-10: 9 [God] Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us ... before the world began. 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:



Jesus and the End Time

July 24 at 10:39 AM · 🌐



This is the second of two posts in which the author discusses passages from the Epistles of Paul that describe the fates of people who are not saved. In the first post he did this by discussing passages in which Paul uses words like 'death', 'destroy', and 'destruction'. In this post he does this by discussing passages in which Paul uses words like 'perish' and 'perdition'. Passages of the latter kind are shown in the image below. Interestingly, a number of these passages use 'perish' and 'saved' as pairs of opposites (1 Cor. 1:18, 2 Cor. 2:15, and 2 Thess. 2:10). Others use 'perish' or 'perished' as synonyms for words like 'die' or 'death' (Rom. 2:12, 1 Cor. 15:18, and 2 Cor. 4:15). The word 'perdition' is used in generally similar ways although, as a noun, it is used as the opposite of, or a synonym for, words like 'salvation' and 'destruction' that are also nouns (Phil. 1:28, 1 Tim. 6:9, and Heb. 10:39). In no passage, however, does Paul use 'perish' or 'perdition' to describe an afterlife punishment. See in this connection the copies of entries from Strong's Concordance that appear with a comment below. Do these passages, like those discussed in the post of July 17, 2022, make it reasonable to conclude that Paul would have rejected the idea of a fate that many people today describe as 'eternal conscious torment'?

Passages in the Epistles of Paul That Use Words Like Perish and Perdition To Describe the Fates of Persons Who Are Not Saved

Rom. 2:9-12 + 16: 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God. 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; ... 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

1 Cor. 1:17-19: 17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. 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 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1 Cor. 8:10-12: 10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 And through thy knowledge shall the weak brother **perish**, for whom Christ died? 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

1 Cor. 15:17-22: 17 And if Christ be not raised, your faith is vain, ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are **perished**. 19 If in this life only we have hope in Christ, we are of all men most miserable. 20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive.

2 Cor 2:14-16: 14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest ... his knowledge ... 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that **perish**: 16 To the one we are the savour of death unto death; and to the other the savour of life unto life.

2 Cor. 4:14-17: 14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 15 ... to the glory of God. 16 For which cause we faint not, but though our outward man **perish**, yet the inward man is renewed day by day. 17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

Phil. 1:27-29: 27 ... stand fast in one spirit, with one mind striving together for the faith of the gospel; 28 And in nothing terrified by your adversaries: which is to them an evident token of **perdition**, but to you of salvation, ... 29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

2 Thess. 2:1-4: 1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shaken in mind, or be troubled, ... that the day of Christ is at hand. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of **perdition**; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God.

2 Thess. 2:6-10: 6 And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth already work: ... 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 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.

1 Tim. 6:8-10: 8 And having food and raiment let us be therewith content. 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**. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, ...

Heb. 1:9-12: 9 ... God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: 11 They shall **perish**; but thou remainest, and they all shall wax old as ... a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Heb. 10:36-39: 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. 39 But we are not of them who draw back unto **perdition**; but of them that believe to the saving of the soul.



Jesus and the End Time

July 31 at 11:12 AM · 🌐



In the post of July 10, 2022, the author showed and discussed passages from Paul's epistles that describe places and things that Paul associates with being saved. In this post he shows and discusses passages from non-Pauline epistles that describe places and things that their authors associate with being saved. Passages of the latter kind are shown in the main image below; an extra copy of the passages shown and discussed in the post of July 10 is included with a comment below. Interestingly, while both sets of epistles describe the saved as having everlasting or eternal life, they differ from one another in some important ways. One is that, unlike the Pauline epistles, the non-Pauline epistles do not describe Jesus changing the physical bodies of the saved into glorified bodies like his own (Phil. 3:21). Another is that, while both sets of epistles use the terms 'heaven' or 'the heavens' (1 Pet. 1:4 and 2 Pet. 3:12-13), and the term 'kingdom' (Jms 2:5 and 2 Pet. 1:11), only the Pauline epistles clearly say or suggest that the saved will dwell or enter a place that is located in the air or the heavens (Phil. 3:20, 1 Thes. 4:16-17, Heb. 12:22-23). Do such differences suggest that the teachings described in the non-Pauline epistles are closer to those of Jesus than those described in the Pauline epistles?

Passages in Non-Pauline Epistles That Describe Places and Things That Are Associated With Being Saved

Jms 1:12: Blessed is the man that endureth temptation: for when he is tried, he shall receive the **crown of life**, which the Lord hath promised to them that love him.

Jms 1:19-21: 19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 For the wrath of man worketh not the righteousness of God. 21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to **save** your souls.

Jms 2:5: Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and **heirs of the kingdom** which he hath promised to them that love him?

Jms 5:7-9: 7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the **precious fruit** of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. 9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

1 Pet. 1:3-5: 3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 **To an inheritance incorruptible**, and undefiled, and that fadeth not away, reserved in **heaven** for you, 5 Who are kept by the power of God through faith unto **salvation** ready to be revealed in the last time.

1 Pet. 1:6-7: 6 ... greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto **praise and honour and glory** at the appearing of Jesus Christ.

1 Pet. 5:2-4: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God's heritage, but being ensamples to the flock: 4 And when the chief Shepherd shall appear, ye shall receive a **crown of glory** that fadeth not away.

2 Pet. 1:5-11: 5 ... add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, ... ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. ... 10 Wherefore ... give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 For so an **entrance** shall be ministered unto you abundantly **into the everlasting kingdom of our Lord** ... Jesus Christ.

2 Pet. 3:10-13: 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12 Looking for ... the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for **new heavens and a new earth, wherein dwelleth righteousness**. 14 Wherefore, ... be diligent that ye may be found ... without spot, and blameless. 15 And account that the longsuffering of our Lord is **salvation**;

1 John 2:22-25: 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also. 24 Let that therefore abide in you, which ye have heard from the beginning. ... 25 And this is the promise that he hath promised us, even **eternal life**.

1 John 5:11-13: 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life. 13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have **eternal life**,

1 John 5:18-20: 18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. 19 And we know that we are of God, and the whole world lieth in wickedness. 20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and **eternal life**.

2 John 1:6-8: 6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 8 **Look to yourselves**, that we lose not those things which we have wrought, but that we receive a **full reward**.

Jude 21-25: 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto **eternal life**. 22 And of some have compassion, making a difference: 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. [End of Epistle]



Jesus and the End Time

August 7 at 11:25 AM · 🌐



In this post the author concludes his coverage of the non-Pauline Epistles by showing and discussing passages in which they describe places and things that are associated with not being saved. Passages of the latter kind are shown in the image below. Passages of the most nearly similar kinds from Paul's Epistles are shown and discussed in the posts dated July 17 and 24, 2022. Many of the non-Pauline passages shown below describe the fates of persons who are not saved using words similar to those Paul uses in his Epistles, e.g., death, destroy, perish, and perdition. A number of other passages, however, use the words 'darkness' and 'hell' in ways Paul does not. 2 Pet. 2:4 and 2:17, and Jude 6 and 13, for example, use 'darkness' to describe a form or type of confinement that is reserved for sinful angels and corrupt men, while Paul's Epistles use it as a synonym for ignorance or evil. In addition, Jms 3:6 and 2 Pet. 2:4 use the word 'hell' to describe a punishment or place of punishment for angels and men, while Paul's Epistles do not use this word even once. Finally, Jms 3:6 uses 'hell' to translate 'Gehenna', a valley near Jerusalem where trash was burned, while 2 Pet. 2:4 uses 'hell' to translate 'Tartarus', the name of a place from Greek mythology (Hesiod's Theogony) where the Olympian gods cast and imprisoned their enemies, the Titans. Do these differences suggest that, at the time the Epistles were written, the Christian idea of hell had not yet taken on its final form?

Passages in Non-Pauline Epistles That Describe Places and Things That Are Associated With Not Being Saved

Jms 1:9-11: 9 Let the brother of low degree rejoice in that he is exalted: 10 But the rich, in that he is made low, because as the flower of the grass he shall **pass away**. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it **perisheth**: so also shall the rich man **fade away** in his ways.

Jms 1:13-15: 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth **death**.

Jms 3:5-6: 5 ... the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! 6 And **the tongue** is a fire, a world of iniquity: so is the tongue ... that it defileth the whole body, and setteth on fire the course of nature, and it is **set on fire of hell**.

Jms 4:11-12: 11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. 12 There is one lawgiver, who is able to save and to **destroy**: who art thou that judgest another?

Jms 5:1-3: 1 Go to now, ye rich men, weep and howl for your miseries that shall come upon you. 2 Your riches are corrupted, and your garments are moth-eaten. 3 **Your gold and silver** is cankered; and the rust of them shall be a witness against you, and **shall eat your flesh as it were fire**. Ye have heaped treasure together for the last days.

1 Pet. 4:3-8: 3 For the time past of our life may ... have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, ... and abominable idolatries: 4 Wherein they think it strange that ye run not with them: ... 5 Who shall give account to him that is ready to **judge the quick and the dead**. 6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. 7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

2 Pet. 2:4-9: 4 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; 5 And spared not the old world, but saved Noah ... bringing in the flood upon the world of the ungodly; 6 And turning the cities of Sodom and Gomorrah into ashes; ... making them an ensample unto those that after should live ungodly; 7 And delivered just Lot, ... 9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the **unjust** unto the day of judgment to be **punished**.

2 Pet. 2:10-13 + 17: 10 ... them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. ... 12 But these, as ... beasts, made to be taken and **destroyed**, ... and shall utterly **perish** in their own corruption; 13 And shall receive the reward of unrighteousness, + 17 These are wells without water, clouds ... carried with a tempest; **to whom the mist of darkness is reserved for ever**.

2 Pet. 3:7-10: 7 But the heavens and the earth, which are now, by the same word [of God] are kept in store, **reserved unto fire** against the day of judgment and **perdition** of ungodly men. 8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, ... 10 But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the **earth** also and the works that are therein shall be **burned up**.

1 John 3:8-10 + 14-15: 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might **destroy** the works of the devil. 9 Whosoever is born of God doth not commit sin; ... 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. ... 14 He that loveth not his brother abideth in **death**. 15 Whosoever hateth his brother is a murderer: and ye know that **no murderer hath eternal life** abiding in him.

Jude 4-6: 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 5 I will therefore put you in remembrance, ... that the Lord, having saved the people out of the land of Egypt, afterward **destroyed** them that believed not. 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved into **everlasting chains under darkness** unto the judgment of the great day.

Jude 10-13: 10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them! ... 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; 13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved **the blackness of darkness for ever**.

Jude 14-15: 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints; 15 To **execute judgment upon all**, and to convince **all that are ungodly** among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

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Jesus and the End Time

August 14 at 11:43 AM · 🌐

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In this post the author shows and discusses KJV New Testament passages that use the word 'hell' as such. In doing this he includes all passages of this kind from all of its books, except the Book of Revelation, which he regards as too complex to discuss on a platform of the present kind. Surprisingly, all of the other books of the NT include a total of 19 occurrences of the word 'hell', 15 of which occur in passages that appear in the three Synoptic Gospels, and describe words spoken by Jesus. Of the remaining 4 occurrences, 2 appear in a speech given by Peter that is described in Acts Ch. 2, and 2 more appear in the Epistles of James and 2 Peter. Copies of these passages are included the main image below, with each occurrence of 'hell' being followed by a transliteration of the Greek word it translates, i.e. Gehenna (red), Hades (green), or Tartarus (blue). It the time of Jesus, many Jews seem to have thought of Sheol as similar to Hades and, like the latter, to include a place like Tartarus where the most evil of the dead were punished. This would explain why Jesus and Peter are described as using the words 'Hades' and 'Tartarus' the way they do. But why would only Jesus and James use the word 'Gehenna' the way they do, and associate it with fire? One possibility is that they accepted an exegesis that conflates the events described in Is. 66:15-24 and Jer. 7:29-34, and identifies them with the name of the place, Ge-Hinnom, that is mentioned in Jer. 7:31-32, as suggested by Mark 9:44, 46, and 48? Copies of these passages are included with a comment below so that you can decide for yourself.

All KJV New Testament Passages That Use the Word 'Hell' in Books Other Than the Book of Revelation

Matt. 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** [Gehenna] fire.

Matt. 5:29-30: 29 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** [Gehenna]. 30 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** [Gehenna].

Matt. 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** [Gehenna].

Matt. 11:23: And thou, Capernaum, which art exalted unto heaven, shall be brought down to **hell** [Hades]: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

Matt. 16:15-18: 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it to thee, but my Father which is in heaven. 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** [Hades] shall not prevail against it.

Matt. 18:9-9: 8 Wherefore if thy hand or 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 and two feet to be cast into everlasting fire. 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** [Gehenna] fire.

Matt. 23:15: Woe unto you, scribes and Pharisees, hypocritical for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of **hell** [Gehenna] than yourselves.

Matt. 23:31-33: 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of **hell** [Gehenna]?

Mark 9:43, 45, 47: 43 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** [Gehenna], into the fire that never shall be quenched. ... 45 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** [Gehenna], into the fire that never shall be quenched: ... 47 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** [Gehenna] fire.

Luke 10:15: And thou, Capernaum, which art exalted to heaven, shalt be thrust down to **hell** [Hades].

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** [Gehenna]; yea, I say unto you, Fear him.

Luke 16:22-23: 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. 23 And in **hell** [Hades] he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Acts 2:25-27 + 30-32: 25 [Peter:] For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in **hell** [Hades], neither wilt thou suffer thine Holy One to see corruption. + 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in **hell** [Hades], neither his flesh did see corruption: 32 This Jesus hath God raised up, whereof we all are witnesses.

Jms 3:5-6: 5 [James:] Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! 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** [Gehenna].

2 Pet. 2:2-4: 2 [Peter:] And many shall follow their [false prophets'] pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 4 For if God spared not the angels that sinned, but cast them down to **hell** [Tartarus], and delivered them into chains of darkness, to be reserved unto judgment;



Jesus and the End Time

August 21 at 11:29 AM · 🌐

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In this post the author shows and discusses the 31 KJV Old Testament verses that use the word 'hell'. All of these verses are shown in the main image below. Interestingly, in spite of the large number of verses that use this word, and the many different ways in which they use it, Strong's Concordance shows that all of these verses use 'hell' as an English translation of the Hebrew word 'Sheol'. The meanings of the latter word are described in Strong's entry # 7585, which reads as follows: "... hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates: - grave, hell, pit." The meanings of the word 'hell' are also described indirectly by the Old Testament itself, which uses it in verses that include parallel clauses with different wordings but similar meanings. Examples of verses of the latter kind are shown, with these parallel clauses highlighted in red and green, in an image included with a comment below. Surprisingly, the verses shown below use 'hell' in a variety of different ways. Some, for example, associate it directly with death or destruction (Job 26:6, Ps. 55:15, Prov. 7:27), while others use it to describe the situations faced by persons whose lives are in great danger. (2 Sam. 22:6, Is. 57:9, Jonah 2:2). None of them, however, uses it to describe a place of afterlife torment by fire. What best explains why the KJV Old Testament does not use 'hell' to describe such a place, while the KJV New Testament does use it to describe such a place?

All KJV Old Testament Verses That Use the Word 'Hell'

Deut. 32:22 For a fire is kindled in mine anger, and shall burn unto the lowest **hell**, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

2 Sam. 22:6 The sorrows of **hell** compassed me about; the snares of death prevented me;

Job 11:8 It is as high as heaven; what canst thou do? deeper than **hell**, what canst thou know?

Job 26:6 **Hell** is naked before him, and destruction hath no covering.

Ps. 9:17 The wicked shall be turned into **hell**, and all the nations that forget God.

Ps. 16:10 For thou wilt not leave my soul in **hell**; neither wilt thou suffer thine Holy One to see corruption.

Ps. 18:5 The sorrows of **hell** compassed me about; the snares of death prevented me.

Ps. 55:15 Let death seize upon them, and let them go down quick into **hell**: for wickedness is in their dwellings, and among them.

Ps. 86:13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest **hell**.

Ps. 116:3 The sorrows of death compassed me, and the pains of **hell** gat hold upon me: I found trouble and sorrow.

Ps. 139:8 If I ascend up into heaven, thou art there: if I make my bed in **hell**, behold, thou art there.

Prov. 5:5 Her feet go down to death; her steps take hold on **hell**.

Prov. 7:27 Her house is the way to **hell**, going down to the chambers of death.

Prov. 9:18 But he knoweth not that the dead are there; and that her guests are in the depths of **hell**.

Prov. 15:11 **Hell** and destruction are before the Lord: how much more then the hearts of the children of men?

Prov. 15:24 The way of life is above to the wise, that he may depart from **hell** beneath.

Prov. 23:14 Thou shalt beat him with the rod, and shalt deliver his soul from **hell**.

Prov. 27:20 **Hell** and destruction are never full; so the eyes of man are never satisfied.

Is. 5:14 Therefore **hell** hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

Is. 14:9 **Hell** from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

Is. 14:15 Yet thou shalt be brought down to **hell**, to the sides of the pit.

Is. 28:15 Because ye have said, We have made a covenant with death, and with **hell** are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Is. 28:18 And your covenant with death shall be disannulled, and your agreement with **hell** shall not stand, when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Is. 57:9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto **hell**.

Ezek. 31:16 I made the nations to shake at the sound of his fall, when I cast him down to **hell** with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

Ezek. 31:17 They also went down into **hell** with him unto them that be slain with the sword; and they that were his arm, that dwell under his shadow in the midst of the heathen.

Ezek. 32:21 The strong among the mighty shall speak to him out of the midst of **hell** with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

Ezek. 32:27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to **hell** ... : and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

Amos 9:2 Though they dig into **hell**, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

Jonah 2:2 And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of **hell** cried I, and thou heardest my voice.

Hab. 2:5 Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as **hell**, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

Sep18-22 - This post shows and discusses KJV Old Testament passages which:

- (1) use phrases like 'the third day' or 'three days' or,
- (2) describe God saving a person from death, hell, etc.



Jesus and the End Time

September 18 at 11:22 AM · 🌐



In this post the author completes the post dated September 11, 2022. In it he expected to show and discuss the Old Testament passages Jesus may have had in mind when he said that he (or the Son of man or Christ) must be killed and rise again the third day. Surprisingly, while the author did not find any OT passages which describe or prophesy a person rising from the dead by or on the third day, he did find a few OT passages which describe God saving people who were near death by or on the third day. He also found a few passages which describe or prophesy God delivering people from death, hell, or the grave, but without saying anything about the day or time of their deliverance. Passages of the former kind are shown in the left panel of the image below; passages of the latter kind are shown in its right panel. But even among these, only the famous Suffering Servant passage, Is. 53:1-12, involves a person who actually dies, and then goes on to live, see his seed (v. 10), and divide spoil with the strong (v. 12). Absent other, less problematic passages of this kind, however, how can one explain why the Gospels portray Jesus speaking so definitively about the necessity of his dying and rising again the third day?

Bible Passages That Use the Phrases 'the Third Day' or 'Three days'

2 Kings 20:1-6: 1 In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. 2 Then he turned his face to the wall, and prayed unto the Lord, saying, 3 I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. 4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, 5 Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. 6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

Hos. 6:1-3: 1 Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. 3 Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth. [End Par.]

Jonah 1:11 + 15-17: 11 ¶ Then they said unto him [Jonah], What shall we do that the sea may be calm to us? For the sea was wrought, and was tempestuous. + 15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. 16 Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. 17 ¶ Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. [End Ch. 1]

Jonah 2:1-10: 1 Then Jonah prayed unto the Lord his God out of the fish's belly. 2 And said, I cried by reason of mine affliction unto the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voice. 3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. 4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. 5 The waters compassed me about, even to the soul: the depth closed me round about, the woods were wrapped about my head. 6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God. 7 When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. 8 They that observe lying vanities forsake their own mercy. 9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord. 10 ¶ And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

Bible Passages That Describe God Saving a Person From Death, Hell, or the Grave

2 Sam. 22:2-8 + 17-20: 2 And he [David] said, The Lord is my rock, and my fortress, and my deliverer; 3 ... in him will I trust; he is my shield, ... my high tower, and my refuge, my saviour; ... 4 I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies. 5 When the waves of death compassed me, the floods of ungodly men made me afraid; 6 The sorrows of hell compassed me about; the snares of death prevented me; 7 In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears. 8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. + 17 He sent from above, he took me; he drew me out of many waters; 18 He delivered me from ... them that hated me: ... 20 He brought me forth also into a large place: he delivered me, because he delighted in me.

Ps. 16:5-11: 5 The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. ... 7 I will bless the Lord, who hath given me counsel: ... 8 I have set the Lord always before me: ... I shall not be moved. 9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. 11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Ps. 116:3-8: 3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. 4 Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. 5 Gracious is the Lord, and righteous; yea, our God is merciful. 6 The Lord preserveth the simple: I was brought low, and he helped me. 7 Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. 8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. 9 I will walk before the Lord in the land of the living.

Is. 53:1-12: 1 Who hath believed our report? and to whom is the arm of the Lord revealed? ... 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and he hid ... our faces from him; ... and we esteemed him not. 4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: ... and with his stripes we are healed. 6 All we like sheep have gone astray; ... and the Lord hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, ... 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; 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.

Image/Text Credit: <https://www.facebook.com/Jesus-and-the-End-Time> | the official Facebook page of <https://www.jesusandtheendtime.com>

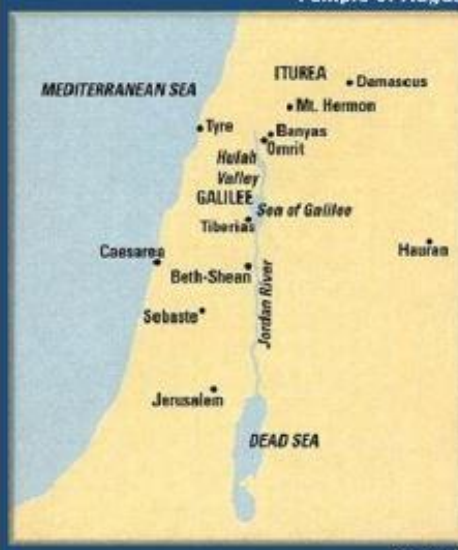


Jesus and the End Time

September 25 at 11:19 AM · 🌐

In this post the author discusses the things that the Synoptic Gospels suggest may have been responsible for Jesus' choice of the time he would go to Jerusalem (Matt. 16:21), confront his adversaries, and put to the test his belief that he must be killed and rise again the third day. One of these was Peter's affirmation that he was the Christ. Another was his Transfiguration, and his hearing a voice from a cloud that proclaimed him to be God's beloved Son. Yet the Gospels leave one to wonder why these things happened when Jesus and his disciples came to the coasts (or towns) of Caesarea Philippi, a city outside of Galilee not mentioned anywhere else in the NT. One interesting possibility is that Jesus' choice was affected by his seeing the beautiful Roman temple dedicated to the god Augustus Josephus describes as located on the road to that city. See Ant., Book XV, Ch. X, and the description and maps shown below. This possibility is supported by two other facts. One is that, among the first things Jesus did after his triumphal entry into Jerusalem, was to overthrow the tables of the moneychangers of a temple controlled by a Roman appointed high priest. The other is that one of the regular daily activities of the temple was to offer sacrifices for the emperor. Do these things suggest that Jesus was more concerned about Roman meddling in Jewish affairs and violations of Jewish law than the NT portrays him to be?

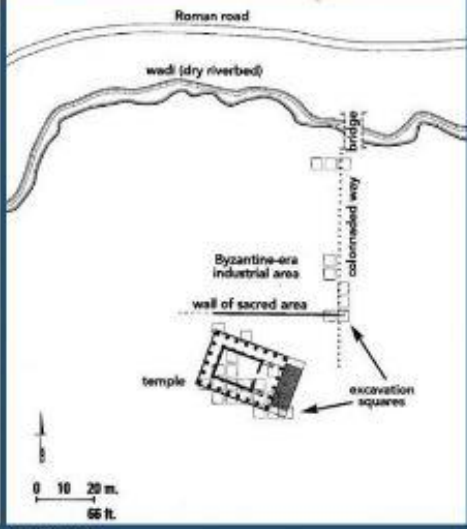
Temple of Augustus Near Roman Road from Galilee to Banyas (Caesarea-Philippi)



Located in far northern Galilee near Israel's present-day border with Lebanon, the remains of Omnit sit on a bluff above the Hulah Valley, in the shadow of Mt. Hermon. Running directly past the site is the Roman and Crusader road to Damascus. Banyas, or Paneas, a cult center devoted to the god Pan in ancient times, is less than two miles away.

Omnit was a gateway to the region of Iturea, home to the ancient Itureans, a loose confederation of tribes. The Itureans had a distinctive religious system that blended Syrian, Persian, and Greco-Roman elements. In about 104 B.C.E., however, the Hasmonean king Aristobulus I conquered Iturea and required its people to convert to Judaism. In the mid-first B.C.E. the area was controlled by the Ptolemies. After Cleopatra's downfall in 31 B.C.E., the Roman emperor Augustus granted the land to his client-king Herod the great. Over a century later, Iturea was integrated into the larger Roman province of Syria.

Archaeologists rediscovered Omnit a mere five years ago; excavations have already revealed two grand Roman temples, one of them likely the shrine built by Herod to honor his patron Augustus.



Maps and description adapted from Biblical Archaeology Review - March/April 2003
Maps and description adaptation credit: <https://www.facebook.com/Jesus-and-the-End-Time>

Special Note: The following image shows the graphic portion of the comment associated with this post.





Jesus and the End Time

October 16 at 11:23 AM · 🌐



This post adds to the post of Oct. 9 and discusses the significance of Mark 11:16, which says that Jesus '... would not suffer that any man should carry any vessel through the temple.' First, however, the author must discuss the image below, which includes a left panel that shows a map of Jerusalem as it existed in the time of Jesus, and a right panel that shows a model of Jerusalem as it looked from the south at that time. The left panel shows that people in Jerusalem had access to a number of pools at which they could fill vessels with water and carry them home. But, since the city was divided it into parts by internal walls, people could take water only from pools in parts of the city they were permitted to enter. The Court of the Gentiles was an exception because it was open to everyone. As a result, the people of the Lower City had access to water from four pools: the pool of Siloam inside of the Lower City (see model), the Serpent pool outside the city to the Southwest, and the Israel and Sheep pools outside the city to the north. Of these, it was the latter two that people in the northern part of the Lower City would have found easiest to use. This was because they could walk much of the way on the level surface of the Court of the Gentiles, descend through its internal ramps, pass through the Hulda and Valley Gates, and walk the rest of the way downhill. But to do this they had to pass through the narrow space between the temple and the city wall. It is therefore likely that these are the people Jesus wanted to prevent from carrying vessels 'through the temple.' Controlling that space, however, would have required a large number of men who were ready to use force, and would have been seen by the temple's priests as a serious breach of the peace. Could this, in turn, have caused them to regard Jesus' actions as a part of the insurrection Barabbas is described as taking part in in Mark 15:7?

Map of Jerusalem in the Early 1st Century



Model of Jerusalem As It Existed in the Early 1st Century As Seen from the South



Image Credit: [jamestabor.com /Taborblog](https://www.facebook.com/jamestabor.com/)

Image Credit: commons.wikimedia.org/wiki/File:Model_of_Jerusalem_in_the_Late_Second_Temple_Period-Israel_Museum-2.jpg

Whole Image Credit: <https://www.facebook.com/Jesus-and-the-End-Time/> | the official Facebook page of <https://www.jesusandtheendtime.com>



Jesus and the End Time

October 23 at 11:25 AM · 🌐



This post discusses the accounts of the trial of Jesus by the priestly authorities that appear in the three Synoptic Gospels. To enable the author to focus on the issues on which the outcomes of these trials depend, the author leaves out verses that describe Peter's denials of Jesus, and the rejections of the testimony of false witnesses. He also leaves out John's account of this trial because his account describes Jesus refusing to answer questions posed to him. The remaining parts of the three accounts are shown in the left panel of the image below. With variations in wording, all three describe Jesus being asked if he is the Christ, the Son of God. In Mark (Mk 14:62), Jesus simply says, 'I am.' In Matthew and Luke (Mt 26:64 and Lk 22:70) he is less direct and says, 'Thou hast said' or 'Ye say that I am'. But in all cases he tells his judge(s) that they shall see the Son of man sitting on the right hand of power and, in Matthew and Mark, adds that they will see the latter coming in the clouds of heaven. In doing so, Jesus seems to allude to prophecies from Chs. 7 and 12 of the Book of Daniel. To help readers verify this, the author includes copies of key parts of those prophecies in the right panel of the image below. Notice, however, that the latter say nothing about a person sitting on the right hand of power, and that Dan. 7:22 describes the Ancient of Days as the one who comes to give judgment. Is it possible that it was not Jesus' allusions to Daniel that caused the authorities to condemn him, but rather that they saw his words about sitting on the right hand of power as a claim that he would become the king of Israel? See the comment below for examples of words of the kind the OT uses to describe this king.

The Issues in the Priestly Trials of Jesus in the Synoptic Gospels

Matt 26:57-66: 57 ¶ And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. ... 59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death: 60 But found none; yea, though many false witnesses came, yet found they none. ... 62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death.

Mark 14:48-64: 48 And as soon as he was come, he [Judas] goeth straightway to him, and saith, Master, master, and kissed him. 49 ¶ And they laid their hands on him [Jesus], and took him: ... 53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. ... 55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. ... 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

Luke 22:47-71: 47 ¶ And while he yet spoke, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? ... 54 ¶ Then took they him, and led him, and brought him into the high priest's house. ... 86 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 87 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: 88 And if I also ask you, ye will not answer me, nor let me go. 89 Hereafter shall the Son of man sit on the right hand of the power of God. 90 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 91 And they said, What need we any further witness? for we ourselves have heard of his own mouth. [End Chapter]

The Son of Man and the End Time Judgment in the Book of Daniel

Dan. 7:13-28: 13 I [Daniel] saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. 15 ¶ I Daniel was grieved, ... and the visions of my head troubled me. 16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me ... 17 These great beasts, which are four, are four kings, which shall arise out of the earth. 18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. 19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20 And of the ten horns that were in his head, ... that horn that had eyes, and a mouth that spake very great things, ... 21 I beheld, and the same horn made war with the saints, and prevailed against them; 22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. ... 24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, ... 25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28 Hitherto is the end of the matter.

Dan. 12:1-11: 1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. 4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. ... 8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 9 And he said, ... the words are closed up and sealed till the time of the end. 10 ... none of the wicked shall understand; but the wise shall understand. 11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

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Jesus and the End Time

November 13 at 10:39 AM · 🌐



As explained in the last post, early Christian leaders engaged in a long-running debate on the question of whether the punishment of the damned would continue forever, or eventually end with their salvation. In their time this debate was not described as a debate about Eternal Conscious Torment, but rather about Universal Salvation (a.k.a. Universalism). The leading advocate of Universalism was the great Greek Christian theologian, Origen of Alexandria (c. 185-254). He described his ideas on this and other subjects, including free will, in a writing titled 'First Principles', which was well received, especially by Greek theologians. After his death, however, these ideas came under increasing criticism as theologians and ecumenical councils began to take more narrowly defined and uniform positions on many points of Christian doctrine. Among the most prominent of Origen's critics was the great Latin Christian theologian, Augustine of Hippo (354-430), who rejected Origen's belief in free will, and his idea that hell was a place of purification that restored a person's relationship with God. Instead, he argued that original sin deprived all men of free will, and that hell is a place of torment by fire that never ends. These pessimistic views ultimately prevailed, and resulted in Origen's condemnation as a heretic by the ecumenical council of 553 AD. Since the time between the times these two theologians lived was a time when Rome struggled to survive the disruptions caused by wars and barbarian invasions, is it reasonable to think that the optimistic views of Origen might have prevailed over the pessimistic views of Augustine, if the debate about them had not occurred when it did? (Cot'd in the Comment.)

Origen of Alexandria (circa 185-254 AD)



Indiv. Images-Public Domain via Wikimedia Commons

St. Augustine - Bishop of Hippo (354-430 AD)



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Jesus and the End Time

December 4 at 12:18 PM · 🌐



As explained in the last post, it is unlikely that Jesus could have based his teachings about hell as a place of everlasting punishment entirely on the teachings of the books that now appear in the KJV Old Testament as they existed at the time he lived. As we now know from the works of the historian Josephus, however, there were at least four Jewish religious groups which were active at the time Jesus lived, and which had well-known beliefs about the afterlife. These groups included the Pharisees, the Sadducees, the Essenes, and the Zealots. The beliefs of these four groups, including their beliefs about the afterlife, are summarized in the image shown below. From these summaries it is clear that, from a time well before the time of Jesus, at least two of these groups, the Pharisees and the Essenes, taught that the souls of evil men would suffer eternal punishment in the afterlife, though they were not clear about the specifics of this punishment. This raises two important questions. One is the extent to which Jesus may have patterned his own teachings on this subject after their teachings. The other is the extent to which their teachings had a real basis in the Holy Scriptures, or were new teachings that emerged in the aftermath of the Maccabean Revolt to meet the need of ordinary people to believe that both those who were unjustly tortured and killed during that revolt, and those who tortured and killed them, would be fully and justly rewarded or punished in the afterlife. What do you think about these possibilities?

The Four Main Jewish Religious Groups That Josephus Describes As Existing During the Time of Jesus

Pharisees The Pharisees originated as an offshoot of the Hasidim (pious ones) of pre-Maccabean times about 150 BC, in the aftermath of the Maccabean Revolt. They emerged as a religious party of laymen and scribes with ideas which contrasted sharply with those of the Sadducees, a religious group made up largely of high ranking priests and aristocrats. Unlike the Sadducees, the Pharisees accepted the validity of an oral tradition (aka the unwritten Torah) which could be considered along with the Torah to find solutions to problems that did not exist in the time of Moses. While the Pharisees were known for living lives of holiness, and teaching others to do the same, they were also religious innovators. Among their innovations was their creation of the Synagogue, and their teaching that individual prayer was a form of worship that was as pleasing to God as the offering of sacrifices in the Temple.

The beliefs of the Pharisees that are of interest for present purposes may be summarized as follows. One is their belief in the coming of a Messianic age that would bring with it a utopian kingdom of God. Another is their belief that souls are imperishable, and that good and bad souls will experience afterlife rewards and punishments. In many cases this included the belief that good souls will be resurrected or reincarnated, while bad souls will not and, instead, suffer eternal punishment (Ant., xviii, ch. 1; and War, II, ch. 7.) They also believed in the existence of angels, demons, and spirits (Acts 23:8).

Essenes Since the Essenes are not mentioned as such in the Bible they will be discussed only briefly here. This group originated, like the Pharisees, as an offshoot of the Hasidim (pious ones) of pre-Maccabean times. More of a brotherhood than a sect, they lived simple ascetic lives, without women or money. These they lived communally according to strict rules of Levitical purity and aspired to the highest degree of holiness.

Like the Pharisees, the Essenes believed in the imperishability of souls, and in rewards and punishments in an afterlife. They also believed that, upon death, good souls are released from the body and go to a pleasant untroubled place beyond the ocean, while bad souls go to a stormy abyss and undergo eternal punishment (War, II, ch.7). They also believed in a Messianic time to come, and studied and copied apocalyptic writings which included prophecies about an end of the world that was coming soon.

Sadducees The group known as Sadducees began as a hereditary line of priests that claimed direct descent from Zadok, the high priest in the time of David and Solomon. This name was retained even after this line of priests was replaced by another installed by Hasmonean kings who came to power as a result of the Maccabean Revolt. Over time this group expanded by allying and intermarrying with members of wealthy and aristocratic families. The main concerns of the Sadducees included the strict observance of the written laws of the Torah, and the central role that the Temple and its sacrifices played in Israel's worship of its God. Many Sadducees were receptive to the Hellenist ideas of their time, and willingly cooperated with foreigners when doing so served their interests, things which made them unpopular with ordinary Jews.

The beliefs of the Sadducees that are of interest for present purposes may be summarized as follows. They rejected the idea of an oral tradition that went back to the time of Moses, and objected to legal opinions and teachings which were based on that tradition. According to Josephus, they rejected both the idea that souls are imperishable, and the idea of rewards or punishments in an afterlife (War, II, ch. 7). They also rejected the idea of a coming Messianic age, and a resurrection of the dead (Mt. 22:23, Lk 20:27). Finally, they denied the existence of angels, demons, and spirits (Acts 23:8).

Zealots Since the group known as Zealots is not mentioned by name in the Bible, it will be discussed only briefly here. According to Josephus this group was founded by Judas the Galilean, supported by a Pharisee named Saddok, as an extremist reaction to the Roman census of 6 AD. Their objective was to end Roman rule over Israel by all means, including violence, and replace it with an independent nation that has God as its king, i.e., is a theocracy, and that has God's Law as its highest law.

The beliefs of Zealots were generally similar to those of the Pharisees, except for the greater importance they placed on certain key issues. Foremost of these was their belief in the absolute sovereignty of Israel's God. This, in turn, required them to take politically dangerous positions. One was a refusal to recognize anyone but God as their master. Others included their refusal to pay tribute, or to tolerate images of living persons or gods, or even mere inscriptions, if they included words of religious significance.

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Jesus and the End Time


December 31, 2022 at 11:33 PM · 🌐



This is the last post of the Editor of this website. It is now New Years Eve, but only for a few more minutes. After midnight that position should be regarded as unfilled. Until a new Editor is chosen, the Jesus and the End Time website will have as its spokesperson a Caretaker, who will also speak for its Owner, Edward Jason, or just Ed (Me). As a result, those who visit this page tomorrow will find themselves in contact with me as its Caretaker. For now, I wish that everyone who has visited this Site has a very Happy New Year!

Best Main Posts of 2021

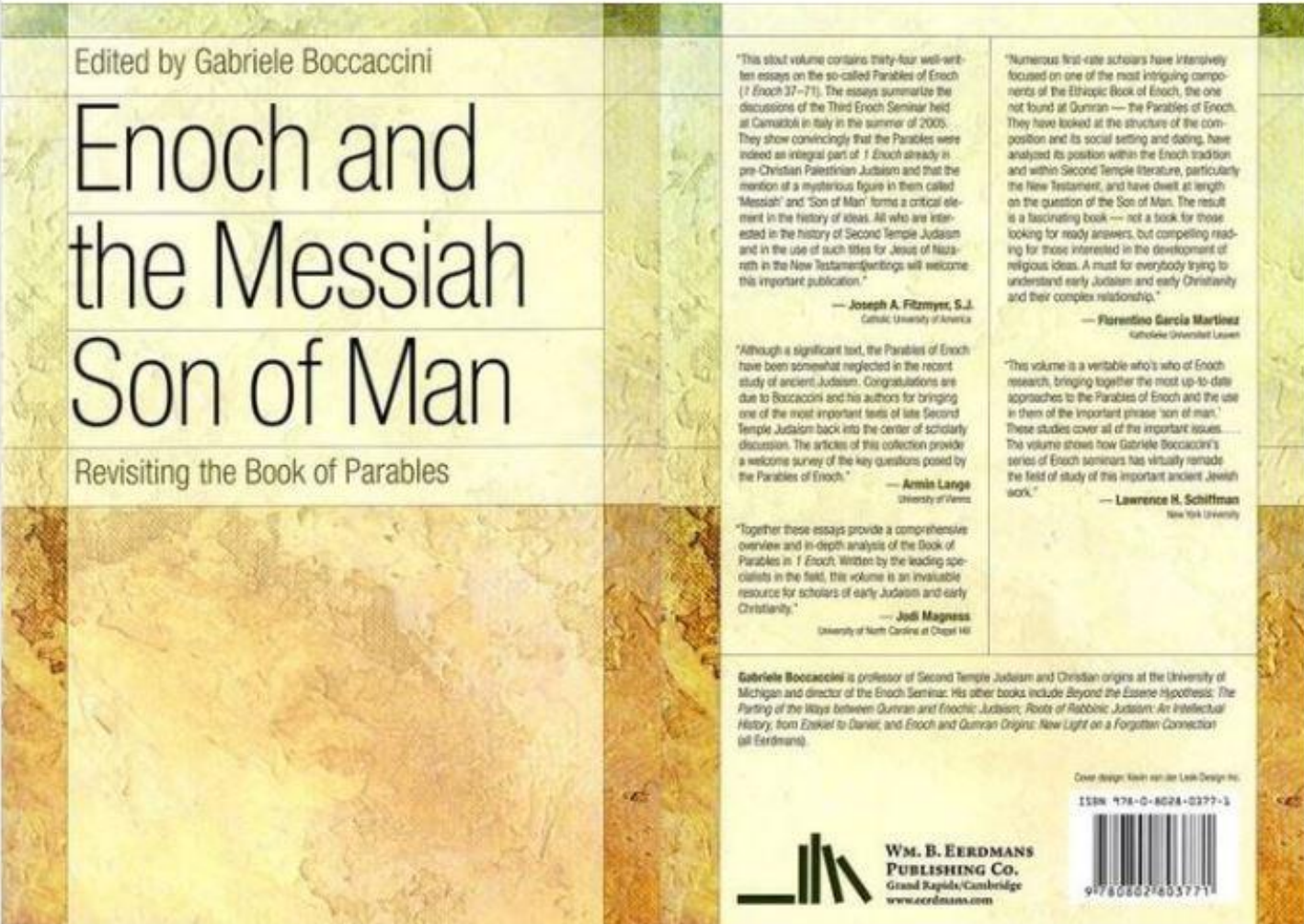
Jan10-21A - This post introduces a scholarly book that discusses Enoch and the Book of Parables at length.



Jesus and the End Time

January 10, 2021 · 🌐

This is the last of a series of posts in which the author discusses the meaning and significance of chapters 37-70 of 1 Enoch (aka The Book of Parables), and is intended to point out sources where readers may find additional information on this subject. See in this connection the book shown in the associated graphic. Even this book, however, is only one of a number of books that have been published by a group of well known Biblical scholars known as 'The Enoch Seminar'.



Edited by Gabriele Boccaccini

Enoch and the Messiah Son of Man

Revisiting the Book of Parables

"This stout volume contains thirty-four well-written essays on the so-called Parables of Enoch (1 Enoch 37-71). The essays summarize the discussions of the Third Enoch Seminar held at Cambristi in Italy in the summer of 2005. They show convincingly that the Parables were indeed an integral part of 1 Enoch already in pre-Christian Palestinian Judaism and that the mention of a mysterious figure in them called 'Messiah' and 'Son of Man' forms a critical element in the history of ideas. All who are interested in the history of Second Temple Judaism and in the use of such titles for Jesus of Nazareth in the New Testament/parings will welcome this important publication."

— Joseph A. Fitzmyer, S.J.
Catholic University of America

"Although a significant text, the Parables of Enoch have been somewhat neglected in the recent study of ancient Judaism. Congratulations are due to Boccaccini and his authors for bringing one of the most important texts of late Second Temple Judaism back into the center of scholarly discussion. The articles of this collection provide a welcome survey of the key questions posed by the Parables of Enoch."

— Armin Lange
University of Vienna

"Together these essays provide a comprehensive overview and in-depth analysis of the Book of Parables in 1 Enoch. Written by the leading specialists in the field, this volume is an invaluable resource for scholars of early Judaism and early Christianity."

— Jodi Magness
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"Numerous first-rate scholars have intensively focused on one of the most intriguing components of the Ethiopic Book of Enoch, the one not found at Qumran — the Parables of Enoch. They have looked at the structure of the composition and its social setting and dating, have analyzed its position within the Enoch tradition and within Second Temple literature, particularly the New Testament, and have dwelt at length on the question of the Son of Man. The result is a fascinating book — not a book for those looking for ready answers, but compelling reading for those interested in the development of religious ideas. A must for everybody trying to understand early Judaism and early Christianity and their complex relationship."

— Florentino García Martínez
Katholische Universität Leuven


"This volume is a veritable who's who of Enoch research, bringing together the most up-to-date approaches to the Parables of Enoch and the use in them of the important phrase 'son of man.' These studies cover all of the important issues. The volume shows how Gabriele Boccaccini's series of Enoch seminars has virtually remade the field of study of this important ancient Jewish work."

— Lawrence H. Schiffman
New York University

Gabriele Boccaccini is professor of Second Temple Judaism and Christian origins at the University of Michigan and director of the Enoch Seminar. His other books include *Beyond the Essene Hypothesis: The Parting of the Ways between Qumran and Enochic Judaism*; *Roots of Rabbinic Judaism: An Intellectual History, from Ezekiel to Daniel*; and *Enoch and Qumran Origins: New Light on a Forgotten Connection* (all Eerdmans).

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General Note: Unlike the online version of this page, the present version shows posts in descending order. As a result the series of posts mentioned in the above post appear as the last three posts of 2021.

Jan17-21 - This post discusses the coming of the Son of man to gather his elect.



Jesus and the End Time

January 17, 2021 · 🌐



The Gospels describe Jesus saying a number of different things about what will occur when the Son of man comes. Matthew's and Mark's Olivet discourses, for example, describe Jesus saying that the Son of man will send angels to gather his elect (Mt 24:30-31 and Mk 13:26-27). Luke's discourse, on the other hand, does not describe Jesus saying anything about a gathering of his elect, while Lk 21:27 and 21:35-36 describe him saying that the day of his coming will be as a snare for all them that dwell on the earth. In addition, Mt 13:41-42 and 13:49-50 describe Jesus saying that the Son of man will send angels to gather the wicked and cast them into a furnace of fire, while Mt 24:37-39 describes him saying that the coming of the Son of man will result in destruction similar to that of the days of Noe. Do these passages describe a set of events that will occur at more or less the same time, or competing theories about a single event?



The Son of Man Coming to Gather His Elect (Mark 13:26-27)

Credit: [youtube.com/watch?v=Tuqbj9YPDqI](https://www.youtube.com/watch?v=Tuqbj9YPDqI)



Jesus and the End Time

February 7 at 11:13 AM · 🌐



The most consequential thing the Bible describes Jesus teaching about the coming of the Son of man in the passages quoted in the post of Jan. 31, 2021 is that there will be a Judgment at which the Son of man condemns some people to everlasting punishment by fire. See v. 41 and 46 of Mt 25:31-46. The problem with this idea is that the Bible and 1 Enoch either do not include any other passages which describe the Son of man condemning people to a punishment of this kind, or include passages which describe him condemning them to other, much less severe punishments, such as perishing or being burned to ashes. See the set of condensed Bible and 1 Enoch passages quoted in the image below. Do these facts make it reasonable to doubt the viability of the idea of an afterlife punishment by fire that will continue without end forever?

The Coming of the Son of Man and the Judgment (Compare to Mt 25:31-46)

Dan 7:13-14: 13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Mt 16:27-28: 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. Cf. Mk 8:38-9:1, Lk 9:26-27.

Mt 19:28: 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Mt 24:30-31: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mt 24:37-39: 37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Mk 13:26-27: 26 And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Lk 21:27-28 + 36: 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. ... 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

1 Enoch 68:38-39 + 41: 38 They blessed, glorified, and exalted, because the name of the Son of man was revealed to them. 39 He sat upon the throne of this glory; and the principal part of the judgment was assigned to him, the Son of man. Sinners shall disappear and perish from the face of the earth, while those who seduced them [the sons of God mentioned in Gen ch. 6] shall be bound with chains for ever. ... 41 Every thing wicked shall disappear, and depart from before his face; ...



Jesus and the End Time

February 21 at 10:59 AM · 🌐



Earlier posts discuss afterlife rewards and punishments that are associated with the coming of the Son of man, e.g., those described in Mt 25:31-46. This post discusses the story of Lazarus and the rich man, Lk 16:19-31, in which Jesus is portrayed as describing afterlife rewards and punishments but saying nothing about the Son of man. See the illustration below. In this story Jesus describes a rich man who lives in luxury, and a poor man named Lazarus who begs for crumbs outside his gate. After they die, Lazarus is comforted in Abraham's bosom, while the rich man is tormented by fire in hell. Surprisingly, however, Jesus describes the rich man's brothers as still alive at this time. This is surprising because it suggests that people can end up in hell before the Last Judgment described in Mt 25:31-46. What best explains the differences between the fates Jesus describes in Lk 16:19-31 and Mt 25:31-46?

Lazarus and the Rich Man (Lk 16:19-31)

Julius von Carolsfeld (1860)



Credit: <https://www.facebook.com/Jesus-and-the-End-Time-113484129347653/>



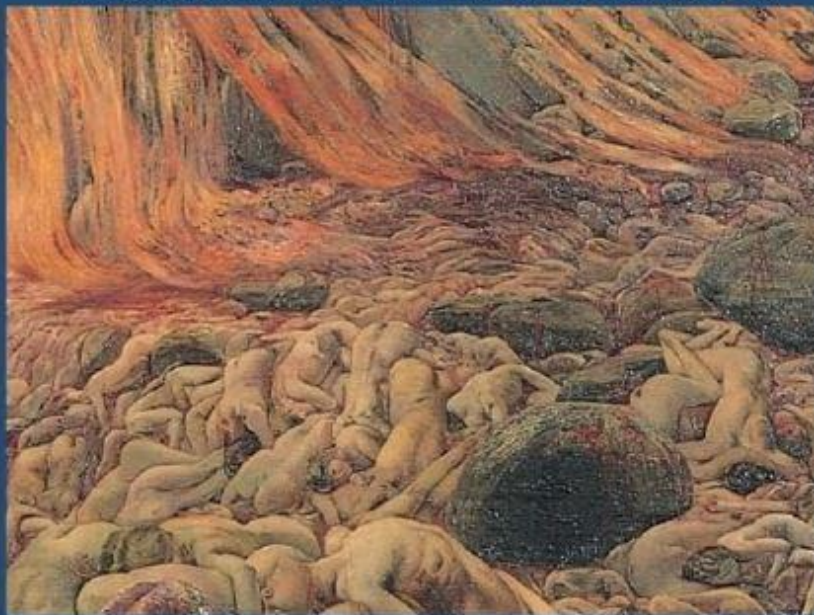
Jesus and the End Time

February 28 at 12:09 PM · 🌐

...

In the KJV Bible the Gospel of Mark describes Jesus introducing the idea of hell in a way different from the ways the Gospels of Matthew and Luke describe him introducing it. Specifically, it does this in Mk 9:43-48 (see the upper part of the graphic below), which uses the word 'hell' to translate the Greek word 'gehenna' in v. 43, 45, and 47, and follows these with three identical verses, v. 44, 46, and 48, each of which uses words similar to, but not the same as, those appearing in the middle third of v. 24 of Is. 66:15-24 (see the lower part of the graphic below). Surprisingly, Is. 66:15-24 does not name the place near Jerusalem where the carcasses of those 'slain of the Lord' (v. 16) are left exposed to 'their worm' and 'their fire' (v. 24), but does describe their condition as abhorring to those who come to worship the Lord and go forth and look at them (v. 23-24). Based on the descriptions included in Jer 7:29-34 (see comment 1 below) however, this place is widely believed to be the valley south of Jerusalem called ge-hinnom, aka gehenna, where trash was often disposed of by fire. In view of the fact that Mk 9:43-48 portrays Jesus repeatedly describing hell as a place where punishments like those described in the middle third of v. 24 of Is. 66:15-24 are inflicted, and not mentioning other parts of that passage as a whole, is it fair to ask whether Mark portrays Jesus basing his teachings about hell on a clear and reasonable interpretation of Is. 66:15-24?

Hell (Greek Gehenna) as Painted by Leon Frederic (c. 1918)



Hell / Gehenna in Mark 9:43-48 and Is. 66:15-24

Mark 9:43-48: 43 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, into the fire that never shall be quenched: 44 **Where their worm dieth not, and the fire is not quenched.** 45 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, into the fire that never shall be quenched: 46 **Where their worm dieth not, and the fire is not quenched.** 47 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 fire: 48 **Where their worm dieth not, and the fire is not quenched.**

Is. 66:15-24: 15 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. 16 For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. ... 20 And they shall bring all your brethren for an offering unto the Lord out of all nations ... to my holy mountain Jerusalem, ... 23 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. 24 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.

Image/Text Combination Courtesy of <https://www.facebook.com/Jesus-and-the-End-Time-113484129347653/>

Gehenna As Described in Jer. 7:29-34

Jer. 7:29-34: 29 Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath. 30 For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. 31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom [i.e., Ge-Hinnom], to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. **P** 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 [Ge-Hinnom], but the valley of slaughter: for they shall bury in Tophet, till there be no place. 33 **And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.** 34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth: ... for the land shall be desolate.

Credit: <https://www.facebook.com/Jesus-and-the-End-Time-113484129347653/>



Jesus and the End Time

March 14 at 11:02 AM · 🌐



In this post the author concludes his discussion of afterlife rewards and punishments with a discussion of how these fates are described in the Gospel of John. Unlike the other Gospels, John's Gospel does not portray Jesus describing these fates using pairs of terms like heaven and hell, or the kingdom of God and outer darkness, which describe places where people will be sent after being gathered for a Last Judgment. Instead, it portrays him using pairs of terms which describe states of being like having eternal life or perishing, or being saved or damned, which people will face after being resurrected from the dead (John 5:25-29). Surprisingly, John's Gospel does not use the word 'hell' even once, and uses 'fire' to describe a person's fate only once, in John 15:6, which describes this fate as like that of withered branches which are gathered and burned (Gk 'kaio'), i.e., set on fire or consumed. In addition, the word 'perish' (Gk 'apollumi') describes a person's death or utter destruction, while various forms of the word 'damnation' (Gk 'krima' or 'krisis') describe his condemnation, but do not specify the fate to which he is condemned. As a result, is it reasonable to think that John's Gospel visualizes an afterlife fate which consists of or at least ends with a person's utter destruction by fire?

The Resurrection and Last Judgment as Painted by Stefan Lochner (circa 1435)



Credit: Stefan Lochner [Public domain] via Wikimedia Commons



Jesus and the End Time

March 21, 2021 · 🌐



The KJV Bible uses the English word 'hell' to translate several different Greek and Hebrew words. See the left panel of the image below. In the OT, for example, it uses 'hell' 31 times to translate the Hebrew word 'Sheol', a word Jews often use to mean 'the world of the dead'. In the NT, on the other hand, it uses 'hell' 22 times, 11 times to translate 'Gehenna', a Greek word which (when used literally) refers to the earthly valley of Hinnom (Ge-Hinnom), a valley south of Jerusalem where trash was burned. It also uses 'hell' 10 times to translate 'Hades', a word borrowed from Greek mythology that is normally used to describe the place (or state) of departed souls, and uses 'Tartaroo' once to describe the deepest abyss of Hades. Fuller descriptions of these words taken from Strong's Concordance are included in the right panel of the image below. In the OT of the NRSV Bible all uses of hell are replaced by uses of Sheol. In the NT of the NRSV Bible 11 verses continue to use hell, but add footnotes that identify this word as a translation of Gehenna, while 9 verses replace hell with Hades. In spite of these facts, Christians commonly use hell in a figurative sense in which it refers not to the earthly valley of Hinnom, but rather to a place or state of being in which the wicked dead are condemned to a punishment by fire that never ends. What best explains the unusual ways these words are used?

The Words the KJV Bible Translates Into the English Word 'Hell'

Meanings of These Words As Described in Strong's Exhaustive Concordance



- Sheol:** hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates: - grave, hell, pit. (Strong's Concordance # 7585)
- Hades:** "Hades" or the place (state) of departed souls: - grave, hell. (Strong's Concordance # 86)
- Gehenna:** Valley of (the son of) Hinnom; gehenna (or Ge-Hinnom), a valley of Jerusalem, used (fig.) as a place (or state) of everlasting punishment: - hell. (Strong's Conc. # 1067)
- Tartaroo:** the deepest abyss of Hades; to incarcerate in eternal torment: - cast down to hell. (Strong's Conc. # 5020)

Credit: www.what the hell is hell.com (Access only via Internet Explorer)

Image/Text Credit: <https://www.facebook.com/Jesus-and-the-End-Time-113484129347653/>

Special Note: The following image shows the graphic portion of the comment associated with this post.

<u>Hell = Gehenna</u>	<u>Hell = Hades</u>
Matt. 5:22	Matt. 11:23
Matt. 5:29	Matt. 16:18
Matt. 5:30	Luke 10:15
Matt. 10:28	Luke 16:23
Matt. 18:9	Acts 2:27
Matt. 23:15	Acts 2:31
Matt. 23:33	Rev. 1:18
Mark 9:43	Rev. 6:8
Mark 9:45	Rev. 20:13
Mark 9:47	Rev. 20:14
Luke 12:5	
James 3:6	
<u>Hell = Tartaroo</u> = 2 Pet. 2:4	



Jesus and the End Time

April 25 at 11:05 AM · 🌐



In this post the author continues his discussion of terms like 'kingdom of God' and 'kingdom of heaven' and expands it to include things the NT describes Jesus saying about them. Because the NT describes Jesus using one or the other of these terms 86 times, and using other terms with similar meanings (e.g., thy kingdom, the world to come, etc.) many more times, it is not practical for the author to discuss all of these sayings in a single post. In this post he will deal with this situation by limiting his discussion of these sayings to those in which Jesus describes his teachings about how the subject kingdoms are associated with the End Time. To this end the author includes below a graphic that shows representative passages of this kind he has selected from Gospels of Matthew, Mark, and Luke. To keep these as short and simple as possible, the author does not show either their parallel passages in other Gospels or citations to those passages. Given the passages that are shown, is it reasonable to think Jesus believed that there was a close relationship between the coming of the subject kingdoms and the coming of the End Time?

Sayings of Jesus That Describe the Kingdom of God, Kingdom of Heaven, Heaven, etc. as Kingdoms Associated With the End Time

Matt 6:9-13 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Matt 13:37-43 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. ... 41 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; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father.

Matt 25:31-34 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory 32 And before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Mark 8:38 + 9:1 8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. + 9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Mark 9:47-48 47 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 fire: 48 Where their worm dieth not, and the fire is not quenched.

Mark 12:23-25 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Luke 13:25 + 27-28 25 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: ... 27 ... depart from me, all ye workers of iniquity. 28 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.

Luke 18:29-30 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Luke 21:27-31 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. 29 And he spake to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Graphic Credit: www.facebook.com/Jesus-and-the-End-Time-113484129347653/

General Note: Due to a serious illness, the author made no posts between Aug. 8, and Oct. 10, 2021.



Jesus and the End Time

October 10 at 10:52 AM · 🌐



This is the first of two posts which discuss the things the Epistles of Paul say about heaven and hell. Surprisingly, while these Epistles use the word 'heaven' 25 times and terms like 'heavenly places' 5 times, they do not use the word 'hell' or an equivalent term even once. Instead, they describe the fate of persons who are not saved using words like 'death', 'destroy', 'destruction', 'perish', and 'perdition'. In this post the author will demonstrate this by including an image that gives examples of passages in which Paul describes this fate using words like 'death', 'destroy', and 'destruction'. In a second post he will give examples of passages in which Paul describes this fate using words like 'perish' and 'perdition'. Do passages of the kind included in this post suggest that Paul did not believe in the existence of a place that answers to the idea of hell?

Passages in the Epistles of Paul That Describe the Fates of Persons Who Are Not Saved as Death, Destruction, or Being Destroyed

Rom. 5:19-21: 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 20 Moreover the law entered, that offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Rom. 6:20-23: 20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

1 Cor. 15:52-56: 52 In a moment, in the twinkling of an eye, at the last trump: ... the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, ... 54 So when this corruptible shall have put on incorruption, ... then shall be brought to pass the saying ... Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory?

2 Tim. 1:9-10: 9 ... [God] hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which ... 10 is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

Rom 6:4-7: 4 ... as Christ was raised up from the dead ... even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed ... 7 For he that is dead is freed from sin.

1 Cor 3:16-17: 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

1Cor 15:21-26: 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 ... they that are Christ's at his coming. 24. Then cometh the end, when he shall have delivered up the kingdom to God. ... when he shall have put down all rule and all authority and power. ... 25 The last enemy that shall be destroyed is death.

2 Thes 2:8-10: 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: ... 9 Even him, whose coming is after the working of Satan ... 10 And with all ... unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

Rom. 9:21-23: 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Phil. 3:18-21: 18 (For many walk, of whom I have told you ... are the enemies of the cross of Christ: 19 Whose end is destruction, whose God is their belly, and ... who mind earthly things.) 20 For our conversation [citizenship in NRSV] is in heaven; from whence also we look for ... the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, ... whereby he is able even to subdue all things unto himself.

1 Thess. 5:2-9: 2 ... the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, ... ; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, ... 6 Therefore let us ... watch and be sober. ... 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

2 Thess. 1:7-10: 7 ... you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints,



Jesus and the End Time

October 17 at 10:34 AM · 🌐

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This is the second of two posts in which the author discusses things that the Epistles of Paul teach about the fate of people who are not saved. In the first post he did this by showing KJV Bible passages in which Paul uses words like 'death', 'destroy', and 'destruction' to describe this fate. In this post he does this by showing passages in which Paul uses words like 'perish' and 'perdition' to describe it. Shortened forms of passages of the latter kind are shown in the image below. Entries that clarify the meanings of the Greek words that underlie these words are shown in an image included with a comment. From these it will be seen that both 'perish' and 'perdition' describe the fate of people who are not saved, but do so without saying anything about a place of punishment by fire that answers to the idea of hell. Do these facts confirm the conclusion suggested by the first post that Paul did not believe in the existence of such a place?

Passages in the Epistles of Paul That Use 'Perish' or 'Perdition' to Describe the Fates of Persons Who Are Not Saved

Rom. 2:9-12 + 16: 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God. 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; ... 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

1 Cor. 1:17-18: 17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. 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 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1 Cor. 8:10-11: 10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 And through thy knowledge shall the weak brother perish, for whom Christ died? 12 But when ye sin so against the brethren, ... ye sin against Christ.

1 Cor. 15:17-22: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 ... 20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive.

2 Cor. 2:14-16: 14 Now thanks be unto God, which always causeth us to triumph in Christ, ... 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. 16 To the one we are the savour of death unto death; and to the other the savour of life unto life.

2 Cor. 4:14-17: 14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 15 ... 16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

2 Thess. 2:7-10: 7 For the mystery of iniquity doth already work: ... 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; 9 Even him, whose coming is after the working of Satan ... 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.

Heb. 1:9-12: 9 ... God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish, but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Phil. 1:27-29: 27 ... stand fast in one spirit, with one mind striving together for the faith of the gospel; 28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation. ... 29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

2 Thess. 2: 2-4 + 8: 2 ... be not soon shaken in mind, or be troubled, ... that the day of Christ is at hand. 3 ... for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, ...; so that he as God sitteth in the temple of God, shewing himself that he is God. ... 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

1 Tim. 6:8-10: 8 And having food and raiment let us be therewith content. 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. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, ...

Heb. 10:36-39: 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. 39 But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

Image/Text Credit: <https://www.facebook.com/Jesus-and-the-End-Time-113484129347653/> - the official Facebook page of <https://www.jesusandtheendtime>

Special Note: The following image shows the graphic portion of the comment associated with this post.

Entries From Strong's Exhaustive Concordance

Perish, Perished

Strong's Concordance Entry 622 - Apollumi: to destroy fully (reflexive, to *perish* or *lose*), literally or figuratively: destroy, die, lose, mar, perish.

Strong's Concordance Entry 1311 - Diaphtheiro: to rot thoroughly, i.e. (by implic.) to ruin (passive *decay* utterly, figuratively *pervert*): corrupt, destroy, perish.

Perdition

Strong's Concordance Entry 684 - Apoleia: ruin or loss (physical, spiritual, or eternal): damnable, damnation, destruction, die, perdition, x perish, waste.

x = The presence of this symbol "denotes a rendering in the Authorized Version [KJV] that results from an idiom peculiar to the Greek."

Image/Text Credit: <https://www.facebook.com/Jesus-and-the-End-Time-113484129347653/>



Jesus and the End Time

October 24 at 9:58 AM · 🌐

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This post shows and discusses what the Gospel and the Epistles of John say about the difference between the fates of people who are saved and the fates of people who are not. Like Paul, John says nothing about people being punished in a place like hell but, unlike Paul, also says nothing about people being rewarded in a place like heaven. Instead, John frames his teachings on the subject as the difference between people who have everlasting life, eternal life, live for ever, or never die, and people who perish, do not see life, abide in darkness, or experience God's wrath or damnation. All but a few of the passages in which John's writings mention one or both of these fates are included in the image shown below. If one allows for the possibility that some people may be condemned to a second death after a resurrection of all of the dead (John 5:26-29), is it reasonable to believe that John regarded death as the ultimate and absolutely final fate of every person who is not saved?

Passages in the Gospel and the Epistles of John That Describe the Fates of People Who Are and Are Not Saved

John 3:14-17: 14 [Jesus] And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 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. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 3:35-36: 35 The Father loveth the Son, and hath given all things into his hand. 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 5:24-25: 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. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

John 5:26-29: 26 For as the Father hath life in himself, so hath he given to the Son to have life in himself, 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 6:27-29: 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

John 6:38-40: 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:47-51: 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. ... 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die: 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

John 10:11+ 27-29: 11 I am the good shepherd: the good shepherd giveth his life for the sheep.... 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand.

John 11:23-26: 23 Jesus saith unto her [Martha], Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this?

John 12:46-48: 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

John 17:1-3: 1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

1 John 5:11-13: 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life. 13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.



Jesus and the End Time

October 31 at 10:38 AM · 🌐



This is the first of two posts in which the author will show and discuss what the Gospel of Luke teaches about the fates of people who are saved and people who are not. In this post he will focus on passages which describe what these fates will be. In the second post he will focus on passages which describe the part that a person called the Son of man will play in the events that lead up to the imposition of these fates. Unlike the fates described by Paul and John in earlier posts, the fates described by Luke in this post include the giving of rewards like everlasting life in a world to come and having treasures in heaven, or the infliction of punishments like being thrust out of the kingdom of God, burned by unquenchable fire, or imprisoned in a place of torment by fire called hell. What best explains the differences between the views of these New Testament writers about the rewards and punishments that await the saved and the damned?

Passages in the Gospel of Luke That Describe the Fates of People Who Are Saved and/or People Who Are Not Saved

Luke 3:7-9: 7 Then said he [John] to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say ..., We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

Luke 3:15-17: 15 And as the people were in expectation, ... whether he [John] were the Christ, or not; 16 John answered, saying ..., I indeed baptize you with water, but one mightier than I cometh, ... whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 ... and he will thoroughly purge his floor, and ... gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Luke 10:13-16: 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, ... 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you heareth me; and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.

Luke 12:29-33: 29 And seek not ye what ye shall eat, or what ye shall drink, ... 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

Luke 12:58-59: 58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Luke 13:23-28: 23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait gate: for many ... will seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye ... 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: 26 Then shall ye ... say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, ... depart from me, all ye workers of iniquity. 28 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.

Luke 16:19-29: 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: ... 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. ... 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

Luke 18:18-22: 18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19 And Jesus said unto him ... 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up. 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Luke 18:26-30: 26 Then Peter said, Lo, we have left all, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Luke 20:34-36: 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Luke 22:24-30: 24 And there was also a strife among them, which of them should be accounted the greatest. 25: And he said unto them, ... 28 Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.



Jesus and the End Time

November 14 at 11:28 AM · 🌐

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This is the first of two posts in which the author shows and discusses what the Gospel of Mark teaches about the fates of people who are saved and people who are not. In this post he focuses on passages that describe what these fates will be. Shortened forms of passages of this kind are included in the image shown below. In the second post he will focus on passages that describe how these fates are related to the End Time and the part that the Son of man will play in it. Importantly, most of the passages shown below include only brief and general descriptions of these fates, e.g., saved, damned, destroy, eternal life, eternal damnation, treasure in heaven, etc. The exception is Mark 9:43-48, which includes three verses, 43, 45 and 47, that describe the fate of going or being cast into a fire that shall never be quenched, and are the only verses in which the Gospel of Mark uses the word 'hell'. Mark 9:43-48 also includes three verses, 44, 46, and 48, all of which use words similar to those used in the middle part of Is. 66:24. (All of these passages are shown, in full and in context, in an image included with a comment below.) Given the similarities and differences between the words of Mark 9:44, 46, and 48 and Is. 66:24, and the contexts in which they are used, does the Book of Isaiah provide Scriptural support for belief in the existence of a hell of the kind described in Mark 9:43, 45, and 47?

Passages in the Gospel of Mark That Describe the Fates of People Who Are Saved and/or People Who Are Not

Mark 3:28-29: 28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

Mark 6:10-11: 10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

Mark 9:43-48: 43 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, into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched. 45 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, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 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 fire: 48 Where their worm dieth not, and the fire is not quenched.

Mark 10:17-21: 17 And when he was gone forth into the way, there came one running, and ... asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, and take up the cross, and follow me.

Mark 10:28-30: 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee: 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, ... and in the world to come eternal life.

Mark 12:1-9: 1 ... A certain man planted a vineyard, and ... let it out to husbandmen, and went into a far country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3 And they caught him, and beat him, and sent him away empty. ... 5 And again he sent another, and him they killed, and many others, beating some, and killing some. 6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him out of the vineyard. 9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

Mark 12:23-25: 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Mark 12:32-34: 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, ... and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

Mark 12:38-40: 38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, 39 And the chief seats in the synagogues, and the uppermost rooms at feasts: 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Mark 16:14-19: 14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved, but he that believeth not shall be damned. ... 19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Image/Text Credit: <https://www.facebook.com/Jesus-and-the-End-Time-113484129347653/> - the official Facebook page of <https://www.jesusandtheendtime.com>

Do Verses 44, 46, and 48 of Mark 9:43-48 Misquote and/or Quote Out of Context a Phrase That Appears in Is. 66:24?

Mark 9:36-50: 36 And he took a child, and set him in the midst of them: ... and said unto them, 37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. ¶ 38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40 For he that is not against us is on our part. 41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43 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, into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched. 45 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, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 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 fire: 48 Where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. [End of Chapter]

Isaiah 66:13-24: 13 As one whom his mother comforteth, so will I comfort you ... in Jerusalem. 14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. 15 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. 16 For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. 17 They that sanctify themselves, and purify themselves ... eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. 18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. 19 And I will set a sign among them, and I will send those that escape of them unto the nations, ... and they shall declare my glory among the Gentiles. 20 And they shall bring all your brethren for an offering unto the Lord out of all nations: ... to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. 21 And I will also take of them for priests and for Levites, saith the Lord. 22 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. 23 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. 24 And they shall go forth, and look upon the carcases 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. [End of Book]

Image/Text Credit: <https://www.facebook.com/Jesus-and-the-End-Time-113484129347653/> - the official Facebook page of <https://www.jesusandtheendtime.com>



Jesus and the End Time

November 28 at 11:41 AM · 🌐

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In this post the author shows what the Gospel of Matthew says about the fates of people who are saved and people who are not. It includes two sets of passages, one which shows passages that are not clearly associated with the End Time, and another which shows passages that are clearly associated with the End Time. Shortened forms of these sets of passages are shown in the left and right columns of the image below. In both cases the author limits these to passages from chapters 1-23 of Matthew. This is because all but the first few verses of chapters 24 and 25 comprise parts of a single lengthy speech (or discourse) Jesus is described as giving on the mount of Olives, and because the author expects to need at least two future posts to discuss the things Jesus says in this speech. As will be seen later, however, even that speech does not resolve the conflict between people who appear to be judged as individuals in the passages of the left column below, and people who appear to be judged en masse at a single judgment that will occur at the End Time in the passages of the right column below. Is this conflict real, or does it simply reflect Jesus' decision to use different literary forms to describe his ideas on the subject?

Passages in the Gospel of Matthew That Describe the Fates of People Who Are Saved and/or People Who Are Not

Passages That Are Not Clearly Associated With the End Time in Chapters 1-23

Matt 5:22-26: 22 ... whosoever is angry with his brother without a cause shall be in danger of the judgment: ... but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, ... first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, ... lest at any time ... [he] deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Matt 6:19-21: 19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.

Matt 7:13-14: 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: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Matt 7:15-19: 15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? ... 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Matt 18:2-9: 2 And Jesus called a little child unto him, ... 3 And said, ... Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. ... 6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the ... sea. ... 8 Wherefore if thy hand or thy foot offend thee, cut them off, ... it is better for thee to enter into life ... maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, ... it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. [Compare with Mark 9:42-46]

Matt 18:32-35: 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. [End Ch.]

Matt 19:16-21: 16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, ... if thou wilt enter into life, keep the commandments. ... 20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Passages That Are Clearly Associated With the End Time in Chapters 1-23

Matt 3:5-12: 5 Then went out to him [John] ... all Judaea, and all the region round about Jordan, 6 And were baptized ... 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: ... 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 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: 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.

Matt 13:36-43: 36 Then Jesus sent the multitude away ...; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 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; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Matt 13:47-51: 47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. 51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Matt 16:24-28: 24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. [End Ch.]

Matt 19:27-29: 27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Best Main Posts of 2020

Jan19-20 - This post compares the ways that the Old and New Testament uses the word 'hell'.



Jesus and the End Time

January 19, 2020 · 🌐



In the KJV OT all 31 occurrences of the word 'hell' are translations of the Hebrew word 'Sheol', which means the abode or world of the dead. In the KJV NT Jesus is portrayed using 'hell' to mean things like a 'furnace of fire' (Mt 13:40-42 and 13:47-50), a fire that shall never be quenched (Mk 9:43-48), a place of torment by fire (Lk 16:24-28), etc. Don't these differences represent major conceptual changes and, if so, are Jesus' fulfillment of OT prophecies about the Messiah enough to give him the authority to make them?

Pandemonium



John Martin c. 1826 - via Wikimedia Commons



Jesus and the End Time

February 16, 2020 · 🌐

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People often associate 'damnation' with the idea of suffering in hell. As shown below, however, Strong's Concordance shows that the KJV NT uses this word to translate several different Greek words, some of which mean decisions or judgments that condemn people to unspecified fates, and others which mean things like ruin, destruction, or death. It also shows that the OT does not use any form of the word 'damn' even once. Does this suggest that the NT uses words like 'damnation' to introduce ideas not found in the OT?

Dammim (dam'-mim) See **EPHES-DAMMIM**; **PAS-DAMMIM**.

damnable

2Pe 2: 1 privily shall bring in *d'* heresies, * 684

damnation

M't 23:14 ye shall receive the greater *d'*. *2917

88 how can ye escape the *d'* of hell? *2920

M'r 3:29 but is in danger of eternal *d'*: *"

12:40 these shall receive greater *d'*. *2917

Lu 20:47 the same shall receive greater *d'*. *"

Job 5:29 unto the resurrection of *d'*. *2920

Ro 3: 8 good may come? whose *d'* is just. *2917

13: 2 shall receive to themselves *d'*. *"

1Co 11:29 eateth and drinketh *d'* to himself. *"

1Ti 5:12 Having *d'*, because they have cast *"

2Pe 2: 3 not, and their *d'* slumbereth not. * 684

damned

M'r 16:16 he that believeth not shall be *d'*. *2922

Ro 14:23 he that doubteth is *d'* if he eat. *"

2Th 2:12 That they all might be *d'* who *2919

damsel See also **DAMSEL'S**; **DAMSELS**.

Strong's Exhaustive Concordance of the Bible: All forms of 'Damn...'

Graphic Image Courtesy of www.jesusandtheendtime.com

684. ἀλώμενα ἀπίστια, ap-o'-i-a; from a presumed der. of *bas*; ruin or loss (phys., spiritual or eternal):—damnable (-nation), destruction, die, perdition, X perish, pernicious ways, waste.

2917. κρίμα krima, kree'-mah; from κριω; a decision (the function or the effect, for or against ["crime"]):—avenge, condemned, condemnation, damnation, + go to law, judgment.

2918. κρίνον krimōn, kree'-non; perh. a prim. word; a lily:—lily.

2919. κρίνω krimō, kree'-no; prop. to distinguish, i.e. decide (mentally or judicially); by impl. to fry, condemn, punish:—avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

2920. κρίσις krisis, kree'-sis; decision (subj. or obj., for or against); by extens. a tribunal; by impl. justice (spec. divine law):—accusation, condemnation, damnation, judgment.

Special Note: There follows a copy of Strong's Concordance entry # 2632.

2632. κατακρίνω katakrinō, kat-ak-ree'-no;
from κριω and κριω; to judge against, i.e. sentence:—
condemn, damn.

Mar15-20 - This post discusses the ways in which the Old and New Testaments use the word 'hell'.



Jesus and the End Time

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March 15 at 10:46 AM · 🌐

The KJV OT uses 'hell' 31 times. In each case it uses this word to translate the Hebrew word 'sheol', which Strong's Concordance describes as the world of the dead (See entry #7585 below), not as a place of punishment. The NT uses 'hell' 22 times, 10 times to translate Hades, a word which describes the place of departed souls, and 12 times to translate Gehenna (11x) or Tartaros (1x), both of which are places of everlasting punishment. Can all these different descriptions of 'hell' be reconciled with one another?



7585. שְׁאוֹל *sh'ol*, *shol-ole'*; or
שְׁאוֹל *sh'ol*, *shol-ole'*; from 7598; *hades* or
the world of the dead (as if a subter-
ranean retreat), includ. its accessories and inmates:—
grave, hell, pit.

86. Ἅδης *ha-dis*, *hal'-dis*; from *h* (as a neg. par-
ticle) and *αἶψα*; prop. unseen, i.e. "Hades" or the place
(state) of departed souls:—grave, hell.

Jun01-20 - When Jesus read from Is. 61:1-2 in a synagogue, did he leave out important parts of its context?

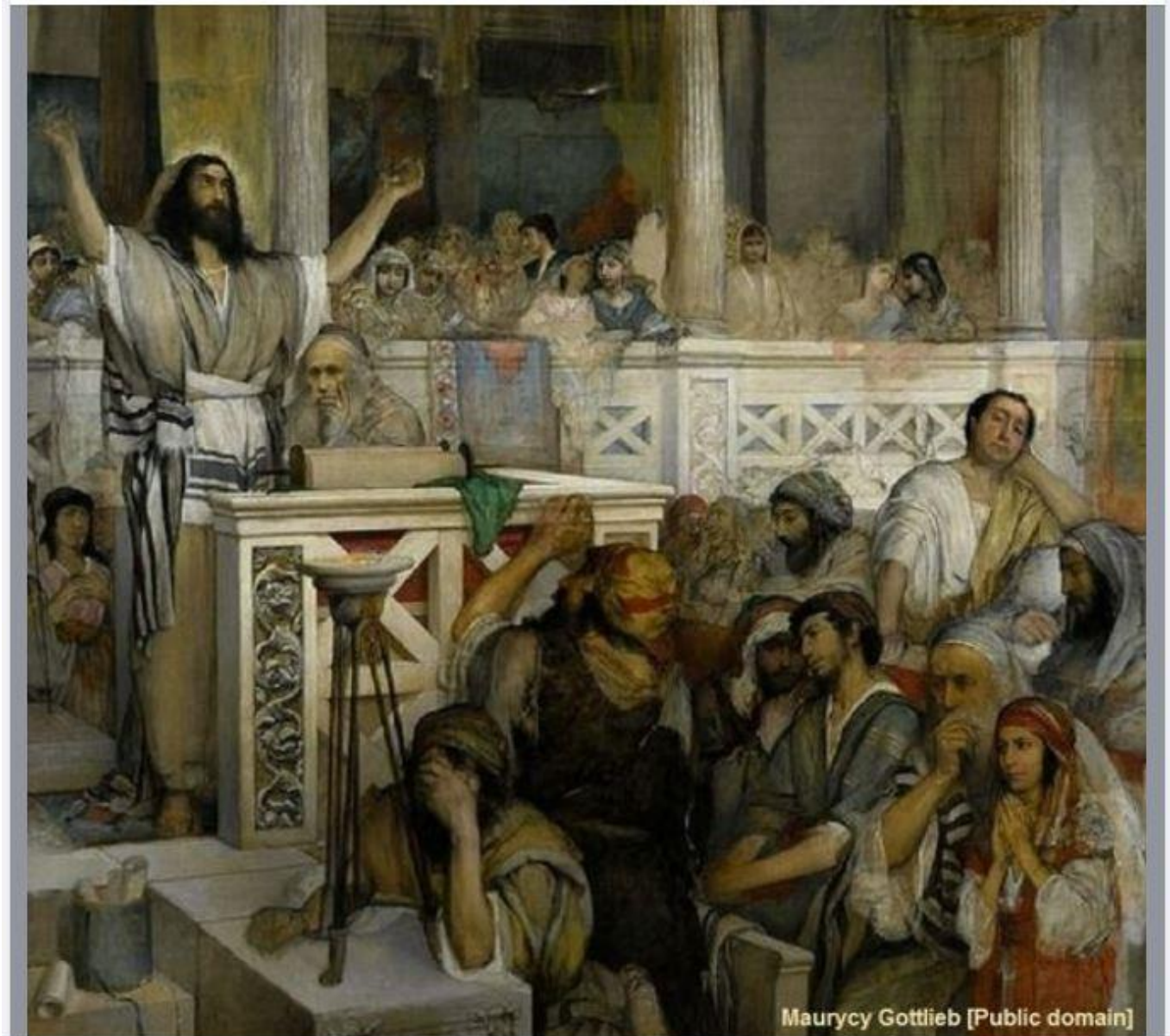


Jesus and the End Time

June 1, 2020 · 🌐



This painting shows the event described in Luke 4:16-21: Jesus in a synagogue reading a passage from the book of Isaiah. Luke describes Jesus reading Is. 61:1 and the first half of Is. 61:2 and saying, "This day is this scripture fulfilled in your ears." How significant is it that the rest of Is. 61:2 through Is. 61:9 speaks of the day of God's vengeance, how His land and its cities will be rebuilt, and how His people will eat the riches of the Gentiles and be acknowledged by them as the seed which the Lord hath blessed?



Jun07-20 - This post discusses the Messianic significance of the words of the angel Gabriel in Luke 1:26-38.



Jesus and the End Time

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7 mins · 🌐

Luke 1:26-38 describes the angel Gabriel announcing to Mary that she shall bear a son who shall be called the Son of God. In v. 32-33 Gabriel says, "... the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Yet Luke 20:42-44 describes Jesus quoting v. 1 of Ps. 110, and asking how Christ can be David's son (v. 41 and 44). Are these passages consistent with one another?



Jul19-20 - This post discusses whether Jesus' Triumphal Entry into Jerusalem was a claim to be its king.



Jesus and the End Time

July 19, 2020 · 🌐



This image shows Jesus' triumphal entry into Jerusalem. The Gospels describe multitudes of people who call him Blessed, cry out Hosanna (Save!), and quote from Zech 21:9 to acclaim his coming in the name of the Lord. In these acclamations people used terms like 'son of David' (Mt 21:9), 'kingdom of our father David' (Mk 11:10), 'the king' (Lk 19:38), and 'the king of Israel' (Jn 12:13). Two Gospels portray Jesus refusing the authorities' demands that he rebuke them for saying these things (Mt 21:15-16 and Lk 9:39-40). Do these refusals amount to claims of kingship that explain why Pilate ordered his execution?



Jul26-20 - Did Jesus 'cleanse' the Temple because it accepted coins that named Tiberius as son of a god.



Jesus and the End Time

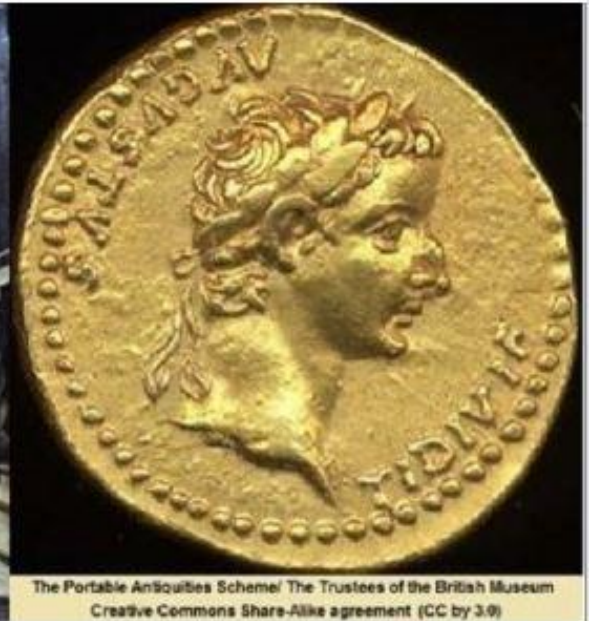
July 26, 2020 · 🌐



The image on the left shows Jesus cleansing the Temple. The image on the right shows a Roman coin from the time of Jesus that money changers might have exchanged for coins for use in buying sacrifices. This coin shows a graven image of the emperor Tiberius, and includes the inscription TIDIVIF AUGUSTUS, a Latin abbrev. that reads 'Tiberius Son of the God Augustus' in English. Could the money changers' acceptance of coins like these be the real reason for Jesus' attack on them?



Cecco del Caravaggio [Public domain]



The Portable Antiquities Scheme/ The Trustees of the British Museum
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Special Note: The above-discussed coin describing Tiberius as son of the god Augustus was only one among a series of coins that described Roman emperors as divine. Another example of a coin of this kind is the coin shown below. This coin shows an image of the emperor Augustus and includes an inscription that describes him as Divus Augustus, i.e., the god Augustus. Since the Book of Revelation uses the word 'mark' to translate the Greek word 'charagma', which was used to describe things like a mark, engraving, stamp, imprint, etc., can such coins reasonably be regarded as examples of 'the mark of the beast' mentioned in Rev. 13:16?

Two Roman Gold Coins That Portray the Emperors Augustus and Tiberius as Divine



Image/Text Credit: <https://www.facebook.com/Jesus-and-the-End-Time-113484129347653>

Sept13-20 - This post discusses the Suffering Servant prophecy, Is. 53:1-12, and its applicability to Jesus.

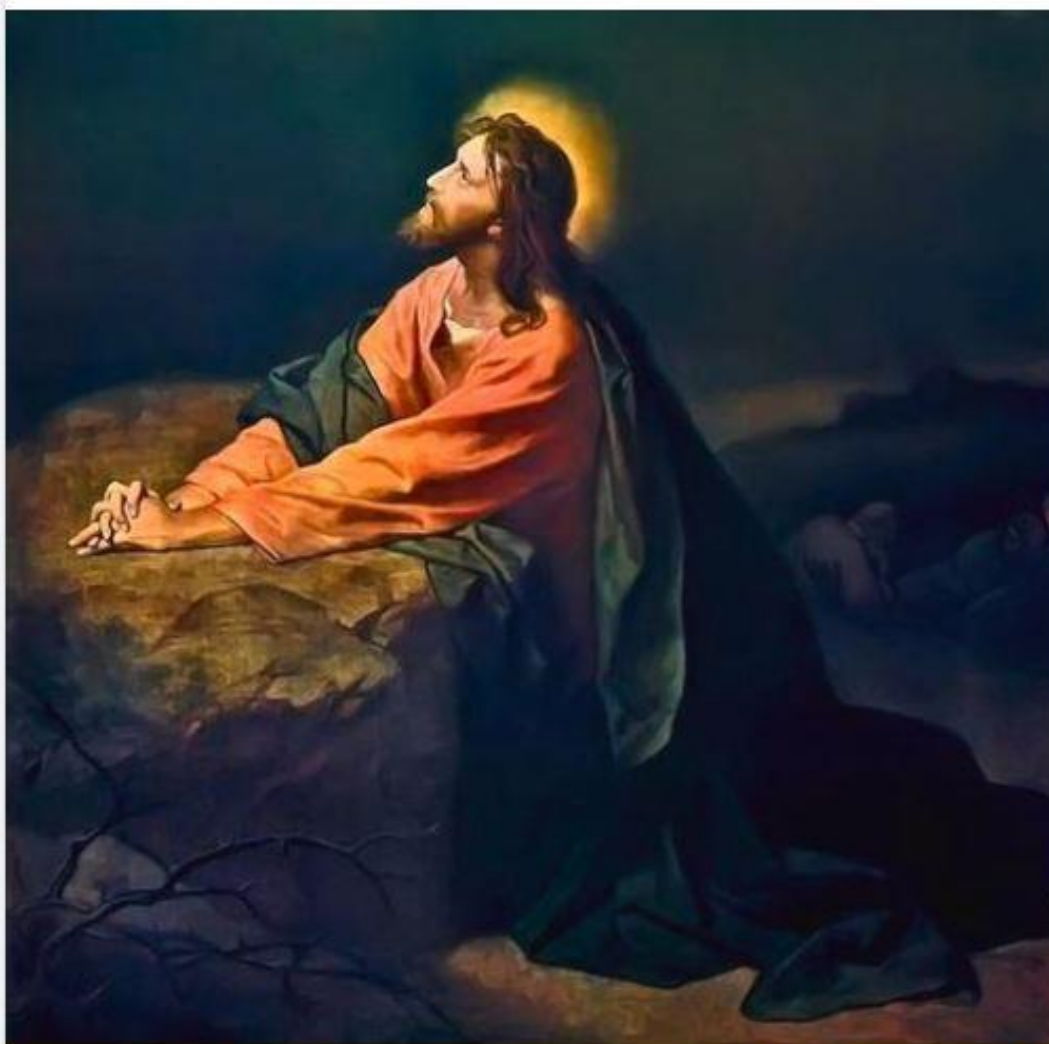


Jesus and the End Time

2d · 🌐



This painting shows Jesus in Gethsemane, praying that his Father spare him from death, but accepting His decision not to do so. See Mt 26:36-45, Mk 14:32-42, and Lk 22:39-47. Christians often claim Jesus' death was necessary to fulfil Isaiah's Suffering Servant prophecy, Is. 53:1-12. Jews often deny this and claim the latter applies only to the Jewish people as a whole. How are these claims affected by the fact that Is. 53:10 says, 'he shall see his seed', and Is. 53:12 says, 'he shall divide the spoil with the strong'?



Christ in Gethsemane

Heinrich Hoffman (1886)

Oct04-20 - The crucifixion of Jesus between two 'thieves', a word used to translate the Greek word 'lestes'.



Jesus and the End Time

October 4, 2020 · 🌐



In the KJV the Gospels of Matthew and Mark describe the persons crucified with Jesus as thieves, a word Strong's Concordance shows as a translation of the Greek word 'lestes' (#3027), and defines as 'brigand'. In his book 'The Jewish War' Josephus normally uses 'lestes' (brigand) to describe persons who commit terrorist acts against Romans and their Jewish collaborators. Do the Gospel descriptions of those crucified with Jesus only as thieves suggest that their translators wanted readers to think the Romans crucified Jesus only as a would-be King of the Jews, and not also as a terrorist?



Crucifixion

Peter Gertner (1537) - Public domain

Oct25-20 - This post discusses inconsistencies between accounts of Jesus' post-resurrection appearances.

Jesus and the End Time
October 25, 2020 · 🌐

The KJV Gospel accounts of the post-resurrection appearances of Jesus to his disciples are very different from one another. Matthew describes Jesus last appearing to his disciples on a mountain in Galilee, but says nothing about his ascension. Mark describes him last appearing to the disciples at an undisclosed location, and then being received up into heaven. Luke describes Jesus showing himself to and eating with the disciples in Jerusalem, leading them to Bethany, and then being carried up into heaven. John describes Jesus appearing to the disciples twice in Jerusalem and a third time at the sea of Tiberius, but says nothing about his ascension. Do these differences raise serious questions about the veracity of these accounts?



Jesus Appears to the Disciples

Credit: commons.wikimedia.org

Special Note: This post has been rewritten to eliminate the unsightly short line that appeared in the original.

Jesus and the End Time
October 25, 2020 · 🌐

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Jesus Appears to the Disciples
Credit: commons.wikimedia.org



Jesus and the End Time

November 1 · 🌐




Ch. 2 of Acts describes disciples being filled with the Holy Ghost on Pentecost (or Shavu'ot), the feast on which Jews commemorate the receiving the ten commandments and the making of the Covenant of Sinai. It then portrays Peter giving a speech that describes a basic belief of early Christianity: that the resurrected Jesus fulfilled God's promise to David that, 'of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne' (Acts 2:29-36). How can this distinctly Jewish description of early Christian beliefs about Christ as the son of David be reconciled with later described Christian beliefs about Christ as the incarnation of the pre-existent Word?



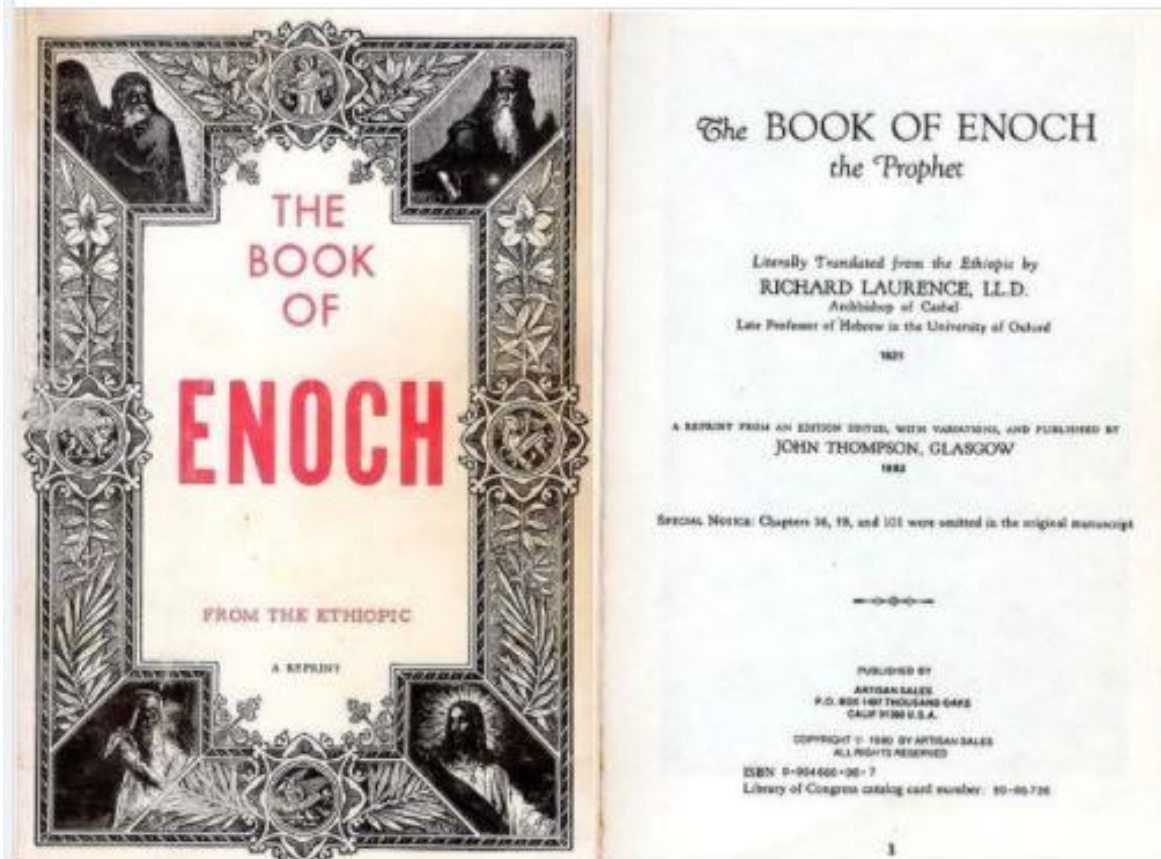
Pentacost

Juan Bautista Maíno c. 1620 via Wikimedia Commons

Nov22-20 - This post discusses the possibility that Jesus' Son of man teachings were based on 1 Enoch.

 **Jesus and the End Time**
November 22 at 11:52 AM · 🌐

As stated in the post of Nov. 15, the NT often portrays Jesus (and only Jesus) using the phrase 'the Son of man' to describe his teachings about the apocalyptic figure that the OT mentions only once, in Dan 7:13-14. Since Jesus teaches much more about the Son of man than Daniel, it seems fair to ask if Jesus used some other source of information about him. One possibility is that he used parts of the non-canonical Book of Enoch (aka 1 Enoch). This is because that book was known in Jesus' time, and often uses the phrase 'the Son of man' in much the same way Jesus and Daniel use it. Does the disappearance of all copies of this book in the West after the 3rd century, and its unavailability until Ethiopian translations of it were found in 1768, suggest that the Church eventually decided that its teachings were in conflict with its own?



Special Note: This is the translation of 1 Enoch that the author uses throughout this page.

Nov29-20 - This post discusses the Son of man mentioned in Daniel, and in Chapters 37-70 of 1 Enoch.



Jesus and the End Time

November 29 at 10:47 AM · 🌐



As stated in the previous post, the Book of Enoch in general, and ch. 37-70 in particular, are important because they often use the phrase 'Son of Man' in much the same way Jesus and Daniel use it: to describe a person closely associated with God and the Day of Judgment. Specifically, they use the phrase 'Son of man' over a dozen times, and equivalent phrases like 'Elect one' many more times. Examples of things said about him include, that he is 'with God' (1 En 46:1); 'shall be the light of nations' (1 En 48:3); 'has dominion over all things' (1 En 61:10); shall sit upon the throne of his glory (1 En 61:9); and that 'the principal part of the Judgment was assigned to him' (1 En 68:39). (To be continued on Dec. 6th.)



Archangels Casting Down Evil Angels

Gustav Dore (1866) - Public domain



Jesus and the End Time

December 6 at 11:11 AM · 🌐



This continues the post of Nov. 29th and further describes how the Book of Enoch portrays the Son of man (aka the Elect one). Firstly, it portrays him as 'another' who is with the Ancient of days (God), and whose 'countenance resembles that of man' (1 En 46:1; cf. Dan 7:13). Secondly, it portrays him existing 'in His presence before the world was created', and revealing His wisdom to the saints and the righteous (1 En 48:5-6). Thirdly, it portrays him sitting on a throne of glory and being assigned 'the principal part of the judgment' (1 En 68:39; cf. 1 En 60:10-11). At the judgment sinners will 'disappear and perish from the face of the earth' (1 En 68:39; cf. 1 En 61:4), and God will expel from his presence and inflict vengeance on all the kings and powerful men who have oppressed His elect (1 En 61:12-15; cf. 1 En 46:3-4 and 48:7-9). But 'the saints and the elect shall be safe in that day', and dwell with the Son of man for ever (1 En 61:15-17). Starting Dec. 13th, new posts will discuss how such ideas might affect the way we think about the New Testament.



The Son of Man in the Presence of God

Adapted from Luca Rossetti painting (1739)

The End