Lost Orthodoxy
Heart of the Gospel

Through the Eyes of the Kings of Christian Theology

St. Justin Martyr
St. Irenaeous of Lyons

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PATERNAL LIGHT

Heart of the Gospel

In First Christianity

by Jonathan R @ Anonymous Christian

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St. Justin Martyr

St. Irenaeus of Lyons
Preface – Why is this Important?

Heresies - Who is a Heretic?

St. Irenaeous of Lyons explains a common trait among those who cause divisions and heresy (which is a main reason why Christianity has tens of thousands of denominations today) simply because they do NOT want to obey the authority of Scripture and its exegesis by the Earliest Authorities of Doctrine.

Indeed, Irenaeous implies (in his own words below, next) that when 'Christian heretics' are confronted with Scripture which contradicts their claim, some of them ATTACK HOLY SCRIPTURE instead (e.g. claiming 'not' to believe in the inerrancy of Scripture) while some of them ATTACK the EARLIEST AUTHORITIES of DOCTRINE instead (e.g. claiming 'not' to believe in Irenaeous' authority or the Wisdom passed down to him - Ironically, these 'modern, new theories' all started with 'later theologians only' who disrespected say Irenaeos' Sound Exegesis - Can you see it?)

"When, however, they are confuted from the Scriptures, they turn round and accuse these same Scriptures, as if they were not correct, nor of authority, and [assert] that they are ambiguous, and that the truth cannot be extracted from them by those who are ignorant of tradition. For [they allege] that the truth was not delivered by means of written documents, but vivâ voce: wherefore also Paul declared, "But we speak wisdom among those that are perfect, but not the wisdom of this world." And this wisdom each one of them alleges to be the fiction of his own inventing, forsooth; so that, according to their idea, the truth properly resides at one time in Valentinus, at another in Marcion, at another in Cerinthus, then afterwards in Basilides, or has even been indifferently in any other opponent, who could speak nothing pertaining to salvation. For every one of these men, being altogether of a perverse disposition, depraving the system of truth, is not ashamed to preach himself.

But, again, when we refer them to that tradition which originates from the apostles, [and] which is preserved by means of the succession of presbyters in the Churches, they object to tradition, saying that they themselves are wiser not merely than the presbyters, but even than the apostles, because they have discovered the unadulterated truth. For [they maintain] that the apostles intermingled the things of the law with the words of the Saviour; and that not the apostles alone, but even the Lord Himself, spoke as at one time from the Demiurige, at another from the intermediate place, and yet again from the Pleroma, but that they themselves, indubitably, unsulliedly, and purely, have knowledge of the hidden mystery: this is, indeed, to blaspheme their Creator after a most impudent manner! It comes to this, therefore, that these men do now consent neither to Scripture nor to tradition.
Such are the adversaries with whom we have to deal, my very dear friend, endeavouring like slippery serpents to escape at all points. Where-fore they must be opposed at all points, if per-chance, by cutting off their retreat, we may succeed in turning them back to the truth. For, though it is not an easy thing for a soul under the influence of error to repent, yet, on the other hand, it is not altogether impossible to escape from error when the truth is brought alongside it." (Iraneous, 'Against Heresies', Book III, Point 1, Point 2, Point 3 respectively)

Translation Source:


Conclusion

"Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all SPEAK the SAME THING, and that there be NO DIVISIONS among you; but that ye be perfectly joined together in the SAME MIND and in the SAME JUDGMENT." - apostle Paul (1 Corinthians 1:20, KJV)

Please choose your Christian leaders 'wisely'. From my write up it is clear that after the Bible, I stand with St. Justin Martyr and St. Irenaeos of Lyons in regards to Scriptural Exegesis both in Doctrine & being earliest Authorities in Biblical Koine Greek too. I cannot find an extensive Writings of other Reliable Christian saints who may have existed during their time or earlier in discussing the Important Topics which is Found in their Writings.

Why should we pay attention to them?

If we don't, we may be believing the very heresies they fought against which may have clothed itself in 'new ways'. Also, rebellion is as witchcraft (1 Samuel 15:22 – 23).

Hence the Verse below mentions the 'Reward' (most likely in the afterlife) for ACCEPTING these men as BOTH (as 'prophets' & as 'righteous men') instead of 'opposing them' (as some Rebellious Christianity does - of which we STRONGLY DISAGREE with such behaviour - please, be wise as I'm pretty sure that Papias, Irenaeos are very close to Lord Jesus Christ & will be in the Heavens post Resurrection):

"He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward." - Lord Jesus Christ (Matthew 10:41, NASB)
Also, to 'submit' to these earliest righteous Christian leaders is instructed in Holy Scripture:

"Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith." - Anonymous (Hebrews 13:7, NASB)

"Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you." - Anonymous (Hebrews 13:17, NASB)

I do not submit to any modern Christian leader who refuses to acknowledge the authority of St. Justin Martyr or St. Irenaeous - Isn't it obvious?

Why should I disregard Justin & Irenaeous and follow your pastor if he preaches against them?

I'm NOT going to choose the 'second best onward' when 'the best leaders of Earliest Christianity next to the Apostles of Christ and their Presbyters are available to us in these ancient writings'.

Please ask this Important Question regarding any Doctrine you believe: Who and When was the 'first time' in Christian History did someone reliable believe what you believe today?

Do you 'understand' it?

If we ignore His Scripture and His earliest leaders, 'our own ministry, exegesis and works' may be ignored as well (yes, our 'own ignoring of Scripture' and 'not recognizing of these earliest Christian leaders' ---> is returned back to us in Principle of Judgment where 'we reap what we have sown', Galatians 6:7 in Lawlessness too, Matthew 7:20 - 23). That's a Reason 'why' I take these Reliable Saints 'seriously'.

Please remember this: I am NOT the one 'bad mouthing these saints' or 'rejecting them'. I respect them deeply for their Wisdom in Holy Scripture and because they come from a lineage of authority which is very close to the times of the apostles themselves.

Shalom. 16 November 2018

Jonathan R.
“I have come to cast fire upon the earth; and how I wish it were already kindled!”

– Lord Jesus Christ (Luke 12:49, NASB)

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“...Freely you received, freely give.” – Lord Jesus Christ (Matthew 10:8, NASB)

And NO, please don’t send any monetary donations to us. Please give it instead to the poor near you. Thank you.

"Deeds will not be less valiant because they are unpraised."

— Aragorn (Lord of the Rings)
Chapter 1: Common Objection – Are you following men instead of Christ?

“Be imitators of me, just as I also am of Christ.” – apostle Paul (1 Corinthians 11:1, NASB)

or

“Be ye followers of me, even as I also am of Christ.” – apostle Paul (1 Corinthians 11:1, KJV)

1) A Common Accusation – are you following men?

Did Christ ask us to 'imitate their faith' or 'follow such men who belong to Him'?

Yes, Please read 'each of these Verses Carefully' to 'realize this often ignored Biblical Truth' (Command of God for this New Testament Times – Gentile Believers, 1 Corinthians 14:37):

1 Corinthians 11:1, Philippians 3:17, 1 Thessalonians 1:6, 1 Timothy 4:12, 1 Corinthians 4:16.

2) A Classical Rebuttal – using Logic only

Also, every man is also quoting 'a man' making us EQUAL in this aspect since if you say that 'you don't follow any man but yourself & your own thoughts' --> the man you follow is yourself, because 'you are a man too' making such 'points redundant'.

Can you see it?

Conclusion

“It was for this He called you through our gospel, that you may gain the Glory of our Lord Jesus Christ. So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us.” – apostle Paul (2 Thessalonians 2:14 – 15, NASB)
Chapter 2: Bible is Inerrant and Infallible – Understanding the Judgment against Evil

**Judge not – what's the meaning?**

Please allow me to quote St. Irenaeous himself:

"... therefore has the Lord said: "Judge not, that ye be not judged: for with what judgment ye shall judge, ye shall be judged." [The meaning is] not certainly that we should not find fault with sinners, nor that we should consent to those who act wickedly; but that we should not pronounce an unfair judgment on the dispensations of God, inasmuch as He has Himself made provision that all things shall turn out for good, in a way consistent with justice..." (Irenaeous of Lyons, 'Against Heresies', Book 4, Chapter XXX, Point 3).

Please remember these four points whenever 'we claim that we are not judging others':

(i) Christ Who Spoke "judge not" Himself Demonstrated that He Pointed out Errors and Wickedness (e. g. To the Pharisees or the 'common adulteress by asking her to sin no more after exercising Mercy' ----> as Irenaeous' Exegesis above agrees Perfectly).

(ii) Well, many theologians who disagree with say Irenaeous say that "Irenaeous is wrong" and at the same claim that they "judge not" - Aren't such ones 'contradicting themselves' in 'plain hypocrisy'?

(iii) The opponents of Irenaeous cannot bring this charge of 'hypocrisy' upon Irenaeous simply because Irenaeous says openly that he will point out the errors in Theology and sins of wickedness which are not taught in the Bible.

It's only 'hypocritical' if Irenaeous subscribes to the 'popular misled definition of judge not' - ---> to which he implies, 'that's NOT what our Blessed Lord meant'.

In light of this, we may be the 'real modern Pharisees' ourselves as 'our own definition' which we ascribe to the phrase 'Judge not' may 'condemn us by our own words' - Deep if we 'realize it'.

(iv) Irenaeous (having been pass down the ancient apostolic authority) defines the "judge not - in the above to refer to two things" ----> namely that, 'Just Judgment must be Spoken in a Context of TURNING ALL THINGS to GOOD eventually' ----> and also that 'We must Judge the Dispensations of God' rightly, i. e. with 'no errors in Doctrine - if possible' (e. g. Regarding Time & Judgment correctly - Ecclesiastes 8:5).
Conclusion

We only need to fear if we judge 'wrongly' (1 Corinthians 5:13, 1 Corinthians 5:10) and not when we judge 'rightly' (1 Corinthians 5:12, 1 Corinthians 5:11) - Indeed, let God Alone Decide that One Day (John 7:24), while in the meantime please consider:

"Whoso KEEPETH the COMMANDMENT shall feel NO EVIL thing: and a WISE man's HEART discerneth both TIME and JUDGMENT." (Ecclesiastes 8:5, LJV)

Peace to you

P/S: A Scriptural Example of Judging 'Wrongly' vs Judging 'Rightly' in New Testament Times

(i) Judging 'WRONGLY' ---> Judging NON-Christians, 'Outsiders':

"I wrote you in my letter not to associate with immoral people; I did NOT at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. But those who are OUTSIDE [the NON-Christians], God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES [Christians]" - apostle Paul (1 Corinthians 15:9, 10, 13, NASB)

(ii) Judging 'RIGHTLY' ---> Judging CHRISTIANS ONLY, 'Insiders':

"But actually, I wrote to you not to associate with any SO-CALLED BROTHER [or CHRISTIAN] if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one. For what have I to do with JUDGING OUTSIDERS [i.e. NON-Christians]? Do you not JUDGE THOSE who are WITHIN the CHURCH [i.e. Christians]?" - apostle Paul (1 Corinthians 5:11 - 12, NASB)

(iii) What's the Biblical Logic?

We only Judge those who 'bear the same name as us, e.g. Christians' ---> because 'if they preach something wrong, it gives us the bad name collectively too'.

The Bible is Perfectly Teaching that -----> 'a human being can only Judge those with the SAME RELIGION as himself' (1 Corinthians 15:11 - 12) and we CANNOT Judge other human beings from 'other religions, if we are NOT part of that religion' (implied in 1 Corinthians 15:10, 13) by apostle Paul himself. Is the 'Church' Practicing this?
Evil - Doctrinal Errors and A Psychological Fallacy

Some theologians in their 'thought pattern' often appeal to 'difficult judgment' Verses such as 'babies dashed upon the rock or God ordered the genocide of certain races including the slaughter of their women & children or in taking these as slaves' during Old Testament Judgment times, to claim that 'Scripture must be fallible because they cannot believe that God Ordered or Allowed such EVIL in JUDGMENT'.

Here's a simple Logical Explanation to why God 'Created EVIL of JUDGMENT' (based on Isaiah 45:7, Amos 3:6):

To quote:

I have no problem with all That. It's called judgment where one only receives what they have done.

The Judgment part is God giving back their own evil back to themselves be it here on earth or in the afterlife at Hell (Isaiah 3:11, Galatians 6:7).

For example, the ‘babies dashed on the rock Judgment’ (Psalm 137:9) is given to them ‘that did that FIRST toward OTHERS’ (Psalm 137:8) as the Consecutive Verses (in Brackets here) prove this Fact Irrefutably.

There is NOT one Case where a terrible Judgment was done toward ‘good people’ who ‘first didn’t do those type of things toward others’.

No point in arguing that those babies were innocent because so were the babies they DASHED FIRST unto the rocks (that’s the idea of Judgment – equality – eye for an eye).

That’s a great reason why Hell exists and if anyone think he has done no ‘hurt’ or evil toward others in any way, then he need not fear (if he is speaking the ‘truth’ – that DAY will DECLARE it with FIRE – 1 Corinthians 3:13).

If any man thinks those Judgment were cruel on Judgment Day —> for argument sake —> suppose his daughter is raped and killed or smashed as a baby on the rock, would he be ‘happy’ to ‘forgive the perpetrators’ just like that?
If he says yes, may time be turned around and him be the one that is 'raped' and 'smashed' unto the rock (God can turn back time – and make you the 'substitute’ – we shall ask Him on Judgment Day).

Source:

www.anonymouschristian.org/blog/evil-the-problem-of-evil/

For an even more in depth Discussion covering almost all Verses which Speak of these, please consider:

www.anonymouschristian.org/blog/mystery-free-will/

**Conclusion**

Is my claim that "evil" Spoken of 'when it is Done by God' (Context) ----> refers 'ONLY to His JUDGMENT of equal measure' (e. g. Isaiah 3:11) be it on earth or in the afterlife toward those wicked who did such evil toward others FIRST ----> a Biblical Claim supported by Earliest Authorities of Doctrine or 'my own invention'?

It's an Ancient Truth known by the 'kings of Theology', for example St. Irenaeous of Lyons (c. 140AD - c. 202AD).

Yes, Please consider 'in his own words (writing)' ----> this CONTEXT as 'how accurately' the Genius of Irenaeous quotes the GOD CREATING EVIL Passage ----> (Isaiah 45:7, Generally which is thus inclusive of our Amos 3:6 example or other Biblically equivalent ones - 'Context') ----> to refer ONLY toward God's EQUAL JUDGMENT toward EVIL ----> and NOT say, to 'a rape or murder done by evil men FIRST' as some of 'erring theologians CLAIM ----> HERETICALLY toward GOD in their SHALLOW out of context "assumptions by quoting Verses which does NOT mean that at all" & other equivalent BLASPHEMIES ----> (a different context of creation's will for free choice of good vs evil, with these JUDGMENT consequences - on earth or in the afterlife or both) ---> 'Be Careful little mouth what you speak especially in regards to God':

"It is therefore ONE and the SAME GOD the FATHER who has prepared GOOD things with Himself for those who desire His fellowship, and who remain in subjection to Him; and who has the eternal [AGE-DURING] FIRE for the ringleader of the apostasy, the devil, and those who revolted with him, into which [fire] the Lord has declared those men shall be sent who have been set apart by themselves on His left hand.
And THIS IS WHAT has been SPOKEN by the prophet, "I am a jealous God, making peace, and CREATING EVIL things;" thus making peace and friendship with those who repent and turn to Him, and bringing [them to] unity, but preparing for the IMPENITENT ['unrepentant'], THOSE who SHUN the light, eternal [AGE-DURING] FIRE and OUTER DARKNESS, which are EVILS indeed to those persons who fall into them.

If, however, it were truly one Father who confers rest, and another God who has prepared the fire, their sons would have been equally different [one from the other]; one, indeed, sending [men] into the Father's kingdom, but the other into eternal [AGE - DURING] FIRE.

But inasmuch as one and the SAME LORD has pointed out that the WHOLE HUMAN RACE shall be DIVIDED at the JUDGMENT, "as a shepherd divideth the sheep from the goats," and that to some He will say, "Come, ye blessed of My Father, receive the kingdom which has been prepared for you," but to others, "Depart from me, ye cursed, into everlasting [AGE-DURING] FIRE, which My Father has prepared for the devil and his angels,"

one and the SAME FATHER is manifestly declared [in this passage], "making peace and CREATING EVIL things," preparing FIT THINGS for BOTH;

as also there is ONE JUDGE sending both into a FIT PLACE, as the Lord sets forth in the parable of the tares and the wheat, where He says, "As therefore the tares are gathered together, and burned in the fire, so shall it be at the END of the world [AGE].

The Son of man shall send His angels, and they shall gather from His kingdom everything that offendeth, and those who work iniquity, and shall send them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the just shine forth as the sun in the kingdom of their Father."

The Father, therefore, who has prepared the kingdom for the righteous, into which the Son has received those worthy of it, is He who has also prepared the furnace of fire, into which these angels commissioned by the Son of man shall send those persons who deserve it, according to God's command." (Irenaeus of Lyons, 'Against Heresies', Book 4, Chapter XL.- One and the Same God the Father Inflicts Punishment on the Reprobate, and Bestows Rewards on the Elect, Point 1, Point 2)

Translation Source:


*AGE (Noun) or AGE-DURING (Adjective) more accurately, transliterated Greek: AEON (Noun) or AEONIAN (Adjective) in the above where these words are inaccurately 'translated' as 'eternal' in the above.
Yes, Irenaeous wrote in Biblical Koine Greek, the same as the New Testament Inspired & Infallible Scripture (where New Testament Writings are Holy Scripture too due to 'some Truths' only being revealed during New Testament times (e. g. Colossians 1:26)).

Here's some Earliest Church History quotes from 'outside the Bible supporting the Infallibility of Holy Scripture' too:

Yes, some claim that Scripture being Infallible is a 'modern idea' which is False.

I repeat, here's actual Historical Proof from Church History:

Clement of Rome (A. D. 30—100)

B. Infallible
Observe that nothing of an unjust or counterfeit [false] character is written in them (Ibid.).

Justin Martyr (A. D. 100—165)

I. The Origin of Scripture

A. Words from God
But when you hear the utterances of the prophets spoken as it were personally, you must not suppose that they are spoken by the inspired men themselves but by the divine Word who moves them (First Apology, p. 36).

We must not suppose that the language proceeds from the men who are inspired, but from the divine Word which moves them. Their work is to announce that which the Holy Spirit, descending upon them, purposes, through them, to teach those who wish to learn the true religion (Ibid.).

To him [Moses] did God communicate that divine and prophetic gift . . . and then after him the rest of the prophets. . . . These we assert to have been our teachers, who use nothing from their own human conception, but from the gift vouchsafed to them by God alone (Justin’s Hortatory Oration to the Greeks, p. 8).
B. Conveyed Through Humans
For neither by nature nor by human conception is it possible for men to know the things so
great and divine, but the gift which then descended from above upon the holy men who had
no need of rhetorical art, nor of uttering anything in a contentious or quarrel some manner,
but to present themselves pure to the energy of the Divine Spirit, in order that the Divine
plectrum itself, descending from heaven and using righteous men as an instrument like a
harp or a lyre, might reveal to us a knowledge of things divine and heavenly. Wherefore, as
if with one mouth and one tongue, they have in succession and in harmony with one
another taught us both concerning God, and the creation of the world, and the formation of
man, and concerning the immorality of the human soul, and judgment which is to be after
this life, and concerning all things which it is needful for us to know, and thus in divers times
and places have afforded us the divine instruction (Ibid., p. 8).

Irenaeus (Second Century A. D.)

B. Infallible
Let us revert to the Scriptural proof furnished by those apostles who did also write the
Gospel. . . . The writings of those apostles. . . being the disciples of truth, are above all
falsehood (Ibid., 3.5.1).

[Heretics] adduce an unspeakable number of apocryphal and spurious writings which they
themselves have forged, to bewilder minds of foolish men, and of such as are ignorant of
the Scriptures of truth (Ibid., 1.20.1).

We should leave things of that nature to God who created us, being most properly assured
that the Scriptures are indeed perfect, since they were spoken by the Word of God and His
Spirit (Ibid., 2.28.2).

Source:

http://defendinginerrancy.com/historical-evidence-for-inerrancy/

Sorry that I have to be a little HARSH in my words above to Correct this Popular Theological
Error toward "Christian Leaders" who propagate such ideas be it 'knowingly or unknowingly'
(a wrong is still a wrong):

"This Testimony is True. For this reason REPROVE them SEVERELY so that they may be
SOUND in the FAITH," - apostle Paul (Titus 1:13, NASB)
P/S: Calling 'evil good' or 'good evil'?

Woe to you!

Please note 'how' & toward 'which Topic' St. Justin Martyr uses the infamous phrase "Woe to them that call good evil..." in the following:

"... WOE unto them that CALL EVIL GOOD, and GOOD EVIL; that put LIGHT for DARKNESS, and DARKNESS for LIGHT; that put BITTER for SWEET, and SWEET for BITTER!" Accordingly, YOU [Jews] displayed GREAT ZEAL in publishing throughout all the land BITTER and DARK and UNJUST things AGAINST the only BLAMELESS and RIGHTEOUS LIGHT sent by God.

For He [Lord Jesus Christ] appeared distasteful to you when He cried among you, 'It is written, MY HOUSE is the HOUSE of PRAYER; but ye have made it a DEN of THIEVES!' He overthrew also the tables of the MONEY-CHANGERS in the TEMPLE, and exclaimed, 'Woe unto you, SCRIBES and PHARISEES, HYPOCRITES! because ye PAY TITHE of mint and rue, but do NOT observe the LOVE of GOD and JUSTICE. Ye whitened sepulchres! appearing beautiful outward, but are within full of dead men's bones.'

And to the Scribes, 'Woe unto you, Scribes! for ye have the keys, and ye do not enter in yourselves, and them that are entering in ye hinder; ye blind guides!' (Justin Martyr, CHAPTER XVII -- THE JEWS SENT PERSONS THROUGH THE WHOLE EARTH TO SPREAD CALUMNIES ON CHRISTIANS, DIALOGUE WITH TRYPHO)

Translation Source:


Conclusion

Let us be mature to 'not' use Scripture 'carelessly' to condemn 'those who disagree with us' using 'very strong Verses' regarding Topics to which it is 'not' done by earliest Authorities of Doctrine such as Justin Martyr (learning from the wisdom God gave to them).

"Also, WITHOUT KNOWLEDGE the SOUL is NOT GOOD, And the hasty in feet is sinning." (Proverbs 19:2, YLT)

“Reject a factious man after a first and second warning, knowing that such a man is perverted and is sinning, being self-condemned.”

– apostle Paul (Titus 3:10 – 11, NASB)
The Bible is inerrant. Let’s Speak in **human terms** also:

I reject your rejection of it.

He commanded those Judgments toward those who did that first toward others - there is no big difficulty there.

If your daughter was raped, murdered or dashed upon a rock, as a father would you just do 'nothing and forgive' the perpetrators if you 'had the power to Judge them back?'

You might but God isn't like that because He is the Perfect Father.

God Will return the same pain and evil they did on others back to them in this life or next.

God only does NOT avenge His Blood Shed on the Cross and thus He Forgives eventually.

At the Deeper Understanding level, the Old Testament vs New Testament is about God's Will in Time, like this:

Old Testament reflects the "equal" Judgment back (e.g. 'eye for an eye'...) which for example is signified by the afterlife Judgments.

It doesn't end there as eventually when the last Penny is Paid (Luke 12:59), as the New Testament Declares ("Prophetically") in Matthew 5:43 ----> the 'Hate your enemy' time will be over and "cancelled" (a time to "hate" - Ecclesiastes 3:8 - during "Fiery Judgment", the Hate is inclusive of His Love for Correction - Beginning with Retribution, Isaiah 3:11, Galatians 6:7 followed by Cleansing or Restoration with "Fiery Soap", Malachi 3:2).

I repeat, the Hate your enemy part will be over / "cancelled" implying intrinsically that "afterlife Judgments cannot be forever" (His Perfect Principles) ----> and Love your enemy "only" part, Consecutive Verse next in Matthew 5:44 comes in Permanently ----> and Restores them (Universalist Verses), the "Perfect having come for each of the all", the "previous partial" will be "Done Away", 1 Corinthians 13:10 (Afterlife Judgment, Old Testament, Law etc. Will be over after being fulfilled, Matthew 5:17 - 19, & Vanish away, Hebrews 8:13). The **Bible is Infallible and Inerrant.**
The Last Penny - Why is Hell such a long time for the Wicked?

A simple illustration: Suppose you're a wicked person who discriminated an innocent man which affected him financially.

The effect financially is felt & suffered by that relatively innocent man and his family during his life & leaves a permanent mark to the next generations as well (good luck to the 'Colonial Powers and like mindsets' - Psalm 9:17).

As a murderer too, the effects of the evil done lasts into several lives (e. g. the children of the murdered person & those who loved him are in pain).

So, the wicked has to "endure" a combined effect of 'his evil acts' toward each person whom he wronged accordingly (which lasts way beyond his lifetime till the end of this age too, hence age-during punishment, the retribution part, Isaiah 3:11, Galatians 6:7).

If a wicked men repents on earth, he will be forgiven (Isaiah 55:7, James 5:20) except for the Blasphemy of the Holy Spirit (Matthew 12:32) but he might endure some earthly Judgments during this temporal life as God Decides that 'perfectly' before he can be 'forgiven & received as a son of obedience in faith' (Hebrews 12:7 - 8, Deuteronomy 8:5, 2 Samuel 7:14, Proverbs 13:24, Proverbs 19:18, 1 Corinthians 11:32).

"For nothing is hidden that will not become evident, nor anything secret that will not be known and come to light." - Lord Jesus Christ (Luke 8:17, NASB)

HELL makes 'perfect sense' when 'understood' correctly in 'Light of Holy Scripture'.

"... we say that the same thing will be done, but at the hand of Christ, and upon the wicked in the same bodies united again to their spirits which are now to undergo everlasting punishment; and not only, as Plato said, for a period of a thousand years. And if any one say that this is incredible or impossible, this error of ours is one which concerns ourselves only, and no other person, so long as you cannot convict us of doing any harm." (Justin Martyr, First Apology, CHAPTER VIII -- CHRISTIANS CONFESS THEIR FAITH IN GOD).

Translation Source:

I repeat with EMPHASIS:

"... WE [Christians] say that the SAME THING WILL BE DONE, but at the HAND of CHRIST, and upon the WICKED in the SAME BODIES UNITED AGAIN to THEIR SPIRITS which are now to undergo everlasting [AGE-DURING] PUNISHMENT; and NOT only, as Plato said, for a period of a THOUSAND YEARS. And if any one say that this is incredible or impossible, this error of ours is one which concerns ourselves only, and no other person, so long as you cannot convict us of doing any harm." (Justin Martyr, First Apology, CHAPTER VIII -- CHRISTIANS CONFESS THEIR FAITH IN GOD).

Shalom

“When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.”

– Anonymous (Hebrews 8:13, NASB)
God’s Will in Judgment

God's Will Doesn't change in Time, it's specified in Time (what He Will do in):

(i) Old Testament - Retributive Judgment

(ii) New Testament - Restorative Judgments

Which Proves His Will in Afterlife Judgments too likewise (the 'Substance in Christ' for the Judgment Context highlighted here for the 'shadow' of the Two Covenants on earth).

(afterlife Context - example: Revelation 20:11 - 15).

Apostle Paul's conversion was on earth and 'he had to suffer many things on earth too', Acts 9:16 (not afterlife context - whoever repents here gets judged on earth as the quoted verses prove - if not judged, we are bastards, not sons).

"But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." (Hebrews 12:8, KJV)

Yes, God's Love has to render the evil back to the person who did it to others first so they feel their own pain ----> they repent ----> He restores them.

What's not from God is what is not Written in the Bible.

Simple.

There is Verse support for both His "Retributive Judgment followed by His Restorative Judgment" proving that both exists.

To preach only either of it is to 'preach a half truth'.

“You will be hated by all because of My Name, but it is the one who has endured to the end who will be saved.” – Lord Jesus Christ (Matthew 10:22, NASB)
Your own Words will condemn you

Let's take it one question at a time (if some still don't understand – I speak in human terms):

For argument's sake, if I raped your daughter or sister would you come after me after finding out about it?

If yes, that's the logic of Judgment and Hell. It's not immediate in Case one repents.

If no, you must be a coward and I pity your daughter or sister.

If there's no afterlife Judgment at all and we are all reconciled, if a rapist molested your child, would you say 'be forgiven without any judgment' and 'have a tea with him thereafter'?

Also, can I just claim the 'I am sick, please help me instead of punish me - attitude' to escape any Judgment for my acts?

Such is the logic of some theologians and their type of 'thought pattern's theology'.

Enjoy, the Antichrist might have a good time with you guys if you're still around when he comes.

Please, 'be careful of what you believe'.

P/S 2:

You can deny as you want but God's Will is both His Law and Commands in Old & New Testament Verses with respect to Time.

Christ Fulfills both the Old & New Testament.

God didn't confuse any of you With His Old Testament Verses till you need to question it.
Chapter 3: Retributive Judgment of God

UNBELIEF - Retributive Judgment of God - is REAL

1) Gentile Believers do NOT even need to Keep the Sabbath to Receive the Holy Inheritance of the 'First Resurrection onward'.

Who says so?

Quotes by the 'kings of Theology' themselves attesting to this Biblical Truth:

"And I replied, "I do not say so; but THOSE who have PERSECUTED and do PERSECUTE CHRIST, if they do NOT REPENT shall NOT INHERIT anything on the holy mountain."

But the GENTILES, who have BELIEVED on Him, and have REPENTED of the sins which they have committed, they shall RECEIVE the INHERITANCE along with the PATRIARCHS and the PROPHETS, and the JUST MEN who are descended from Jacob, even although they NEITHER KEEP the SABBATH, NOR are CIRCUMCISED, NOR OBSERVE the FEASTS. Assuredly THEY shall RECEIVE the HOLY INHERITANCE of God...

and I have trampled them in FURY, and CRUSHED them to the ground, and SPILLED their BLOOD on the earth. For the DAY of RETRIBUTION has come upon THEM, and the YEAR of REDEMPTION is PRESENT. And I looked, and there was none to help; and I considered, and none assisted: and My arm delivered; and My FURY came on them, and I trampled them in My fury, and spilled their blood on the earth." (Justin Martyr, DIALOGUE WITH TRYPHO, CHAPTER XXVI -- NO SALVATION TO THE JEWS EXCEPT THROUGH CHRIST)

Translation Source:


"... Be comforted, ye faint in soul: be strong, fear not. Behold, our God gives, and will give, RETRIBUTIVE JUDGMENT ..." (Justin Martyr, DIALOGUE WITH TRYPHO, CHAPTER LXIX -- THE DEVIL, SINCE HE EMULATES THE TRUTH, HAS INVENTED FABLES ABOUT BACCHUS, HERCULES, AND SCULAPIUS)
Irenaeous has the 'same understanding':

"... And Isaiah declares this also, [when he says: ] "Be ye strengthened, ye hands that hang down, and ye feeble knees; be ye encouraged, ye feeble-minded; be comforted, fear not: behold, our God has given JUDGMENT with RETRIBUTION, and SHALL RECOMPENSE: He will come Himself, and will save us." Here we see, that not by ourselves, but by the help of God, we must be saved." (Irenaeous, 'Against Heresies', Book 3, Chapter XX, Point 3)

Translation Source:


2) When will His Retributive Judgment Occur?

"... (for it is written, "To proclaim the ACCEPTABLE YEAR of the Lord, and the DAY of RETRIBUTION"), being truly BLIND, inasmuch as they affirm they have found out the mysteries of Bythus, yet NOT UNDERSTANDING that which is called by Isaiah the ACCEPTABLE YEAR of the Lord, NOR the DAY of RETRIBUTION.

For the prophet NEITHER speaks concerning a day which includes the space of twelve hours, nor of a year the length of which is twelve months. For even they themselves acknowledge that the prophets have very often expressed themselves in parables and allegories, and [are] not [to be understood] according to the mere sound of the words.

That, then, was called the DAY of RETRIBUTION on which the Lord will RENDER to EVERY ONE according to his WORKS—that is, the JUDGMENT.

The ACCEPTABLE YEAR of the Lord, again, is THIS PRESENT TIME, in which THOSE who BELIEVE Him are CALLED by Him, and become acceptable to God—that is, the WHOLE TIME from His [first] ADVENT onwards to the CONSUMMATION [of all things], during which He acquires to Himself as FRUITS [of the scheme of mercy] those who are saved.

For, according to the phraseology of the prophet, the DAY of RETRIBUTION follows the [ACCEPTABLE] year; and the prophet will be proved guilty of falsehood if the Lord preached only for a year, and if he speaks of it.

For where is the DAY of RETRIBUTION? For the year has passed, and the DAY of RETRIBUTION has NOT YET COME; but He still "makes His sun to rise upon the good and upon the evil, and sends rain upon the just and unjust."
And the RIGHTEOUS SUFFER PERSECUTION, are AFFLICTIONed, and are SLAIN, while SINNERS are POSSESSED of ABUNDANCE, and "drink with the sound of the harp and psaltery, but do NOT REGARD the WORKS of the LORD."

But, according to the language [used by the prophet], they ought to be COMBINED, and the DAY of RETRIBUTION to follow the [ACCEPTABLE] YEAR. For the words are, "to PROCLAIM the ACCEPTABLE YEAR of the Lord, and the DAY of RETRIBUTION."

This PRESENT TIME, therefore, in which MEN are CALLED and SAVED by the LORD, is PROPERLY UNDERSTOOD to be denoted by "the ACCEPTABLE YEAR of the Lord; "and there FOLLOWS on this "the DAY of RETRIBUTION," that is, the JUDGMENT. " (Irenaeus, 'Against Heresies', Book 2, Chapter XXII, Point 1, Point 2)

Translation Source:


3) Wise Men from the Past Understood God's Retributive Judgment too

Example: Plato

(i) Plato quoted by Irenaeus in regards to understanding the Retributive Judgment of God

"PLATO is proved to be MORE RELIGIOUS than THESE MEN, for he allowed that the SAME GOD was both Just and Good, having power over all things, and Himself EXECUTING JUDGMENT, expressing himself thus, "And God indeed, as He is also the ancient Word, possessing the beginning, the end, and the mean of all existing things, DOES EVERYTHING RIGHTLY, MOVING round about THEM ACCORDING to THEIR NATURE; but RETRIBUTIVE JUSTICE ALWAYS FOLLOWS Him AGAINST THOSE who DEPART from the DIVINE LAW."..." (Irenaeus, 'Against Heresies', Book 3, Chapter XXV, Point 5)

Translation Source:

How did Plato understand the 'Retributive Judgment' of God 'Correctly' as it is Declared (and approved to agree to the 'Prophets' of God) by Justin himself?

Justin Martyr clearly describes the 'Near Death Hell-like experience' attributed to Plato’s knowledge to be similar and in agreement to the Prophets too — in that even toward the 'most wicked' men (though severe & serious) — it lasts only till the ‘full penalty’ after which they ‘may ascend’ (which seems to refer to the Hope of Resurrection — to be ‘made Alive in Christ’ inferred from 1 Corinthians 15:22 as a “HOPE” toward the Wicked too, Acts 24:15 as part and puzzle beyond the afterlife Judgment to the ‘last Penny’ which must be endured by these first – Luke 12:59).

Here’s is Justin’s writing on that:

“And in the tenth book he plainly and manifestly wrote what he had LEARNED from the PROPHETS about the JUDGMENT, not as if he had learned it from them, but, on account of his fear of the Greeks, AS IF he had heard it from a MAN who has been SLAIN in battle— for this story he thought fit to INVENT—and who, when he was about to be buried on the twelfth day, and was lying on the FUNERAL pile, CAME to LIFE AGAIN, and DESCRIBED the OTHER WORLD.

The following are his every words: “For he said that he was present when one was asked by another person where the great Ardiaeus was. This Ardiaeus had been prince in a certain city of Pamphylia, and had killed his aged father and his elder brother, and done many other unhallowed deeds, as was reported. He said, then that the person who was asked said: He neither comes nor ever will come hither.

For we SAW, among other TERRIBLE SIGHTS, this also. When we were close to the MOUTH [of the PIT], and were about to return to the upper air, and had suffered everything else, we suddenly beheld both him and others likewise, most of whom were tyrants.

But there were also some private SINNERS who had committed GREAT CRIMES. And these, when they thought they were to ASCEND, the MOUTH would NOT PERMIT, but bellowed when any of those who were so INCURABLY WICKED attempted to ASCEND, UNLESS they had PAID the FULL PENALTY.

Then fierce men, fiery to look at, stood close by, and hearing the din, took some and led them away; but Ardiaeus and the rest, having bound hand and foot, and striking their heads down, and flaying, they dragged to the road outside, tearing them with thorns, and signifying to those who were present the cause of their suffering these things, and that they were leading them away to cast them into Tartams. Hence, he said, that amidst all their various fears, this one was the greatest, lest the MOUTH should bellow when they
ASCENDED, since if it were silent each one would most gladly ASCEND; and that the punishments and torments were such as these, and that, on the other hand, the rewards were the reverse of these.”

Here PLATO seems to me to have LEARNT from the PROPHETS not only the DOCTRINE of the JUDGMENT, but also of the RESURRECTION, which the Greeks refuse to believe. For his saying that the soul is judged along with the body, proves nothing more clearly than that he believed the doctrine of the resurrection. Since how could Ardiaeus and the rest have undergone such PUNISHMENT in HADES, had they left on earth the body, with its head, hands, feet, and skin? For certainly they will never say that the soul has a head and hands, and feet and skin. But Plato, having fallen in with the testimonies of the prophets in Egypt, and having accepted what they teach concerning the resurrection of the body, teaches that the soul is judged in company with the body.” – Justin Martyr (CHAPTER XXVII – PLATO’S KNOWLEDGE OF THE JUDGEMENT, JUSTIN’S HORTATORY ADDRESS TO THE GREEKS)

Translation Source:


For how long?

“... WE [Christians] say that the SAME THING WILL BE DONE, but at the HAND of CHRIST, and upon the WICKED in the SAME BODIES UNITED AGAIN to THEIR SPIRITS which are now to undergo everlasting [AGE-DURING] PUNISHMENT; and NOT only, as Plato said, for a period of a THOUSAND YEARS. And if any one say that this is incredible or impossible, this error of ours is one which concerns ourselves only, and no other person, so long as you cannot convict us of doing any harm.” (Justin Martyr, First Apology, CHAPTER VIII — CHRISTIANS CONFESS THEIR FAITH IN GOD)

Translation Source:

4) Does His Retributive Judgment Begins on the Last or 7th Day (Sabbath Day as Irenaeous calls it - Hebrews 4:6) after He Returns on His White Horse where it relates to the Context of 'His Marriage'?

Yes, to quote:

"... For he who is good, and righteous, and pure, and spotless, will endure nothing evil, nor unjust, nor detestable in His wedding chamber.

THIS IS the FATHER of our Lord, by whose providence all things consist, and all are administered by His command; and He confers His free gifts upon those who should [receive them]; but the most RIGHTEOUS RETRIBUTOR metes out [PUNISHMENT] ACCORDING to THEIR DESERTS, most deservedly, to the ungrateful and to those that are insensible of His kindness; and therefore does He say, "He sent His armies, and DESTROYED those murderers, and BURNED up their city."

He says here, "His armies," because ALL MEN are the PROPERTY of God. For "the EARTH is the Lord's, and the FULLNESS thereof; the WORLD, and ALL that dwell THEREIN." ..." (Irenaeous, 'Against Heresies', Book 4, Chapter XXXVI.-The Prophets Were Sent from One and the Same Father from Whom the Son Was Sent, Point 6)

P/S: Unbelief - What's the Possible Consequence of UNBELIEF?

Judas Disbelieved the First Resurrection - Hence has NO Part in it:

"... But JUDAS having been once for all CAST AWAY, NEVER RETURNS into the NUMBER of the DISCIPLES; otherwise a different person would not have been chosen to fill his place. Besides, the Lord also declared regarding him, "Woe to the man by whom the Son of man shall be betrayed; " and, "It were better for him if he [Judas] had NEVER been BORN; " and he was called the "son of perdition" by Him..." (Irenaeous, 'Against Heresies', Book 2, Chapter XX, Point 5)

Translation Source:

The phrase 'never returns to the number of His Disciples' (Sheepfold1) in the 'above'
PROVES this CLAIM and please note 'how' Irenaeous defines the Context or Meaning of the
Infamous 'difficult' phase 'better for him (Judas) not to have been born' ---> is quoted in
THIS CONTEXT of 'missing to be a believer in Christ or being His Disciple' ---> hence missing
the BEST & GREATEST CREATED THING by God ---> namely 'the First Resurrection' as it is
Discussed next (below).

In Irenaeous' Context,

The 'First Resurrection' = The 'RESURRECTION of the JUST' which is followed by the 1000
years Millennial Reign of Christ on the Last or 7th Day of this Current AGE, AGE1 or AEON1
(Luke 14:14, 1 Thessalonians 4:13 - 17, Revelation 20:4 - 6).

To Quote (please note the phrase "RESURRECTION of the JUST" carefully in the excerpt
below):

"And these things are bone witness to in writing by PAPIAS, the hearer of JOHN, and a
companion of POLYCARP, in his fourth book; for there were five books compiled
(suntetagme/na) by him.

And he says in addition, "Now these things are CREDIBLE to BELIEVERS." And he says that,
"when the TRAITOR JUDAS did NOT GIVE CREDIT to them, and put the question, 'How then
can things about to bring forth so abundantly be wrought by the Lord? 'the LORD
DECLARED, `THEY WHO shall come to THESE [times] SHALL SEE.'"

When PROPHESYING of THESE TIMES, therefore, Esaias says: "The wolf also shall feed with
the lamb, and the leopard shall take his rest with the kid; the calf also, and the bull, and the
lion shall eat together; and a little boy shall lead them. The ox and the bear shall feed
together, and their young ones shall agree together; and the lion shall eat straw as well as
the ox. And the infant boy shall thrust his hand into the asp's den, into the nest also of the
adder's brood; and they shall do no harm, nor have power to hurt anything in my holy
mountain."

And again he says, in recapitulation, "Wolves and lambs shall then browse together, and the
lion shall eat straw like the ox, and the serpent earth as if it were bread; and they shall
neither hurt nor annoy anything in my holy mountain, saith the Lord." I am quite aware that
some persons endeavour to refer these words to the case of savage men, both of different
nations and various habits, who come to BELIEVE, and WHEN they HAVE BELIEVED, act in
harmony with the righteous.
But although this is [true] now with regard to some men coming from various nations to the harmony of the faith, nevertheless in the RESURRECTION of the JUST [the words shall also apply] to those animals mentioned. For God is non in all things.

And it is right that when the creation is restored, all the animals should obey and be in subjection to man, and revert to the food originally given by God (for they had been originally subjected in obedience to Adam), that is, the productions of the earth. But some other occasion, and not the present, is [to be sought] for showing that the lion shall [then] feed on straw. And this indicates the large size and rich quality of the fruits. For if that animal, the lion, feeds upon straw [at that period], of what a quality must the wheat itself be whose straw shall serve as suitable food for lions?” (Irenaeous, 'Against Heresies', Book 5, Chapter XXXIII, Point 4)

Translation Source:


Conclusion

Let us be 'wise' and 'believe' lest we 'miss these Greatest Created Things' which are ONLY for 'those who believe in Him' ---> Sheepfold1 (John 10:14).

Comment:

Did Lord Jesus Christ, John or Paul also teach Retributive Judgment? Yes.

Here's a start (on Retributive Judgment):


Paul --- 2 Thessalonians 1:8 - 9

That's the effect of the Restorative Judgment of God. It does NOT prove that there is NO Retributive Judgment at all taught by Athanasius.

Ireanaoues quotes similarly regarding evil not being eternal and immortal but also teaches the Retributive Judgment of God which must endured first.

Here is Athanasius on 'Retributive Judgment' part too:

"... followed naturally that when men were bereft of the knowledge of God and were turned back to what was not (for what is evil is not, but what is good is), they should, since they derive their being from God who IS, be everlastingly [AGE-DURINGLY] bereft even of being; in other words, that they should be DISINTEGRATED and ABIDE in DEATH and CORRUPTION.

For man is by nature mortal, inasmuch as he is made out of what is not; but by reason of his likeness to Him that is (and if he still preserved this likeness by keeping Him in his knowledge) he would stay his natural corruption, and remain incorrupt; as Wisdom Wisdom 6:18 says: “The taking heed to His laws is the assurance of immortality;” but being incorrupt, he would live henceforth as God, to which I suppose the divine Scripture refers, when it says: “I have said you are gods, and you are all sons of the most Highest; but you die like men, and fall as one of the princes.” (St. Athanasius, On the Incarnation of the Word, IV, 4b-6)

"For just as for them who walk after His example, the prize is life everlasting [AGE-DURING], so for those who walk the opposite way, and not that of virtue, there is great shame, and peril without pardon in the DAY of JUDGMENT [Revelation 20:11 - 15, not 70AD Theory at all], because although they knew the way of truth their acts were contrary to their knowledge. (St. Athanasius, Against the Heathen, XLVII, 4)
An Edifying Comment: Purgatorial Hell

The two quotes by Athanasius defines both the Retributive Judgment and Restorative Judgment understood by him (two quotes two different times, referring to each). Also, Irenaeous and Justin are more authoritative that even Athanasius must have endorsed (Precedence). Best, the Verses by Lord Jesus Christ, Paul and John prove Retributive Judgment (quoted prior) ----> together with other verses and quotes provided in the links.

Both His Retributive Judgment ('Judgment with NO Mercy first') and His Restorative Judgment ('Mercy Triumphs over Judgment') ----> are true, in one Verse: James 2:13.

If we don't accept it, nothing changes. The Verses remain true and I prefer Irenaeous and Justin's exegesis (earliest, best and most authoritative, Orthodox) after the Bible Verses.

Majority of Christian Universalists from Earliest Christianity believed in Purgatorial Universalism (just like me) which includes Retributive Judgment followed by Restorative Judgment. The usual historians will 'claim' that Justin & Irenaeous taught 'eternal Hell' or 'annihilation' which we will address those quotes later in full and realize that they actually taught Purgatorial Universalism.

Here's a 'reliable' proof, to quote (Purgatorial Hell):

"Purgatorial Universalism was the belief of some of the early church fathers such as Clement of Alexandria, Origen, and Gregory of Nyssa. It asserts that the UNSAVED will UNDERGO HELL, but that HELL is remedial (NEITHER EVERLASTING NOR PURELY RETRIBUTIVE) according to key scriptures and THAT AFTER PURIFICATION or conversion all will enter Heaven. Fourth-century Christian theologian and Bishop Diodorus of Tarsus wrote: "For the wicked there are punishments, not perpetual, however, lest the immortality prepared for them should be a disadvantage, but they are to be purified for a brief period according to the amount of malice in their works. They shall therefore suffer punishment for a short space, but immortal blessedness having no end awaits them...the penalties to be inflicted for their many and grave sins are very far surpassed by the magnitude of the mercy to be shown to them."

Source: https://en.wikipedia.org/wiki/Christian_universalism

Please note this Part carefully as attested by Scholars who study their work 'carefully' to 'realize' that I believe in the 'same way' ---> the UNSAVED will UNDERGO HELL, ---> HELL is remedial (NEITHER EVERLASTING NOR PURELY RETRIBUTIVE) ----> according to key scriptures and THAT AFTER PURIFICATION or conversion all will enter [the Kingdom of] Heaven (Matthew 5:19). Christ’s Cross is at the CENTER for us though some 'self seeking universalists put it off the center' in the 'image' in the link above (we REJECT their act in this).
“And I, when I am Lifted Up from the earth, will draw ALL MEN to Myself.”
– Lord Jesus Christ (John 12:32, BSB)
What is Destroyed when Body + Soul is Destroyed in Gehenna, the Lake of Fire (Matthew 10:28)?

Please consider this 'ancient Christian Wisdom which I learnt from First Christianity':

1) St. Justin Martyr calls it "DISSOLUTION by God of things CORRUPTIBLE"

"And the SIBYL and Hystaspes said that there should be a DISSOLUTION by God of things CORRUPTIBLE. And the philosophers called Stoics teach that even God Himself shall be RESOLVED into FIRE, and they say that the WORLD is to be FORMED ANEW by this revolution; but we understand that God, the Creator of ALL THINGS, ... DOCTRINE of PLATO; and while we say that there will be a BURNING up of ALL, we shall seem to utter the doctrine of the Stoics: and while we affirm that the SOULS of the WICKED..." (Justin Martyr, First Apology, CHAPTER XX — HEATHEN ANALOGIES TO CHRISTIAN DOCTRINE)

Some key points:

a) DISSOLUTION by God of things CORRUPTIBLE = Please note that this DISSOLUTION includes upon the "SOULS of the WICKED" ----> Context of DESTRUCTION of SOUL Context of Matthew 10:28 in Gehenna ------> (please note these phrases in the passage above 'carefully' to 'realize' this 'Context') ----> which is quoted in the Context of GOD MAKING ALL THINGS NEW (Revelation 21:5) ----> with some in the LAKE of FIRE first (Consecutive Verse, Revelation 21:8) -------> in that the Evil and Sin must eventually CEASE to EXIST contradicting the Idea of an Eternal Hell where sin exists eternally.

CORRUPTIBLE = Consisting SIN and EVIL

b) God Himself shall be RESOLVED into FIRE, and they say that the WORLD is to be FORMED ANEW by this revolution = The Lake of Fire of Gehenna is Part and Puzzle of God Making ALL CREATION NEW (Revelation 21:5 – 8).
c) DOCTRINE of PLATO; and while we say that there will be a BURNING up of ALL, we shall seem to utter the doctrine of the Stoics: and while we affirm that the SOULS of the WICKED being endowed with sensation even after death, are punished = In the earlier Write up, we saw that this Punishment eventually leads to their ‘betterment’.

d) Justin endorses the SIBYL collection of Prophesies —> in Justin’s words above, “And the SIBYL ... said ... DISSOLUTION by God of things CORRUPTIBLE”

An Example of the Judeo-Christian Sibyline Oracle agreeing to Universal Salvation is Illustrated with Verse Mapping in link below for Edification:


Basically, Justin Martyr is pointing out the part where ‘others got the doctrine right too’ when compared with the ‘true Christian doctrine’.

2) St. Irenaeus of Lyons calls it "DISSOLUTION of the FLESH"

"... He pitied him [MAN], [and did NOT desire] that he [MAN] should continue a sinner for ever [to the AGE, AEON], NOR that the SIN which surrounded him should be IMMORTAL, and EVIL INTERMINABLE and IRREMEDIABLE. ... and thus causing sin to cease, putting an END to it by the DISSOLUTION of the FLESH, which should take place in the earth, so that MAN, CEASING at length to live to SIN, and dying to it, might begin to live to God...

-... ADAM received NEW LIFE; and the LAST ENEMY, DEATH, is DESTROYED, which at the first had taken possession of MAN. Therefore, WHEN MAN has been LIBERATED, “... HIS SALVATION is DEATH’s DESTRUCTION. When therefore the Lord VIVIFIES MAN, that is, ADAM, DEATH is at the same time DESTROYED” (Irenaeus, ‘Against Heresies’ Book 3, Chapter XXIII, Point 6, Point 7)

Yes,

Irenaeus calls it "DISSOLUTION of the FLESH" in the above (Context Discussed later below too) = "Resurrection of Judgment for the Wicked" (John 5:28 - 29) = "JUDGED in the FLESH" (1 Peter 4:6) = "DESTRUCTION of the FLESH" (1 Corinthians 5:5) = Justin Martyr calls it "DISSOLUTION by God of things CORRUPTIBLE (all SIN and EVIL)” earlier, Context linking these together.
Verses:

“and He gave Him authority to EXECUTE JUDGMENT, because He is the Son of Man. “Do NOT MARVEL at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the GOOD DEEDS to a Resurrection of LIFE, those who committed the EVIL DEEDS to a Resurrection of JUDGMENT.” – Lord Jesus Christ (John 5:27 – 29, NASB)

“who [speak EVIL] will give account to Him who is ready to JUDGE the living and THE DEAD. For to this end the GOSPEL was proclaimed even to THE DEAD, so that they might be JUDGED indeed according to men in the FLESH, but they might LIVE in the SPIRIT according to God.” – apostle Peter (1 Peter 4:5 – 6, BLB)

“I have decided to deliver such a one to SATAN for the DESTRUCTION of HIS FLESH, so that HIS SPIRIT may be SAVED in the Day of the Lord Jesus.” – apostle Paul (1 Corinthians 5:5, NASB)

The “destruction of the flesh” (1 Corinthians 5:5) during the ‘Judgment in the flesh after the resurrection (body + soul + spirit), for Judgment toward the wicked’ (John 5:28 – 29) refers to their ‘body + soul only being destroyed or cease to exist during this Gehenna or Lake of Fire Final Judgment’ (so let’s be afraid of God! Matthew 10:28, 1 Peter 4:5) where their ‘spirit will be saved, yes they live in the spirit state first’ (1 Peter 4:6) on the Day of Lord Jesus (1 Corinthians 5:5).

The actual person to whom apostle Paul gave up and judged toward this Final Gehenna Judgment in the Lake of Fire due to his wickedness and attitude of unrepentance prior (implied) caused apostle Paul to ‘Prophesy’ this ‘Final Judgment’ on him in 1 Corinthians 5:5 but later as some scholars say that ‘this sinful believer repented’ & hence that prophesied Judgment is cancelled (2 Corinthians 2:6 – 8).

Yes, apostle Paul distinctly mentions the existence in the ‘spirit state’ (proving the distinction of body + soul + spirit in a Man, generally in 1 Thessalonians 5:23) by the phrase ‘his spirit’, referring to the ‘wicked or fallen believer’s spirit’ in 1 Corinthians 5:5 which may be Saved on the Day of Lord Jesus (a specific future Time Period or Interval).
Irenaeous mentions the "annihilation" aspect in this same 'Context' too, please consider:

**Conclusion** – **God’s Judgment** is for **CORRECTION** and **SALVATION** of **ALL**

Here’s another one from Irenaeous in support of this (which is ‘generally in view of man’ – ‘context’):

“... For if MAN, who had been CREATED by GOD that he might live, after losing life, through being injured by the serpent that had CORRUPTED him, should NOT any more RETURN to LIFE, but should be UTTERLY [and for ever] ABANDONED to DEATH, God would [in that case] have been conquered, and the wickedness of the serpent would have PREVAILED OVER the WILL of GOD. But inasmuch as God is invincible and long-suffering, He did indeed show Himself to be long-suffering in the matter of the CORRECTION of MAN and the PROBATION of ALL, as I have already observed; and by means of the SECOND MAN did He bind the strong man, and spoiled his goods, and ABOLISHED DEATH, VIVIFYING that MAN who had been in a STATE of DEATH....” (Irenaeous, ‘Against Heresies’ Book 3, Chapter XXIII, Point 1)

Context?

For if MAN, who had been CREATED by GOD = Point to All Human Beings ever Created by God right?

CORRECTION of MAN = Points even to the ‘resurrection of Judgment’ (John 5:28 – 29) into the Lake of Fire (Revelation 20:11 – 15) too, right?

PROBATION of ALL = Points to Times appointed for Judgment & their BETTERMENT toward ‘ALL who are evil’, right?
should NOT any more RETURN to LIFE, but should be UTTERLY [and for ever] ABANDONED to DEATH = that is, if any Man remains in an ‘eternal Hell’, right?

God would [in that case] have been conquered, and the wickedness of the serpent would have PREVAILED OVER the WILL of GOD = Irenaeous seems to Speak against the Possibility of ‘eternal Hell’ to even ‘one human being ever created’. Can you see it?

But inasmuch as God is invincible and long-suffering, He did indeed show Himself to be long-suffering in the matter of the CORRECTION of MAN and the PROBATION of ALL = Sounds like all the Judgment of God, however harsh it may be (the ‘age-during fire’ or the ‘fire to the ages of Ages’) points for the PURPOSE of CORRECTION and PROBATION, against it doesn’t support ‘eternal Hell’ at all, right?

as I have already observed; and by means of the SECOND MAN [Lord Jesus Christ] did He bind the strong man [the Devil], and spoiled his goods, and ABOLISHED DEATH [eventually Death Ceases to Exist], VIVIFYING that MAN who had been in a STATE of DEATH = Christ the Second Adam will somehow VIVIFY [All Human Beings ever created – Context defined at the start] in a NEW FLESH (sinless) eventually, right?

Irenaeous continues from the ‘above’ passage after explaining some details in support of this (within this ‘same topic’ – ‘context’) next as follows:

“... Wherefore also He [God] drove him [MAN] out of Paradise, and removed him [MAN] far from the tree of life, not because He envied him the tree of life, as some venture to assert, but because He pitied him [MAN], [and did NOT desire] that he [MAN] should continue a sinner for ever, NOR that the SIN which surrounded him should be IMMORTAL, and EVIL INTERMINABLE and IRREMEDIAL. But He [God] set a BOUND to his [STATE of] SIN, by interposing death, and thus causing sin to cease, putting an END to it by the DISSOLUTION of the FLESH, which should take place in the earth, so that MAN, CEASING at length to live to SIN, and dying to it, might begin to live to God...
indicating that SIN, which was set up and SPREAD out AGAINST MAN, and which rendered him subject to DEATH, should be DEPRIVED of ITS POWER, along with DEATH, which rules [over MEN]; and that the lion, that is, ANTICHRIST, rampant AGAINST MANKIND in the latter days, should be TRAMPLED DOWN by Him [Lord Jesus Christ]; and that He should bind “the dragon, that old serpent” and SUBJECT him to the power of man, who had been conquered so that ALL his MIGHT should be TRODDEN DOWN. Now ADAM had been conquered, all life having been taken away from him: wherefore, when the foe was conquered in his turn, ADAM received NEW LIFE; and the LAST ENEMY, DEATH, is DESTROYED, which at the first had taken possession of MAN. Therefore, WHEN MAN has been LIBERATED, “what is written shall COME to PASS, Death is swallowed up in victory. O death sting? “ This could not be said with JUSTICE, if THAT MAN, over whom death did first obtain dominion, were not set free. For HIS SALVATION is DEATH’s DESTRUCTION. When therefore the Lord VIVIFIES MAN, that is, ADAM, DEATH is at the same time DESTROYED” (Irenaeous, ‘Against Heresies’ Book 3, Chapter XXIII, Point 6, Point 7)

Examples from Irenaeous quote above (which pertains to ‘man generally’ – again):

a) that he [MAN] should continue a sinner for ever, NOR that the SIN which surrounded him should be IMMORTAL, and EVIL INTERMINABLE and IRREMEDIABLE —> Doesn’t Sound Consistent with the ‘eternal Hell’ argument that ‘sin & evil’ exists eternally locked up somewhere for ‘some men’?

b) But He [God] set a BOUND to his [STATE of] SIN, by interposing death, and thus causing sin to cease = the Word BOUND itself indicates a ‘limited punishment & existence in sin’, e.g. ‘age-during punishment & dying in their sins, and NOT forever’.

c) putting an END to it [the ‘state of sin in MAN’] by the DISSOLUTION of the FLESH, which should take place in the earth, so that MAN, CEASING at length to live to SIN, and dying to it, might begin to live to God... = The Phrase ‘Dissolution of the FLESH’ Sounds like ‘BODY + SOUL being DESTROYED in Gehenna or the Lake of Fire’ (Matthew 10:28, Revelation 20:11 – 15) —> which causes ‘CEASING at length to live to SIN, and dying to it, might begin to live to God’ —> sounds like the ‘spirit is saved and is living to God explanation given in earlier posts, LITERALLY’ (1 Peter 4:6, 1 Corinthians 5:5).

d) indicating that SIN, which was set up and SPREAD out AGAINST MAN, and which rendered him subject to DEATH, should be DEPRIVED of ITS POWER, along with DEATH, which rules [over MEN]; = God’s Will Points to BOTH SIN and DEATH to NOT last ‘forever’, right?
e) and that the lion, that is, ANTICHRIST, rampant AGAINST MANKIND in the latter days, should be TRAMPLED DOWN by Him [Lord Jesus Christ]; and that He should bind “the dragon, that old serpent” and SUBJECT him to the power of man, who had been conquered so that ALL his MIGHT should be TRODDEN DOWN. = Even the Deeds of the Antichrist (the ‘most powerful evil of all’) should NOT last ‘forever’, right?

Irenaeous Beautifully Reveals that CHRIST will be TRIUMPHANT — till even the ‘antichrist’ and ‘ALL the MIGHT’ of the ‘dragon’ (or ‘satan’ too) MUST END — being TRODDEN DOWN — and ‘not last forever in some way’, e.g. in an ‘eternal Hell’, right?

f) Now ADAM had been conquered, all life having been taken away from him: wherefore, when the foe was conquered in his turn, ADAM received NEW LIFE; and the LAST ENEMY, DEATH, is DESTROYED, which at the first had taken possession of MAN. Therefore, WHEN MAN has been LIBERATED, “what is written shall COME to PASS, Death is swallowed up in victory. O death sting?” This could not be said with JUSTICE, if THAT MAN, over whom death did first obtain dominion, were not set free. For HIS SALVATION is DEATH’s DESTRUCTION = Adam’s SALVATION is Certain.

g) Who is ADAM being referred to in these passages here by Irenaeous?

Does it refer to ADAM only?

When therefore the Lord VIVIFIES MAN, that is, ADAM, DEATH is at the same time DESTROYED = All the above Points to ALL MEN being SAVED eventually by God (1 Timothy 2:4 – KJV) till they all become SINLESS.

How?

Please read ‘carefully’ the ‘last line’ above and ‘realize’ that the ‘only context’ here is:

the Lord VIVIFIES MAN — refers IRREFUTABLY to — ADAM.

Can you see it?

MAN (ALL Men or ALL Human Beings ever Created) = ADAM in Irenaeous’ Explanation above (‘his own definition and usage’). Shocked?
Beautiful, isn’t it?

Yes,

the Lord VIVIFIES MAN (Adam) till ‘DEATH is at the same time DESTROYED’ = Points to EVERY HUMAN BEING ever Created to eventually Receive a NEW RESURRECTED FLESH eventually (John 17:2, 1 Corinthians 15:21 – 22).

 Truly, 

“For it is for this we labor and strive, because we have fixed our HOPE on the LIVING GOD, Who is the Savior of ALL MEN, especially of believers.” – apostle Paul (1 Timothy 4:10, NASB)

‘believers are a more special subset for believing in Him first’, yes --> but, God WILL SAVE ALL MEN eventually.

Conclusion

It is very clear that both Justin and Irenaeous understood Universal Salvation via Judgment toward the Wicked too ---> in their "DISSOLUTION of the FLESH" ---> to "Make ALL things NEW, ALL FLESH ANEW" (which I call in my Writing as the 'Second Resurrection of the wicked' per say), since they get HEALED & MADE ANEW post GEHENNA or LAKE of FIRE Judgment as implied in these authoritative quotes.

Justin & Irenaeous are MISUNDERSTOOD in regards to WHAT they MEANT to be ANNIHILATED in their quotes ---> which as we see from the above ('in their own writings') -- ---> points to 'sin & evil ceasing to exist in the punished wicked' and NOT their 'existence itself'.

How can I be sure of it?
Please consider Justin & Irenaeous each explaining that the 'annihilation' or 'destruction' which they point to ----> does NOT refer to 'non-existence of life' but in the Context of God MAKING ANEW All Things which are DISSOLVED as explained in their quotes prior:

“And **He Who Sits** on the **Throne** said, "Behold, I am making **ALL THINGS NEW.**" And He said, "**Write**, for these words are **Faithful and True**.".”
– apostle John (Revelation 21:5, NASB)

**Annihilation & Immortality - Justin & Irenaeous**

a) Annihilation

Annihilation - Didn't Justin and Irenaeous teach Complete Annihilation of the Wicked disproving the earlier point regarding the 'DISSOLUTION of the FLESH'?

Absolutely not. Justin & Irenaeous implies the Annihilation of 'Sin and Evil' in the 'Body + Soul' as it is described in their own words earlier.

a.i) Justin implies that there is NO 'ceasing to exist' type of annihilation:

“Yet is it not absurd, that that which has been produced with such circumstance, and which is beyond all else valuable, should be so neglected by its Maker, as to pass to NONENTITY? Then the sculptor and painter, if they wish the works they have made to endure, that they may win glory by them, RENEW THEM when they begin to DECAY; but God would so neglect His own possession and work, that it becomes ANNIHILATED, and NO longer EXISTS. Should we not call this labour in vain? As if a man who has built a house should forthwith DESTROY it, or should NEGLECT it, though he sees it falling into DECAY, and is ABLE to REPAIR it: we would blame him for labouring in vain; and should we not so blame God? But not such an one is the INCORRUPTIBLE,—NOT SENSELESS is the INTELLIGENCE of the universe. Let the unbelieving be silent, even though they themselves do not believe.” (St. Justin Martyr, CHAPTER VIII.—DOES THE BODY CAUSE THE SOUL TO SIN? FRAGMENTS OF THE LOST WORK OF JUSTIN ON THE RESURRECTION)
a.ii) Irenaeous implies that there is NO 'ceasing to exist' type of annihilation:

“For since there are real men, so must there also be a real establishment (plantationem), that they vanish not away among non-existent things, but PROGRESS among those which have an ACTUAL EXISTENCE. For NEITHER is the SUBSTANCE NOR the ESSENCE of the CREATION ANNIHILATED (for Faithful and True is He Who has ESTABLISHED it), but “the FASHION of the WORLD PASSETH AWAY; ” that is, THOSE THINGS among which TRANSGRESSION has OCCURRED, since MAN has grown OLD in them. And therefore this [present] FASHION has been formed TEMPORARY, God Foreknowing all things;...” (Irenaeous, Book 5, Chapter XXXVI, Point 1)

It’s obvious in the above that Irenaeous points to the ‘temporal age-during fashion’ of things —> which refers to ‘SIN and its effects’ (where ‘transgression’ has occurred) in such CREATION —> which will be PROGRESSED into a NEW FASHION for the quote ‘Faithful and True’ ties it up to God MAKING ALL THINGS NEW (to be free from this ‘former taint of sin & its effects, decay’) as Revelation 21:5 Majestically Declares.

Wonderful News isn’t it?

(i) First Resurrection of Judgment for the Wicked - in the SAME Old Bodies

” WE say that the SAME thing will be done, but at the hand of Christ, and upon the WICKED in the SAME BODIES UNITED AGAIN to THEIR SPIRITS which are now to undergo everlasting [AGE-DURING] punishment; and not only, as Plato said, for a period of a thousand years. And if any one say that this is incredible or impossible, this error of ours is one which concerns ourselves only, and no other person, so long as you cannot convict us of doing any harm.” (Justin Martyr, CHAPTER VIII — CHRISTIANS CONFESS THEIR FAITH IN GOD, First Apology)

First Resurrection of the Wicked for Final Judgment (John 5:28 -29) = “WICKED in the SAME BODIES UNITED AGAIN to THEIR SPIRITS which are now to undergo everlasting [AGE-DURING] punishment” (Justin Martyr)

(ii) First Resurrection of Judgment for the Wicked - in the SAME Old Bodies - does NOT last Forever

The Wicked's SAME OLD FLESH is what which 'ceases to exist with sin & evil being destroyed in it' during the resurrection for Judgment toward them as we discussed earlier in Point 4 prior.
The ceasing of days or continuance of existence in the quote below refers explicitly to ---> CEASING to EXIST in the FIRST RESURRECTION for JUDGMENT BODIES of the WICKED ---> which refers to the CORRUPTIBLE (sin and evil dwelling) SAME OLD BODIES in which they are 'resurrected for Judgment' prior as Irenaeous explains in his own words below:

So, the Wicked are NOT Granted AUTOMATIC Continuance of Life to the ‘ages of Ages’ & beyond (implied).

“... But he who shall REJECT it, and prove himself UNGRATEFUL to his Maker, inasmuch as he has been created, and has not recognised Him who bestowed [the gift upon him], deprives himself of [the privilege of] continuance for ever and ever [to the Aeons of the Aeons].

And, for this reason, the Lord declared to those who showed themselves UNGRATEFUL towards Him: “If ye have not been faithful in that which is little, who will give you that which is great?” indicating that those who, in this brief temporal life, have shown themselves ungrateful to Him who bestowed it, shall justly NOT RECEIVE from Him length of days for ever and ever [to the Aeons of the Aeons].” (St. Irenaeous of Lyons, ‘Against Heresies’, Book II, Chapter XXXIV.-Souls Can Be Recognised in the Separate State, and are Immortal Although They Once Had a Beginning, second part of Point 3)

(iii) Can the Judgment of God toward the Wicked produce Good toward them in the end?

Yes, Irenaeous hints that the JUST JUDGMENT of God makes ALL THINGS ---> GOOD (including the WICKED – please note this word ‘carefully’ in the below – in ‘his own words’):

“... has the Lord said: “Judge not, that ye be not judged: for with what judgment ye shall judge, ye shall be judged.” [The meaning is] NOT certainly that we should NOT find fault with SINNERS, nor that we should consent to THOSE who act WICKEDLY; but that we should NOT PRONOUNCE an UNFAIR JUDGMENT on the DISPENSATIONS of God, inasmuch as HE has Himself MADE PROVISION that ALL [Created] THINGS SHALL TURN out for GOOD, in a WAY CONSISTENT with JUSTICE. …” (Irenaeous of Lyons, ‘Against Heresies’, Book 4, Chapter XXX, Point 3)

Isn’t it obvious that Irenaeous is explaining that “Pronouncing” the “Fair Judgment of God” ---> toward SINNERS and the WICKED ---> includes understanding the “dispensations (time)” God has Prepared ---> to make ALL CREATED THINGS (including these SINNERS and WICKED aforementioned – Context) to be GOOD again ---> (proving that EVIL will cease to exist eventually) ---> in a way which is CONSISTENT with JUSTICE.

Shouldn’t we preach the SAME about the RIGHTEOUS JUDGMENT of GOD?
Please note that the ‘first resurrection of Judgment for the wicked’ (John 5:28 – 29) in “age-during fire” of Gehenna (Matthew 10:28) or Lake of Fire (Revelation 20:11 – 15) is with their OLD BODIES being REUNITED with THEIR SPIRIT (and is NOT Referring to the Second Resurrection of the Wicked which is implied or referred to earlier in a FLESH which is NEW, the NEW FLESH being DIFFERENT as God Makes ALL THINGS NEW — Revelation 21:5 – 8, which is understood to be post this Judgment in the Lake of Fire in these set of Verses too — implied — as God Wills — discussed prior).

b) Immortality

What is Immortality or living Forever in the Context of Scripture according to Irenaeous?

NO Eternal Life is Granted in One Aeon or One Age — The Eternal Age Heresy — Understanding Immortality Correctly.

Body and Soul do NOT exist forever but are subject to God granting its existence from ‘age to age’ or ‘aeon to aeon’, that is from ‘one aeon to the next’:

”... But ALL THINGS which proceed from Him, WHATSOEVER have been MADE, and are made, do indeed receive their own beginning of generation, and on this account are INFERIOR to Him who formed them, inasmuch as they are not unbegotten. Nevertheless THEY ENDURE, and EXTEND their EXISTENCE into a LONG SERIES of AGES in accordance with the WILL of GOD their Creator; so that He GRANTS them that they should be thus formed at the beginning, and that they should so exist afterwards.” (St. Irenaeus of Lyons, ‘Against Heresies’, Book II, Chapter XXXIV.-Souls Can Be Recognised in the Separate State, and are Immortal Although They Once Had a Beginning, Point 2)

I repeat, please note these phrases ‘carefully’ from Irenaeous’ own words (NOT mine) which proves this claim Irrefutably for ‘Sound Doctrine’:

ALL THINGS which proceed from Him, WHATSOEVER have been MADE —> are INFERIOR to Him who formed them —> THEY ENDURE, and EXTEND their EXISTENCE —> into a LONG SERIES of AGES —> (Ages or Aeons — Can you see the Plural ‘ages to come’ or ‘aeons to come’ theory true even for ‘future ages’ as per Ephesians 2:7) —> in accordance with the WILL of GOD their Creator, so that He GRANTS them.
c) Is the HOPE for the WICKED?

Will Immortality eventually apply to the WHOLE HUMAN RACE as part of His Glorious Promise to make ALL FLESH ANEW?

Yes.

Salvation = the SOUL or SPIRIT being MADE ALIVE in a SINLESS BODY = a FLESH which is MADE ANEW by God which is PROPHETICALLY echoed by Irenaeous toward the WHOLE HUMAN RACE (no one excluded – ‘eventually’ into the ‘future dispensations of time’ – as explained in a previous write-up):

Restoration and the Reconciliation of All Things with Mercy Triumphant and ending afterlife Judgments but only after the ‘judgment with no mercy is endured first by some – James 2:13’ (Acts 3:21, Colossians 1:20, Malachi 3:2).

“... Proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and His [FUTURE] manifestation from heaven in the glory of the Father “to GATHER ALL THINGS in ONE,” and to RAISE UP ANEW ALL FLESH of the WHOLE HUMAN RACE, in order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, “every knee should bow, of things in heaven, and things in earth, and THINGS UNDER the EARTH, and that every tongue should confess” to Him, ...” (Irenaeous, ‘Against Heresies’, Book I, Chapter X.-Unity of the Faith of the Church Throughout the Whole World, Point 1).

Please note the following ‘carefully’ in the above:

His [FUTURE] manifestation from heaven in the glory of the Father “to GATHER ALL THINGS in ONE = Includes, ‘RAISE UP ANEW ALL FLESH of the WHOLE HUMAN RACE’.

What is the ‘Context’ of ‘ALL FLESH’ in the above?

RAISE UP ANEW ALL FLESH = the WHOLE HUMAN RACE, eventually.

Eventually? = His [FUTURE] manifestation from heaven in the Glory of the Father “to GATHER ALL THINGS in ONE [Ephesians 1:9 – 10 which is a Mystery or Secret of His Will].
d) Judgment Day toward the Wicked

How long will the Wicked or the Disobedient be cast off from the Lord on Judgment Day?

Are UNBELIEVERS are cast off to the next AGE or AEON only, AGE2 (agreeing say to Matthew 12:32) and ‘not forever’?

Here’s a DIRECT answer to this question which proves (yet again) that the “Lake of Fire or Gehenna” Judgments (Revelation 20:11 – 15) toward “unbelieving men too” (Revelation 21:8) are to the “next (future) singular-age ONLY, Biblically in say Matthew 25:41 or Matthew 25:46 and NOT Forever as so popularly erred”.

Who says so?

The REAL Authority of Doctrine & Biblical Koine Greek itself, ‘a king of True Christian Theology’, St. Irenaeous of Lyons himself in the following ‘in his own words’ (“irrefutable”):

Please consider:

“… For Paul does not say, “the God of this world,” as if recognising any other beyond Him; but he confessed God as indeed God. And he says, “the unbelievers of this world,” because they shall not inherit the future age of incorruption …” (Irenaeous, ‘Against Heresies’, Book 3, Point 1)

I repeat with EMPHASIS for Clarity [in Brackets too, showing the “Original Greek Word: Aeon or “age” occurring in 2 Corinthians 4:4, Matthew 25:46, Matthew 25:41 or even Matthew 12:32]

“… For Paul does not say, “the God of this world [AGE, AEON],” as if recognising any other beyond Him; but he confessed God as indeed God. And he [apostle Paul] says, “the UNBELIEVERS of this world [AGE, AEON],” because they [UNBELIEVERS] shall NOT INHERIT the FUTURE AGE [AEON] of incorruption [SINLESSNESS] …” (Irenaeous, ‘Against Heresies’, Book 3, Chapter VII, Point 1)
Indeed, in the above it is evident that (in Irenaeous’ OWN WORDS’ that:

the UNBELIEVERS of this world [AGE, AEON, AGE1] —-> because they [UNBELIEVERS] shall NOT INHERIT —-> the FUTURE AGE [AEON, AGE2] of incorruption [SINLESSNESS].

Irenaeous clearly makes a distinction and understands the CURRENT AGE (AEON, AGE1) vs the NEXT AGE (AEON, AGE2) vs the “ages to come” (e. g. Ephesians 2:7, AGE2, AGE3…) as explained in detail in earlier write ups too agreeing to all this.

If he [Irenaeous] understands it thus belonging to the “True Faith”, we shouldn’t understand it differently. Yes, NO adding NOR removing from the Blessed Word of God is seen in his ‘Genius Level Exegesis’ but ONLY EXACTLY stating Holy Scripture as “it is Written”.

Please note carefully this punishment for “unbelievers”, namely that they are cast out for EXACTLY one FUTURE AGE [or next AEON, AGE2] —-> not inheriting the “incorruption” which is being raised in a “sinless resurrection of flesh” proving again irrefutably also that the “resurrection of judgment” toward the ‘wicked’ (in John 5:28 – 29) refers to their ‘identical bodies’ still in “sin” (“corruptible”) and NOT in any form of ‘incorruptibility’ as our dear ‘eternal hell’ theologians err so easily.

Conclusion

In light of 'more verses' and quotes by these 'kings of theology' (Justin and Irenaeous) it is clear that they understood Universal Restoration but via a Purgatorial Hell in Judgment too as described briefly here.

(i) Did Justin understand Universal Salvation?

Yes (example quote):

“For it had its SALVATION from itself; so that in SAVING the SOUL, God does no great thing. For to be saved is its natural destiny, because it is a part of Himself, being His inspiration. But no thanks are due to one who saves what is his own; for this is to save himself.

For he who SAVES a part himself, saves himself by his own means, lest he become defective in that part; and this is not the act of a good man. For not even when a man does good to HIS CHILDREN and offspring, does one call him a good man; for even the most savage of the wild beasts do so, and indeed willingly endure death, if need be, for the sake of their cubs.
But if a man were to perform the **SAME ACTS** in behalf of his SLAVES, that man would justly be called good. Wherefore the Saviour also taught us to **LOVE** our ENEMIES, since, says He, what thank have ye? So that He has shown us that it is a **GOOD** work **not** only to **love** THOSE that are BEGOTTEN of Him, but also THOSE that are WITHOUT [i.e. ‘not’ Begotten of Him, implied]. And what He enjoins upon us, He Himself **FIRST** of **ALL** DOES.” (St. Justin Martyr, CHAPTER VIII.–**DOES THE BODY CAUSE THE SOUL TO SIN? FRAGMENTS OF THE LOST WORK OF JUSTIN ON THE RESURRECTION**

Please note ‘carefully’ that Justin implies that God Saving ‘His Own Begotten or Children is NOT a big deal’. Justin then proceeds to argue that Christ is above ALL because He Promises to Perform the **SAME ACTS** toward ‘His Slaves’ too and lastly toward HIS ENEMIES as well in the Beautifully Analogy above —> as the only Context of this Passage is ‘where the SOUL is SAVED eventually in its EXISTENCE’ —> toward becoming “**RESURRECTED** in the FLESH” again —> in the Context of LOVE and GOODNESS, and ‘not Judgment’ —> toward His ENEMIES too —> yes, the Context of the passage above proves that the SAME **RESURRECTION** to SINLESS-NESS being Promised thus in LOVE toward —> BOTH ‘THOSE that are BEGOTTEN of Him’ —> and ‘also THOSE that are WITHOUT [i.e. ‘not’ Begotten of Him, implied] —> proving that this must refer to the ‘not explicitly mentioned (though implied) second resurrection of the wicked’ toward ‘sinless-ness’ —> post the Lake of Fire Judgment (which follows after their ‘first resurrection for Judgment’, John 5:28 – 29 —> and this GOOD and LOVE toward His ENEMIES, in saving ‘their souls to exist’ eventually in a ‘resurrected sinless body’ —> will certainly come to pass, as Justin remarks in faith, ‘He Himself **FIRST** of **ALL** DOES’.

(ii) **Did Irenaeous understand Universal Salvation?**

Yes (example quote):

“... *Mercy Triumphs over Judgment*” – apostle James (James 2:13, NASB)

How did Irenaeous Understand apostle Paul’s Last Word on Judgment – which is ‘**MERCY to ALL eventually (in Romans 11:32)?**’

Irenaeous does NOT speak of ‘any availability’ NOR does he refer to the ‘all’ in Romans 11:32 to refer to ‘believers only or the sheep only’ but also INCLUSIVE of the DISOBEDIENT too – Shocked? So was I when I read the following (which PROVES the CONTEXT of UNIVERSAL SALVATION for ALL MEN true when Romans 11:32 is quoted), as Irenaeous himself APPROVES it as follows:

“... Just as the physician is proved by his patients, so is God also revealed through MEN. And therefore Paul declares, ‘For God hath concluded **ALL** in **UNBELIEF**, that He [God] may have **MERCY** upon **ALL**; ” not saying this in reference to **spiritual Aeons**, but to **MAN**, who had been **DISOBEDIENT** to God, and being **CAST OFF** from **IMMORTALITY**, then **OBTAINED MERCY**, receiving through the **Son of God** that **adoption** which is **ACCOMPLISHED** by **Himself**...” (St. Irenaeous of Lyons, ‘Against Heresies’, Book III, Chapter XX, second part of Point 3)
Please note carefully that Irenaeous speaks of MEN (who are sick generally being SINNERS, as the Context of the Great Physician is set forth first).

Next, Irenaeous Speaks of the ‘Mercy to All’ —> not as an offer, nor as an availability or any part on the ‘will of men’ (agreeing to Romans 9:15 – 16) though popular theology errs otherwise greatly in this — Can you see it? —> but as an ACCOMPLISHED Fact evidenced by the phrase ‘OBTAINED MERCY’ toward those ‘CAST OFF from IMMORTALITY’ due to His Work Alone.

In other words, Irenaeous does NOT discuss any ‘availability or the will of man’ when quoting Romans 11:32 proving that these are irrelevant to the context of MERCY which depends on GOD’s WILL ALONE (Romans 9:15 – 16).

Next, Irenaeous clearly sets forth the SAME Prophetic Tone in Inspired Scripture by apostle Paul in that ALL in UNBELIEF or those who have been DISOBEDIENT to God will first be CAST OFF from IMMORTALITY (enduring the AGE-DURING Judgment in Gehenna Fire, Matthew 25:46) where their MORTAL parts of the BODY and SOUL will be DESTROYED (Matthew 10:28) but these will eventually been shown MERCY, not as an offer or availability within an Aeon but as a REALITY in that they will OBTAIN that MERCY, Romans 11:32 (which Triumphs and ENDS that afterlife Judgment Sentence too, James 2:13) as even the Infamous Sibyline Prophecies (in link below) clearly records in agreement to all this as well:


The Jewish-Christian Sibyline Oracle Prophecies are Important because exegesis regarding Prophecy of Scripture is NOT of any private interpretation and thus must agree with the Earliest Known established Reliable Prophecy such as This (in obedience to 2 Peter 1:20).

(iii) Another Quote by Justin affirming this:

“Yet is it not absurd, that that which has been produced with such circumstance, and which is beyond all else valuable, should be so neglected by its Maker, as to pass to NONENTITY? Then the sculptor and painter, if they wish the works they have made to endure, that they may win glory by them, RENEW THEM when they begin to DECAY; but God would so neglect His own possession and work, that it becomes ANNIHILATED, and NO longer EXISTS. Should we not call this labour in vain? As if a man who has built a house should forthwith DESTROY it, or should NEGLECT it, though he sees it falling into DECAY, and is ABLE to REPAIR it: we would blame him for labouring in vain; and should we not so blame God? But not such an one is the INCORRUPTIBLE,—NOT SENSELESS is the INTELLIGENCE of the universe. Let the unbelieving be silent, even though they themselves do not believe.” (St. Justin Martyr, CHAPTER VIII.―DOES THE BODY CAUSE THE SOUL TO SIN? FRAGMENTS OF THE LOST WORK OF JUSTIN ON THE RESURRECTION)
It is clear in the above that Justin is using the analogy of an earthly painter where if he is able, he will RENEW that which DECAYS and likewise a man who sees his house falling into DECAY would also REPAIR it —> in the Context of explaining the ‘Salvation of the Soul’ (Topic here as the paragraphs surrounding it prove – Justin is amazingly WISE, isn't it?).

Hence Justin Concludes that the Incorruptible God would likewise NOT Destroy the Soul into NONENTITY or NONEXISTENCE till it is ANNIHILATED and NO LONGER EXISTS (Disproving the ‘Annihilation View of Hell Theory’) —> and NEITHER would God, Justin implies Who being INTELLIGENT and ABLE to both RENEW and REPAIR would cause any of His Work toward ‘all souls’ which are His (Ezekiel 18:4) to continue in DECAY of SIN FOREVER (Disproving the ‘Eternal View of Hell Theory’) —> but rather goes on to Imply the only Rational Conclusion from Justin’s Own Words in that He believes in a God Who WILL both RENEW and REPAIR ALL SOULS (be it wicked or righteous, as ‘all souls truly belongs to Him’, Ezekiel 18:4) despite ‘death or decay’ in which some must endure first (Approving the Universal Salvation View of Purgatorial Hell as it was held by St. Clement of Alexandria or even St. Gregory of Nyssa too).

(iv) Another Quote by Irenaeous affirming this:


**Christ Centered Universalists** claim that Salvation is by Lord Jesus Christ’s Work Alone toward ‘All Created things’ eventually (Colossians 1:16) where through His Blood on His Cross He will cause the Final Two Way Reconciliation Prophesied Majestically in Scripture toward this same ‘All [Created] things’ (in Colossians 1:20).

Did Irenaeous Understand Colossians 1:16 – 20 in the SAME way?

Yes, to quote:

It is self explanatory in the below, with Emphasis:

“Christ, who was called the Son of God BEFORE the AGES [Aeons], was manifested in the fulness of time, in order that He might cleanse us through His blood, who were under the power of sin, presenting us as pure sons to His Father, if we yield ourselves obediently to the chastisement of the Spirit. And in the END of TIME He shall come to DO AWAY with ALL EVIL, and to RECONCILE ALL [Created] THINGS in order that there may be an END of ALL IMPURITIES.” (Fragment XXXIX, FRAGMENTS FROM THE LOST WRITINGS OF IRENAEUS)
We ‘Understand’ Colossians 1:16 – 20 the SAME way as Irenaeus describes above.

Blessed be Lord Jesus Christ, the Saviour of the World (1 John 4:14)!

(v) How about Barnabas and John 3:14 Mystery?

"As Moses LIFTED UP the SERPENT in the wilderness, even so must the Son of Man be LIFTED UP; so that whoever believes will in Him have eternal [AGE-DURING] life." - Lord Jesus Christ (John 3:14 - 15, NASB)

Barnabas is clearly quoting the verses in John 3:14 - 15 in Essence in the below:

"When therefore they were assembled together they entreated Moses that he should offer up intercession for them that they might be HEALED. And Moses said unto them; Whenssoever, said he, one of you shall be BITTEN, let him come to the SERPENT which is placed on the TREE, and let him BELIEVE and HOPE that the SERPENT being himself DEAD can MAKE ALIVE; and forthwith he shall be SAVED. And so they did. Here again thou hast IN THESE THINGS also the GLORY of JESUS, HOW that in Him and UNTO HIM are ALL THINGS." (Barnabas 12:7, Epistle of Barnabas)

A Possible Meaning?

Points to some who may 'see and believe Him in the afterlife' (Sheepfold2, John 6:40) in the Context of the Son of Man being in Glory (John 3:14 - 15) and able to SAVE ALL [Created] THINGS eventually ----> because the 'Serpent being Lifted Up Analogy' (John 3:14 - 15) is quoted by Barnabas in the CONTEXT of 'HOW that in Him and UNTO HIM are ALL [Created] THINGS' ----> pointing to UNIVERSAL SALVATION by Christ eventually though he does NOT describe the details, merely pointing to a GLORIOUS HOPE in that Direction ---> as he says, "Here again thou hast IN THESE THINGS also the GLORY of JESUS". Deep.

It's Very clear in the above that the Epistle of Barnabas Points to 'understanding' the Mystery Verses of John 3:14 - 15 or perhaps John 6:40 in Essence as Pointing to a UNIVERSAL SALVATION of ALL [Created] THINGS as even apostle Paul quoted that similar phrase 'UNTO HIM are ALL THINGS' (in Romans 11:36) just after Declaring MERCY as the FINAL WORD on the JUDGMENT of GOD's TIMELINE toward ALL the 'DISOBEDIENT (NASB)' or 'UNBELIEF (KJV)' too (in Romans 11:32 - just four Verses prior, Immediate Context).
Can you see how DEEP the Wisdom of God really is in regards to His JUDGMENT (Romans 11:33 - 35)?

Comment: Sheepfold2?

The **Shepherd of Hermas Writing** (which is only next to New Testament Scripture as even Irenaeous, Pope Callixtus I, Tertullian, Clement of Alexandria have endorsed it) clearly records the Gospel being Preached to ‘certain dead’ who ‘died in Good deeds’ but did NOT believe in Christ during their earthly lives prior, as they didn’t have the Seal of God.

The Shepherd of Hermas is NOT discussing Christ’s Descent but some 40 apostles + teachers who after they died, went into the afterlife abodes to ‘convert these’. Mysterious Indeed but it’s LITERALLY recorded as discussed in detail in links below:


The ‘believing after seeing’ Mystery is Possible as it is echoed in John 6:40 and John 3:14 – 15 but it’s NOT for all but only on those whom the Lord deems His Mercy for He weighs all hearts to decide that (The afterlife Context is strong in these Verses, John 3:14 – 15 since the Son of Man is ‘Lifted Up’ Points to the ‘Spirit World’ & Post His Resurrection).
Justin, Iraneous and Polycarp - Eternal Hell, Annihilation or Universal Restoration?

Introduction

The writings of Justin, Iraneous and Polycarp are the most reliable early church writings which are respected and accepted by all churches in general.

Now, which view of Hell did they teach - Eternal Hell, Annihilation or Universal Restoration?

The Problem with Christian websites quoting them to 'prove the same stance with them' often do it in English hence NOT letting you see the 'actual' Greek Word used in their writings. The common word in their writings is the same Greek Word use for punishment in the New Testament (e.g. Matthew 25:46, Jude 1:7), namely "aion" or "eon" (noun or adjective) meaning 'age-during literally' (a singular age, as there are plural-ages to come too proving this distinction irrefutably, e. g. Ephesians 2:7).

Example (you don't need to be a Greek Scholar to study a single word aion-eon and its derivations):

"If we do the will of Christ, we shall obtain rest; but if not, if we neglect his commandments, nothing will rescue us from eternal [age-during] punishment" (Second Clement 5:5, 150AD).

Can you see it? There's a dilemma in the translation as whether 'eternal punishment' or 'age-during punishment' is referred to in the above since Clement of Rome (in the above) must have used the 'same' phraseology of 'aionion kolasin' in Greek (Matthew 25:456 or equivalent) agreeing with New Testament (NT) Inspired Writings.

Here's a serious question to ponder (which may explain 'why' this analysis is important or are we wasting our time --- One of the 10 Commandments mentions that we should NOT bear a false witness, and hence after reading this brief write up, please decide the danger as to whether we have interpreted them & their doctrine correctly or have erred as per the Latin fathers of the Church, where the Greek fathers such as Clement of Alexandria seem to point to a different understanding using these 'same phraseology' too [during the parallel Timeline next, e.g. Tertullian vs Clement of Alexandria] - Shocking, isn't it?)
Another Example:

Eternal Hell/Annihilation Theologians may quote:

"Theophilus of Antioch, 181AD "Give studious attention to the prophetic writings [the Bible] and they will lead you on a clearer path to escape the eternal [age-during] punishments and to obtain the eternal [age-during] good things of God.. [God] will examine everything and will judge justly, granting recompense to each according to merit. To those who seek immortality by the patient exercise of good works, he will give everlasting life, joy, peace, rest, and all good things.. For the unbelievers and for the contemptuous, and for those who do not submit to the truth but assent to iniquity, when they have been involved in adulteries, and fornications, and homosexualities, and avarice, and in lawless idolatries, there will be wrath and indignation, tribulation and anguish; and in the end, such men as these will be detained in everlasting [age-during] fire" (To Autolycus 1:14)

[Emphasis Mine throughout this Writing]

Please note that the Greek Word for 'Immortality or Incorruptibility' (e.g. in 1 Corinthians 15) as it is found in quote above too has NEVER been used to describe the duration of any 'afterlife Judgment' in the Bible and is NOT from the Greek Word "Aion or Eon" proving further distinction on the 'fine details' (in case you didn't realize this well known fact).

What is the "[age-during, and NOT eternal] good things of God" which is mentioned in the above?

It refers to the Coming First Resurrection to live in this Renewed Old Earth under this present Old Heavens (Revelation 20:4 - 6) during His Millennial Reign for 1000 years. This Reign is NOT eternal and the good things from this OLD earth is NOT eternal since at the end of this age (after the 1000 years are up), the Great White Throne of Judgment takes place next (Revelation 20:11 - 15) and thereafter a NEW heaven and a NEW earth with NO sea too will be made for us to dwell (Revelation 21:1).

Holy Scripture itself proves the existence of 'non eternal but age-during good things which last to the end of this current age only in the OLD earth & OLD heavens' (2 Corinthians 4:18) because that's the 'first reward' we receive upon the 'Resurrection of the Just' during the 1000 year Millennial Reign of Christ. Even St. Iraneous explained this distinction in 'against Heresies' that the 'General Resurrection' (Chapter 35, Daniel 12:2, John 5:28 - 29) is 1000 years later than this 'First Resurrection' (called the 'times of the kingdom', Chapter 34, Revelation 20:4 - 6) proving distinction though he did not go into much details for the 'General Resurrection'. To quote:
(i) First Resurrection (Revelation 20:4-6, 1 Thessalonians 4:14-17)

"Again John also says the very same in the Apocalypse: "Blessed and holy is he who has part in the FIRST RESURRECTION." Then, too, Isaiah has declared the TIME when THESE EVENTS shall OCCUR; he says: "And I said, Lord, how long? Until the cities be wasted without inhabitant, and the houses be without men, and the earth be left a desert. And after these things the Lord shall remove us men far away (longe nos faciet Deus homines), and those who shall remain shall multiply upon the earth." Then Daniel also says this very thing: "And the kingdom and dominion, and the greatness of those under the heaven, is given to the saints of the Most High God, whose kingdom is everlasting [age during till the end of this age during the LAST DAY for 1000 years, Daniel 7:27], and all dominions shall serve and obey Him." And lest the promise named should be understood as referring to this time, it was declared to the prophet: "And come thou, and stand in thy lot at the consummation of the days." - (Iraneous, Against Heresies, Book 5, Chapter 34:2)

(ii) General Resurrection (Daniel 12:2, John 5:28-29)

The GENERAL RESURRECTION is only AFTER the TIMES of the KINGDOM (1000 years Millennial Reign for the 'First Resurrection') toward the NEW Earth

"And in the Apocalypse John saw this new [Jerusalem] descending upon the NEW earth. For AFTER the TIMES of the KINGDOM, he says, "I saw a Great White Throne, and Him who sat upon it, from whose face the [OLD] earth fled away, and the [OLD] heavens; and there was no more place for them." And he sets forth, too, the things connected with the GENERAL RESURRECTION and the judgment, mentioning "the dead, great and small." ... Lake of Fire, the second death." Now this is what is called Gehenna, which the Lord styled eternal [age during] fire. "And if any one," it is said, "was not found written in the book of life, he was sent into the lake of fire."... "For there shall be a NEW heaven and a NEW earth; and there shall be NO remembrance of the FORMER, neither shall the heart think about them, but they shall find in it joy and exultation." Now this is what has been said by the apostle: "For the fashion of this world passeth away." To the same purpose did the Lord also declare, "[OLD] Heaven and [OLD] earth shall PASS AWAY." When these things, therefore, pass away above the earth, John, the Lord's disciple, says that the new [426-427] Jerusalem above shall [then] descend, as a bride adorned for her husband; and that this is the tabernacle of God, in which God will dwell with men. Of this Jerusalem the former one is an image-that Jerusalem of the former earth in which the righteous are disciplined beforehand for incorruption and prepared for salvation." - (Iraneous, Against Heresies, Book 5, Chapter 35:2)
Please note that in the above that there are 'two Jerusalems' spoken of namely that the 'earthly Jerusalem' (Image, Shadow on the OLD Earth during the 1000 Millennial Reign of Christ) vs the 'Jerusalem from above' (Galatians 4:26, Revelation 21:2, Actual - Substance in Christ) which descends upon the NEW Earth only (Revelation 21:1, consecutive Verse prior) proving the exegesis Principle of Hebrews 10:1 and Colossians 2:17 via Iraneous own writing above.

How do we know that the "everlasting fire" in the earlier quote by Theophilus is more accurately "age-during fire" since it must use the same Greek Phrase in NT (say in Matthew 18:8)? Because Theophilus of Antioch also wrote the below (hardly quoted by any eternal Hell/annihilation theologians, though they know that such a quote exists - a Universalist Quote):

"And God showed great kindness to man, in this, that He did not suffer him to continue being in sin forever; but as it were, by a kind of banishment, cast him out of paradise in order that, having punishment expiated within an appointed time, and having been disciplined, he should afterwards be recalled...just as a vessel, when one being fashioned it has some flaw, is remoulded or remade that it may become new and entire; so also it happens to man by death. For he is broken up by force, that in the resurrection he may be found whole; I mean spotless, righteous and immortal. --Theophilus of Antioch (168 A.D.)

Source:

http://www.tentmaker.org/Quotes/churchfathersquotes.htm

This Proves that Theophilus of Antioch did NOT understand 'age-during punishment' as 'forever' but 'only till the last penny' within the 'appointed time period of an age'.

In the Bible, we know that the 'aiōniou fire' in Jude 1:7 toward Sodom is NOT eternal since the Bible also Prophesies a Restoration toward the 'fallen Sodom' in Ezekiel 16:53 (as per the 'fallen Israel' - Context of Ezekiel 16 which will be Restored too till 'all Israel are Saved from their sins as well' - Romans 11:26 - 27 in regards to this Mystery or Secret of Judgment, Romans 11:25, in Principle of the RESTORATION of ALL THINGS, and 'not Israel or believing things only' as it is Majestically Prophesied in Acts 3:21).
Apostle Paul echoes a Triumph of Mercy ending Judgment likewise as the Final Word (Last Word of Judgment) in Conclusion in Romans 11:32 toward 'ALL the Disobedient (NASB)' or 'ALL in Unbelief (KJV)' too. So, [all afterlife] Judgment must be understood in the Context of the Mystery or Secret (Romans 11:25) of MERCY Triumphing or Rejoicing against Judgment (e.g. 'ALL Israel will eventually be SAVED from their SINS too' - Romans 11:26 - 27), ending the Judgment Sentence as 'the gift & calling of God is Irrevocable' (Romans 11:29) as even apostle James echoed similarly 'that an [afterlife] Judgment without Mercy must be endured first before this happens' in James 2:13 (agreeing with the Sibyline Oracles and Shepherd of Hermas too as we have seen in earlier posts).

Let's focus more on Justin, Iraneous and Polycarp as the views of others are 'later' and may not matter much as the 'earliest ones take precedence'. It is very easy to 'misunderstand' what they wrote without considering 'all that they wrote' as it will be demonstrated here. All quotes of 'Hell' are from the link below (unless specified otherwise):

http://www.bible.ca/H-hell.htm

"155 AD The Martyrdom of Polycarp "Fixing their minds on the Grace of Christ, [the martyrs] despised worldly tortures and purchased eternal [age-during] life with but a single hour. To them, the fire of their cruel torturers was cold. They kept before their eyes their escape from the eternal [age-during] and unquenchable fire" (Martyrdom of Polycarp 2:3)."

So, you may decide in the end whether they meant say 'eternal punishment' or 'age-during punishment' after reading this write up in full please (before deciding anything), I implore thee, thank you. Let's Begin.

Is there a Difference of Inheritance in the Heavens?

Yes, even for the righteous there is a distinction of inheritance.

Before that, please consider a famous fallacy arising from NOT understanding the definition of 'heaven' in the following quote (often used to prove 'soul sleep'):

"For if you have fallen in with some who are called Christians, but who do not admit this [truth], and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians." – Justin Martyr (Dialogue with Trypho, 80:9)
What did Justin mean when he says "... who say ...their souls, when they die, are taken to heaven; do not imagine that they are Christians?"

Doesn't that plainly contradict Luke 16:19 - 31?

Not really. What Justin Martyr means as heaven is far more complex than 'what we assume' to be. Firstly, Luke 16:19 - 31 mentions of "Paradise" into which the "souls of the righteous go" and NOT heaven. Yes, "heaven" and "Paradise" are different as the Writings of Iraneous & even Papias reveal below (and Justin must be speaking from this 'same knowledge too'):

Yes, this definition of 'heaven(s)' may be more complex than usually assumed, to quote:

'A fragment from the early 2nd century of one of the lost volumes of Papias, a Christian bishop, expounds that "heaven" was separated into three distinct layers. He referred to the first as just "heaven", the second as "paradise", and the third as "the city". Papias taught that "there is this distinction between the habitation of those who produce a hundredfold, and that of those who produce sixty-fold, and that of those who produce thirty-fold' (Papias, Fagments 5:1)

Source: https://en.wikipedia.org/wiki/Heaven_in_Christianity

This explanation is further proven True as Lord Jesus Christ went to "Paradise" on the "same" Day He Died with His SOUL (Disproving the Soul Sleep Theory that His Soul Slept in the Grave for Three Days, Luke 23:43) but after He Resurrected Gloriously, i.e. Three Days later, He Ascended to the Father in a RESURRECTED BODY into the "Heavens" eventually (John 20:17, Mark 16:19, Acts 1:2 - 3, Acts 1:9 - 11, Ephesians 4:9 - 10).

This means that when we die, as Christians, with 'our soul we will enter Paradise' immediately (as per Luke 16:19 - 31) and await the 'redemption of the body' (Romans 8:23) to enter 'heaven' later when He Returns during the First Resurrection (Revelation 20:4 - 6). Yes, a soul with spirit can live in the afterlife abodes or regions such as 'Abraham's Bosom' or Paradise (Luke 16:19 - 31, Revelation 6:10) or be gathered in the New Jerusalem City for the Wedding (Galatians 4:26, Revelation 21:2, Revelation 19:7 - 9) but to 'live on earth again or to enter higher into the heavens', we need to partake of the Resurrection First (Revelation 20:4 - 6, Hebrews 11:39 - 40, Hebrews 12:21 - 24).
Example:

"we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord." - apostle Paul (2 Corinthians 5:8, NASB)

So, the phrases in Verse above may mean as follows:

'absent from the body' = Bodily Death = Soul with Spirit separates from the Body where the latter sleeps in the dust of the earth.

'to be at home with the Lord' = Soul with Spirit enters the abodes of the righteous

The 'Unconscious' Part of being 'dead' refers to the 'body primarily' and in the context of NOT knowing anything that is 'done under the sun' (earthly context - not speaking of afterlife unconsciousness in Ecclesiastes itself). Example of a good post explaining this, please consider:

https://carm.org/soul-sleep

Please note that the Twenty Four Elders may be in the Heavens (in the Throne Room of God Itself, Revelation 4:4, Revelation 4:10, Revelation 11:16, Revelation 19:4) because these may be the WORTHY SAINTS of the past who may already obtained their RESURRECTION in the BODY just 'after' Lord Jesus Christ (Matthew 27:52 - 53) who may be the ones that 'sit on the thrones' during the First Resurrection for Christians itself (Revelation 20:4 - 6).

Please note 'carefully' that we explained earlier how St. Iraneous when speaking of the wicked must have meant the following (where most of our popular theological misunderstanding is due to viewing body, soul & spirit with no distinction or mixing these up causing contradictions in such exegesis):
Conscious Punishment and Annihilation

The Annihilation part is usually signified by phrases such as 'cease to exist' or 'to the end' or 'die' or 'death' while the Conscious Torment part is signified by 'phrases describing the suffering or agony'.

What suffers and is annihilated eventually?

The 'Body + Soul' of the Wicked --- Suffers in accordance to one's own sins first (Galatians 6:7, Isaiah 3:11) and then are annihilated or 'cease to exist' later (Matthew 10:28); and NOT the spirit which lives to God thereafter post afterlife Judgment (1 Peter 4:5 - 6).

Example quotes which actually refer to the BODY or SOUL or BOTH to be ANNIHILATED as per Matthew 10:28 - Biblical Ground:

"our interests are in jeopardy, -the salvation, I mean, of your SOULS; and unless you give yourselves to seek to know the Supreme God, a cruel death awaits you when freed from the bonds of body, not bringing sudden ANNIHILATION, but destroying by the bitterness of its grievous and long-protracted punishment" - (Arnobius' second book of Against the Heathen, 330 AD)

Note: "... SOULS ... cruel death ... ANNIHILATION...

"The way of darkness is crooked, and it is full of cursing. It is the way of eternal death with punishment." (Pseudo-Barnabas, c. 70-130 AD)

Note: "... eternal [age-during?] death ..." (where the SOUL dies, Ezekiel 18:20).

"You should fear what is truly death, which is reserved for those who will be condemned to the eternal fire. It will afflict those who are committed to it even to the end." (Letter to Diognetus, c. 125-200)

Note: "... fear what is truly death... eternal [age-during] fire ... afflict ... even to the end" (the word 'end' refers to the 'true death' or ceasing to exist part of the Body + Soul in the 'age-during fire').
"Sinners will be consumed because they sinned and did not repent." (Shepherd of Hermas, c. 150)

Note: "Sinners ... CONSUMED ..." (refers to the Body + Soul ceasing to exist).

"Those who have not known God and do evil are condemned to death. However, those who have known God and have seen his mighty works, but still continue in evil, will be chastised doubly, and will die forever." (Shepherd of Hermas, c. 150)

Note: "... chastised doubly ... die forever [to the age?]" (refers to the level of punishment received and the word 'die' refers to 'body + soul' which endures these punishments to cease to exist).

"We believe...that every man will suffer punishment in eternal fire according to the merits of his deed. ... Sensation remains to all who have ever lived, and eternal punishment is laid up." (Justin Martyr, c. 160)

Note: "... punishment in eternal [age-during] fire according to the merits of his deed ..." (refers to the wicked receiving back according to what they have sown only, Galatians 6:7).

"Hell [Gehenna] is a place where those who have lived wickedly are to be punished." (Justin Martyr, c. 160)

Note: Gehenna as the Lake of Fire definition (refuting the earthly mirror only claim by the 70AD and 587BC proponents or equivalent).

"Some are sent to be punished unceasingly into judgment and condemnation of fire." (Justin Martyr, c. 160)

Note: "... punished unceasingly into judgment..." (refers to the continual nature of the punishment in that there is NO rest day or night when it takes place - not hinting on the duration of the entire punishment which is to the age as Verses and other quotes clearly prove).
"We are persuaded that when we are removed from the present life we will live another life, better than the present one... or, if they fall with the rest, they will endure a worse life, one in fire. For God has not made us as sheep or beasts of burden, who are mere by-products. For animals perish and are annihilated. On these grounds, it is not likely that we would wish to do evil." (Athenagoras, c. 175)

Note: "... worse life, one in fire ... For animals perish and are annihilated... we would wish to do evil" (Points to the meaning of 'perish' in the context of being 'annihilated' where animals cease to exist entirely, hinting on the 'body + soul' of the wicked ceasing to exist entirely as well after Judgment in 'fire', echoed in analogy toward those who wish to continue in 'doing evil').

"Eternal fire is prepared for sinners. The Lord has plainly declared this and the rest of the Scriptures demonstrate it." (Irenaeus, c. 180)

Note: "Eternal fire ... rest of the Scriptures demonstrate it" (Points to the Usage of Scripture to understand its meaning, for example the 'eternal fire' in Jude 1:7 is not forever as Sodom is Promised to be Restored later too, Ezekiel 16:53 pointing it to mean 'age-during more accurately').

"All souls are immortal, even those of the wicked. Yet, it would be better for them if they were not deathless. For they are punished with the endless vengeance of quenchless fire. Since they do not die, it is impossible for them to have an end put to their misery." (Clement of Alexandria, c. 195; from a post-Nicene manuscript fragment)

Note: The Post Nicene Era (325AD - 451AD) copyist fragment of Clement of Alexandria (150AD - 215 AD) above if true, has an error namely that 'souls are not immortal' as these can be destroyed in Gehenna or Lake of Fire (Matthew 10:28).

Probably Clement was beginning an argument as to the common Greek assumption that 'souls are immortal' and illustrating the point (or contradiction) above of which we only have a 'fragment of it'. In other words, Clement could be pointing out the error that by 'assuming that the souls of the wicked are immortal', then the implication is that 'Since they do not die, it is impossible for them to have an end put to their misery'. Hence, the conclusion must be that the SOULS of the WICKED are NOT Immortal but can be DESTROYED (as per Matthew 10:28 - proving again that God is Good in Destroying these Souls of the Wicked so that He can raise their 'spirit' up to new life as explained in the Restoration Part next).
Here are 'other Fragment Writings belonging to Clement of Alexandria' which Proves that He did NOT teach an 'Immortal Soul Concept' as per the Greeks, to quote:

"... For He said again, that the SOUL never returns a second time to the body in this life; and that which has become ANGELIC does not become unrighteous or evil, so as not to have the opportunity of again sinning by the assumption of flesh; but that in the RESURRECTION the SOUL returns to the BODY, and both are joined to one another according to their peculiar nature, adapting themselves, through the composition of each, by a kind of congruity like a building of stones... SALVATION of your SOULS. Hence it appears that the SOUL is NOT naturally IMMORTAL; but is made immortal by the Grace of God..." (Clement of Alexandria, Fragments)


So, the fragment above appears to agree with the explanation given earlier in that Clement sees that the SOUL itself needs SALVATION and hence if the wicked have immortal souls by nature, it is impossible for them to have an end to their misery (and hence the converse must be true, in that the wicked must have non-immortal souls which is for their good as they can be 'made new' post 'destruction'). Also, the only way a SOUL can be IMMORTAL (as it is with the case of Christians) is that it may be SAVED by the Grace of God making it 'sinless' or as Clement says, 'angelic'.

The earlier quote also does NOT agree to Clement's Universalist quotes which questions its reliability such as (from the same source above):

"Ver. 2. "And not only for our sins,"--that is for those of the faithful,--is the Lord the propitiator, does he say, "but also for the whole world." He, indeed, SAVES ALL; but some [He saves], converting them by punishments; others, however, who follow voluntarily [He saves] with dignity of honour; so "that every knee should bow to Him, of things in heaven, and things on earth, and things under the earth;" that is, angels, men, and souls that before His advent have departed from this temporal life." (Clement of Alexandria, Fragments)
How about St. Iraneous regarding refuting the Soul Sleep heresy & revealing more in his writings than often understood?

The Logic is simple: It CANNOT be that the ‘modern scholarship’ discovers a type of exegesis NOT found amongst the earliest Christianity. If two opposing ideas are found, I make a choice based on ‘which is earlier’ and also ‘which authority of Doctrine’ is quoted from the early church period too especially in regards to ‘accepted’ Writings (non-rejected by both the Catholic and Eastern Orthodox Churches) such as the Shepherd of Hermas, Sibyl Oracles and even the Writings of St. Iraneous of Lyons too. Perhaps they didn’t quite ‘fully understand’ the Mystery found in these Texts, for example:

(a) St. Iraneous of Lyons Explains that there is NO ‘soul sleep’ as the Example of Lord Jesus Christ also Proves:

“If, then, the Lord observed the law of the dead, that He might become the first-begotten from the dead, and tarried until the third day “in the lower parts of the earth” [Eph. 4:9]; then afterwards rising in the flesh, so that He even showed the print of the nails to His disciples [John 20:20, 27], He thus ascended to the Father; [if all these things occurred, I say], how must these men not be put to confusion, who allege that “the lower parts” refer to this world of ours, but that their inner man, leaving the body here, ascends into the super-celestial place? For as the Lord “went away in the midst of the shadow of death” [Ps. 23:4], where the souls of the dead were, yet afterwards arose in the body, and after the resurrection was taken up [into heaven], it is manifest that the souls of His disciples also, upon whose account the Lord underwent these things, shall go away into the invisible place allotted to them by God, and there remain until the resurrection, awaiting that event; then receiving their bodies, and rising in their entirety, that is bodily, just as the Lord arose, they shall come thus into the presence of God.”

Source: [http://www.regels.org/Irenaeus-Millenarism.htm](http://www.regels.org/Irenaeus-Millenarism.htm)

Comment: Iraneous’ Exegesis agrees perfectly with the Bible — as ‘TODAY you will be with ME in Paradise’ is Written here (in Luke 23:43). Christ didn’t refer to His Kingdom though they thief asked to be ‘remembered’ in it.
(b) St. Iraneus of Lyons mentions that the Gospel is Preached to the Dead and Salvation has occurred in the ‘afterlife’ at Hades

‘the Lord descended into the regions beneath the earth, preaching (evangelizantem) His advent there also and the remission of sins received by those who believe in Him’ – Iranaeus (160-230 CE), Prescriptions Against Heretics IV, 27:211

If it happened once, can’t it happen again?

The Description above is regarding the Lord’s Descent and Preaching of the Gospel to the Dead (1 Peter 3:18 – 20). The ‘Shepherd of Hermas’ Book (which Iraneous considers as Scripture) mentions that the Gospel is Preached to the Dead even by the apostles, hence it’s NOT a one time event (agreeing to 1 Peter 4:5 – 6), to quote:

Shepherd of Hermas (1st or 2nd Century CE), Ninth Similitude IX, 16:5-7 Writes:

‘These, the apostles and teachers who preached the name of the Son of God, after they had fallen asleep in the power and the faith of the Son of God, preached also... to them that had fallen asleep before them, and themselves gave unto them the seal of the preaching. Therefore, they went down with them into the water, and came up again... So by their means they were quickened into life, and came to the full knowledge of the name of the Son of God.’

Source for that PhD thesis by Marietjie du Toit (most likely an ‘eternal Hell’ believer):

https://repository.up.ac.za/bitstream/handle/2263/27130/dissertation.pdf?sequence=1

I repeat, I may NOT agree with the author’s deductions on ‘who’s right or wrong’ but I stick to the historical quotes found here.
(c) St. Iraneous of Lyons Voices in Favour of Evil being NOT eternal and NOT Immortal in men, Generally:

“Wherefore also he drove him out of paradise and removed him far from the tree of life, not because He envied him the tree of life, as some dare assert, but because He pitied him and desired that he should not be immortal and the evil interminable and irremediable.” — St. Iraneaus of Lyons (182 A.D.), author of ‘Against Heresies’ and the ‘hearer of Polycarp, the Disciple of John the Beloved of Lord Jesus Christ’

Source:

http://www.tentmaker.org/Quotes/churchfathersquotes.htm

This Statement agrees to the Bible in the Following way concerning Universal Salvation:

That life toward immortality transcends beyond after God becomes all in all toward all Creation later in the END (1 Corinthians 15:24 – 28) being set free from sin (vanity, futility) too sharing in this “aspect or area” of our Liberty (Romans 8:20 – 22).

Source:

https://www.anonymouschristian.org/blog/resurrection-christians-vs-the-rest-of-the-dead/
(2) **Universal Reconciliation and Restoration**

"whom indeed it behooves Heaven to receive [Lord Jesus Christ] until the TIMES of RESTORATION of ALL [Created] THINGS, of which God spoke by the mouth of His holy prophets from the age." (Acts 3:21, BLB)

All Creation, really? How about plants or animals or the cockroach? It's explained in detail in write up below:


The explanation in write up above is in principle of St. Iraneous' own words in considering such details as follows, to quote (refuting 'strong annihilation - theory' in his own words, implying that 'nothing ceases to exist in its essence of life' ----> please note the phrase 'NEITHER is the SUBSTANCE NOR the ESSENCE of the CREATION ANNIHILATED'):

"For since there are real men, so must there also be a real establishment (plantationem), that they vanish not away among non-existent things, but progress among those which have an actual existence. For neither is the substance nor the essence of the creation annihilated (for faithful and true is He who has established it), but "the fashion of the world passeth away;" that is, those things among which transgression has occurred, since man has grown old in them.

And therefore this [present] fashion has been formed temporary, God foreknowing all things; as I have pointed out in the preceding book, and have also shown, as far as was possible, the cause of the creation of this world of temporal things. But when this [present] fashion [of things] passes away, and man has been renewed, and flourishes in an incorruptible state, so as to preclude the possibility of becoming old, [then] there shall be the new heaven and the new earth, in which the new man shall remain [continually ], always holding fresh converse with God. And since (or, that) these things shall ever continue without end, Isaiah declares, "For as the new heavens and the new earth which I do make, continue in my sight, saith the Lord, so shall your [428-429] seed and your name remain..." (Iraneous, 'Against Heresies', Book 5, Chapter 36:1)
"These, if they will, may go Christ's way, but if not let them go their way. In another place perhaps they shall be baptized with fire, that last baptism, which is not only painful, but enduring also; which eats up, as if it were hay, all defiled matter, and consumes all vanity and vice." --Gregory of Nazianzeu, Bishop of Constantinople. (330 to 390 A.D.) Oracles 39:19

What is 'heaven', again? The quote from the Fragment of Papias must ring true as St. Iraneous himself seems to mention it thus in his own writing below, to quote:

"... And as the presbyters say, Then those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of paradise, and others shall possess the splendour of the city; for everywhere the Saviour shall be seen according as they who see Him shall be worthy. [They say, moreover], that there is this distinction between the habitation of those who produce an hundred-fold, and that of those who produce sixty-fold, and that of those who produce thirty-fold: for the first will be taken up into the heavens, the second will dwell in paradise, the last will inhabit the city; and that was on this account the Lord declared, "In My Father's house are many mansions." For all things belong to God, who supplies all with a suitable dwelling-place; even as His Word says, that a share is allotted to all by the Father, according as each person is or shall be worthy. And this is the couch on which the guests shall recline, having been invited to the wedding. The presbyters, the disciples of the apostles, affirm that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature; also that they ascend through the Spirit to the Son, and through the Son to the Father," (Iraneous, 'Against Heresies', Book 5, Chapter 36: 1 - 2)

How about the Bible giving HOPE toward those who did not keep His Command or Law or Prophets?

"Do not think that I have come to abolish the law or the Prophets. I have not come to abolish, but to fulfill. For truly I say to you, until heaven and earth shall pass away, not even one iota, nor one stroke of a letter, shall pass away from the law, until everything should happen. Whoever then shall break one of the least of these commandments and shall teach others the same, he will be called least in the kingdom of the heavens; but whoever shall keep and shall teach them, he will be called great in the kingdom of the heavens. For I say to you that unless your righteousness shall abound above that of the scribes and Pharisees, you shall never enter into the kingdom of the heavens." - Lord Jesus Christ (Matthew 5:17 - 20, BLB)
Firstly, we know from apostle Paul's Writings that the challenge Christ issued in that 'unless your righteousness shall abound above that of the scribes and Pharisees, you shall never enter into the kingdom of the heaven' (in Matthew 5:20 above) was NEVER attained by any human being as it is Written "because by the works of the Law no flesh will be justified in His sight..." (Romans 3:20, NASB) and this aspect of Salvation regarding the Faith of Jesus Christ unto Salvation (for us to obtain the 'Righteousness of God through Him only' - Romans 3:21 - 22 toward ALL and 'those who believe' too, is explained in post below):

https://www.anonymouschristian.org/blog/faith-jesus-christ-2/

Thus, the Verse in Matthew 5:19 may be seen as including all men including the 'ones who break His Commands too to be in His Kingdom of the Heavens - eventually by His Mercy which is Promised to ALL the Disobedient/Unbelieving too, Romans 11:32, applying post [afterlife Judgment Sentencing first] - James 2:13' (in the Context of breaking any Law & Prophets, as Matthew 5:17 - 18 mentions first) towards being in 'a part of heaven designated for the formerly-wicked vs the righteous' (making sense of the 'plural-heavens' found in this Verse in actual Biblical Koine Greek which is OUTSIDE the Holy City - Revelation 22:15 & them NOT inheriting the Kingdom of God which is the 'Inner Heavens', you may say that this is only for the 'Hundredfold ones' explained prior - 1 Corinthians 6:9 - 11) where this region of the heavens where the formerly-wicked dwell after being reconciled from the Lake of Fire ('the thirsty or failed ones' - Revelation 21:6) toward whom the Immortal-non-Thirsty-Perfected Bride (His Church - Overcomers, Revelation 21:7) also calls out too (in Revelation 22:17) to be Reconciled and Drink of the River of Life FREELY (unmerited, unearned favour) which flows OUTSIDE the Holy City itself agreeing to both the Details found in both the Shepherd of Hermas and the Sibyline Oracles as it is Explained in Detail in the later parts of the Post below as well (agreeing to Colossians 1:16, 20):


How about St. Iraneous in regards to Universal Restoration?

To Quote (albeit lengthy):
"... and that in due time the Son will yield up His work to the Father, even as it is said by the apostle, "For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." For in the times of the kingdom, the righteous man who is upon the earth shall then forget to die. "But when He saith, All things shall be subdued unto Him, it is manifest that He is excepted who did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him who put all things under Him, that God may be all in all."

John, therefore, did distinctly foresee the first "resurrection of the just," and the inheritance in the kingdom of the earth; and what the prophets have prophesied concerning it harmonize [with his vision].

For the Lord also taught these things, when He promised that He would have the mixed cup new with His disciples in the kingdom. The apostle, too, has confessed that the creation shall be free from the bondage of corruption, [so as to pass] into the liberty of the sons of God. And in all these things, and by them all, the same God the Father is manifested, who fashioned man, and gave promise of the inheritance of the earth to the fathers, who brought it (the creature) forth [from bondage] at the resurrection of the just, and fulfils the promises for the kingdom of His Son; subsequently bestowing in a paternal manner those things which neither the eye has seen, nor the ear has heard, nor has [thought concerning them] arisen within the heart of man, For there is the one Son, who accomplished His Father's will; and one human race also in which the mysteries of God are wrought, "which the angels desire to look into;" and they are not able to search out the wisdom of God, by means of Which His handiwork, confirmed and incorporated with His Son, is brought to perfection; that His offspring, the First-begotten Word, should descend to the creature (facturam), that is, to what had been moulded (plasma), and that it should be contained by Him; and, on the other hand, the creature should contain the Word, and ascend to Him, passing beyond the angels, and be made after the image and likeness of God." (Irenaeus, 'Against Heresies', Book 5, Chapter 36: 2 - 3)

Translation Source used for Irenaeus' 'Against Heresies':

http://www.textexcavation.com/irenaeusah5.html#chapter36
An Example (in Context, Consecutive Verses) —> A Secret referred to in Colossians 1:26 is that 'believing Gentiles are co-heirs in Christ' (Colossians 1:27) and also that HE will RECONCILE (both ways, meaning in Greek) ALL [Created] THINGS back to HIMSELF as it is Written (in Colossians 1:16 – Definition with Colossians 1:20 – Action), to Quote:

“because in Him were CREATED ALL THINGS in the heavens and upon the earth, the VISIBLE and the INVISIBLE, whether thrones or lordships or rulers or authorities; ALL [Created] THINGS have been CREATED through Him and unto Him, and by Him to RECONCILE ALL [Created] THINGS to Himself, having made PEACE by the BLOOD of His CROSS through Him, whether the things on the earth or the things in the heavens.” – apostle Paul (Colossians 1:16, 20, BLB)

We know that ALL CREATED THINGS (Definition: Colossians 1:16) will be RECONCILED (two ways) back to Lord Jesus Christ eventually by His BLOOD (Colossians 1:20, Context: Consecutive Verses) as even this "rarely known fragment" of St. Iraneus of Lyon's writing itself PROVES IRREFUTABLY that this Universal Reconciliation Exegesis is the Biblical One (quoted from some of the most respected church historians below):

Schaff admits that the opinions of Irenaeus are doubtful from his (Schaff's) orthodox standpoint and says: 12 "In the fourth Pfaffian fragment ascribed to him (Stieren I, 889) he says that 'Christ will come at the end of time to destroy all evil----and to reconcile all things--from Col. i:20--that there may be an end of all impurity.'

This passage, like I. Cor. xv:28, and Col. i:20, looks toward universal restoration rather than annihilation," but good, orthodox Dr. Schaff admits that it, like the Pauline passages, allows an interpretation consistent with eternal punishment. (See the long note in Stieren.)

Dr. Beecher writes that Irenæus "taught a final restitution of all things to unity and order by the annihilation of all the finally impenitent. The inference from this is plain. He did not understand aionios in the sense of eternal; but in the sense claimed by Prof. Lewis, that is, 'pertaining to the world to come,'" not endless. Irenæus thought "that man should not last forever as a sinner and that the sin which was in him might not be immortal and infinite and incurable."
Bunsen's View. Says Bunsen: "The eternal decree of redemption, is, to Irenæus, throughout, an act of God's love. The atonement, is, according to him, a satisfaction paid, not to God, but to the Devil, under whose power the human mind and body were lying. But the Devil himself only serves God's purpose, for nothing can resist to the last, the Almighty power of divine love, which works not by constraint (the Devil's way) but by persuasion.13 The different statements of Irenæus are hard to reconcile with each other, but a fair inference from his language seems to be that he hovered between the doctrines of annihilation and endless punishment, and yet leaned not a little hopefully to that of restoration. He certainly says that death ends sin, which forecloses all idea of endless torments. It is probable that the fathers differed, as their successors have since differed, according to antecedent and surrounding influences, and their own idiosyncrasies. Of Christian writers up to date, all assert future punishment, seven apply the word rendered everlasting (aionios) to it; three, certainly did not regard it as endless, two holding to annihilation and one to universal restoration. Remembering, however, the doctrine of Reserve, we can by no means be certain that the heathen words used denoting absolute endlessness were not used "pedagogically," to deter sinners from sin.

The Wicked's General Resurrection in the 'Flesh' (John 5:28 - 29) in their 'Body, Soul and Spirit' (1 Thessalonians 5:23) on Judgment Day (before the Great White Throne, 1 Peter 4:5) ----> causes their FLESH to be DESTROYED when JUDGED in the FLESH (1 Peter 4:6) ----> which refers to both their BODY and SOUL which contained SIN to eventually CEASE to EXIST as the word being DESTROYED means (Matthew 10:28) ----> but their 'Spirit' will 'live to God' (1 Peter 4:6) which is to be understood as the 'Made ALIVE Part' which applies to ALL MEN (1 Corinthians 15:21 - 22) as apostle Paul skipped this Judgment part never mentioning Lake of Fire in 1 Corinthians 15 at all ---> where these formerly wicked may be given a 'spirit + body = spiritual body' (resurrected bodily - sinless, as the HOPE toward them too, Acts 24:15) as Promised to include ALL MEN (1 Corinthians 15:21 - 22, Romans 5:18 - 19, 1 Timothy 2:4 - KJV, Titus 2:11, 1 Timothy 4:10) but 'differing in glory & substance too' (1 Corinthians 15:38 - 49).

Regarding the Greek Word 'Conciliation' (as an 'ambassador' - one way offering) vs 'Reconciliation' (as a two way reality eventually), please consider the following analysis as quoted in link below (by an expert too - question 3 in link below):

The Word “NOW, PRESENT TIME” (Colossians 1:22) to you (believers, Colossians 1:21) being reconciled (on earth in this life, right?) speak thus.

The HOPE (please note the word HOPE in Colossians 1:23) of the Gospel (beyond this life, implied, 1 Corinthians 15:19 too) —> ‘that you have heard’ (Colossians 1:23, NASB) —> as it was described prior in Colossians 1:16 with Colossians 1:20 [with NO IF’s meaning that it is a HOPE which will take place eventually] —> where this HOPE includes the GOSPEL which will be PREACHED or PROCLAIMED to ALL CREATION (Mark 16:15), yes please note the phrase “proclaimed in all creation” (Colossians 1:23, NASB) as apostle mentions this as part of the HOPE (not yet Done in full but will be Done as it is Written, hence a certain HOPE with NO ifs mentioned together with it) —> agreeing to the GOSPEL being PREACHED or PROCLAIMED to the DEAD too (1 Peter 4:6) —> so that ALL CREATION will be SET FREE into the GLORIOUS LIBERTY of the CHILDREN of GOD too eventually (Romans 8:20 – 22).

Other Related Verses are quoted above to explain this HOPE further toward ALL Creation as it is Written agreeing with ALL THINGS CREATED being RECONCILED to HIM as Prophesied here (in this HOPE) in Colossians 1:16 & Colossians 1:20 as well in the FULLNESS of the TIMES (Ephesians 1:10) for His RANSOM to be applied to ALL eventually (1 Timothy 2:6) causing ALL things to be RESTORED (Acts 3:21) and MADE NEW too (Revelation 21:5) to achieve this till God becomes ALL in all eventually (1 Corinthians 15:28).

Conclusion

St. Iraneous of Lyons (being a hearer of Polycarp who was the disciple of apostle John & also who quotes Justin Martyr in his own writings), being endorsed as the author chosen to write 'against heresies' could not have erred in teaching all three views of Hell (eternal conscious torment, annihilation and universal restoration).

It is clear from the explanation above that St. Iraneous of Lyons is clearly a Christ Centered Universalist where he speaks of the 'body + soul' to be annihilated only after a period of 'conscious torment' during Judgment as he cannot be teaching that the 'spirit ceases to exist' or 'eternal hell' which contradicts 'Matthew 10:28' and his own quote that 'Christ will come at the end of time to destroy all evil----and to reconcile all things-- from Col. i:20--that there may be an end of all impurity.'
We have grossly misunderstood the early church fathers by misquoting and misunderstanding their explanations especially when 'we don't quote them in full' or 'when we quote them in English translations as opposed to the original Biblical Koine Greek' as well as 'when we think it refers to body + soul + spirit' where punishment only refers to 'body + soul' even when it is not written in their writings as Christ Himself Defined ONLY those two to be Destroyed (‘cease to exist’) in Gehenna (or Lake of Fire) in Matthew 10:28 (Let’s not add to His Word, right?) but it doesn't end there as after the Judgment in the 'resurrected flesh for Judgment' (John 5:28 - 29, 1 Peter 4:5), the wicked's "spirit" (distinct from body + soul, definition 1 Thessalonians 5:23) will LIVE to God post this [afterlife] Judgment as the next Consecutive Verse (Context) in 1 Peter 4:6 prove Irrefutably 'as it is Written'.

This ‘formerly wicked-spirit' which 'lives to God' (please note the word LIVES in 1 Peter 4:6 which ties it up to being made ALIVE in 1 Corinthians 15:21 - 22) to obtain a HOPE in the Resurrection of being made ALIVE (yes, NOT the ‘resurrection of Judgment earlier', each being distinct, Acts 24:15) is explained in apostle Paul’s Inspired Writings in that these must 'obtain a sinless spiritual body too thereafter' (1 Corinthians 15:44) which is Promised to ALL MEN (1 Corinthians 15:21 - 22, 1 Corinthians 15:48 - 49 including the Wicked, Acts 24:15) which marks the Full Gospel (1 Corinthians 15:1 - 2, in Principle of Romans 4:5 too where we obtain a righteousness without works by believing in 'God Justifying the Ungodly or Wicked' according to Scripture).

A Word of Biblical Wisdom

"Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee."
(Proverbs 9:8, kjv)

The Final Prophecy:

"And I, when I am lifted up from the earth, WILL DRAW ALL MEN to Myself.” - Lord Jesus Christ (John 12:32, BSB)

God does NOT Fail or write 'vain attempts'; He Speaks what He Will Fulfill. Let's have a 'little faith'.
A Good Discussion Read (in link below):

http://tentmaker.org/forum/arguments-against-universal-salvation/early-church-’fathers’-a-witness-or-a-rebuttal/
Two Resurrections for the Wicked - First Resurrection vs General Resurrection - Deep Secrets from Irenaeous and Justin Martyr

Judgment Evil is eye for an eye (The Old Testament teaches that).

Overcoming evil is by Good (Romans 12:21).

"The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment." (Psalm 37:30, KJV)


The Gehenna or Lake of Fire's "Kolasin Aionion" (Matthew 25:46) is two fold (Retribution, Isaiah 3:11 followed by Purification, Malachi 3:2).


Example: The Blood of the Martyrs will be Avenged (Revelation 6:10) in the Day of His Wrath (Revelation 6:17, Romans 1:18).

God does NOT avenge only Lord Jesus Christ's Blood and because of that the sin of the World may be taken away, 1 John 2:2 in its own times, not at the same time & not immediately, 1 Timothy 2:6 (post Judgment for the wicked as Mercy only Triumphs after 'Judgment with no Mercy is endured first' - James 2:13, John 1:29).

What you are writing is Biblical and it refers to the Overcoming Evil part.

The Day of the Wrath and Judgment exists too and God knows whom to Heal (as Luke 4:25 - 26) and whom NOT to heal (Luke 4:27) which causes some to be 'pissed off by God's Judgment' (Luke 4:28 - 30) but God "Knows" who is really sick and who is willfully sinning (e. g. Hebrews 10:26).
The 'Pharisees' were 'sick in sin' too but Lord Jesus Christ doesn't say that they won't be Judged at all.

In fact Proper Biblical Exegesis denies neither afterlife Judgment nor Redemption by Mercy thereafter.

For example, the 'sick' Pharisees are condemned to "Gehenna first" (Matthew 23:33, Matthew 12:32, Matthew 10:28) but are hinted to enter His Kingdom of the Heavens thereafter (Matthew 21:31) eventually (Matthew 5:19) but NOT inherit it at all (1 Corinthians 6:9 - 11) but remain in the 'outside the city or kingdom of God regions as long as God Wills' (Revelation 21:27).

**Conclusion**

When we die, only believers in Faith of Jesus Christ do not come under any afterlife Judgment (John 5:24) because we have already been judged on earth prior in our temporal life (Hebrews 12:6 - 8, 1 Corinthians 11:32, Deuteronomy 8:5, Job 5:17 - 18).

Is this entire exegesis my private interpretation?

No. Please consider St. Irenaeous of Lyons and St. Justin Martyr themselves implying this 'order of Retributive Judgment followed by Restoration Judgment':


   (i) Righteous

For the righteous, after they die, Irenaeous says that their SOULS go to an INTERMEDIATE PLACE (e.g. 'Abraham's Bosom' in Luke 16:19 - 31 or 'Paradise' in Luke 23:43) where there is NEVER JUDGMENT (or 'no' afterlife Judgments as Christ Revealed in John 5:24):

"For it is manifest that those acts which are DEEMED RIGHTOUS are performed in bodies. Either, therefore all SOULS will of necessity pass into the INTERMEDIATE PLACE, and there will NEVER be a JUDGMENT; or bodies, too, which have participated in righteousness, will
attain to the place of enjoyment, along with the SOULS which have in like manner participated, if indeed righteousness is powerful enough to bring thither those substances which have participated in it. And then the DOCTRINE concerning the RESURRECTION of BODIES which WE BELIEVE ..." (Irenaeous, 'Against Heresies', Book 2, Chapter XXIX, Point 2)

(ii) Wicked

Afterlife Judgments are Real as Justin quotes the 'essence of thought in regard to these ancients who did speak in like manner in regards to this fact'; please consider Justin's own words below:

"But since sensation remains to all who have ever lived, and eternal [age-during] punishment is laid up (i.e., for the wicked), ... - let these persuade you that even AFTER DEATH SOULS are in a STATE of SENSATION; and those who are seized and cast about by the SPIRITS of the DEAD, whom all call daemoniacs or madmen; and what you repute as oracles, both of Amphilochus, Dodana, Pytho, and as many other such as exist; and the opinions of your authors, Empedocles and Pythagoras, Plato and Socrates, and the pit of Homer, and the descent of Ulysses to inspect these things, and all that has been UTTERED of a LIKE KIND ...", (Justin Martyr, First Apology, CHAPTER XVIII -- PROOF OF IMMORTALITY AND THE RESURRECTION)

Translation Source:


Justin confirms Luke 16:19 - 31 as literal and an immediate Judgment now after Death:

Justin affirms their "Idea of the afterlife spirit world" in his words, "to inspect these things, and all that has been UTTERED of a LIKE KIND" referring to "AFTER DEATH SOULS are in a STATE of SENSATION; and those who are seized and cast about by the SPIRITS of the DEAD".

Justin confirms that the "age-during punishment" is at the end of the age post 'resurrection of judgment' (John 5:28 - 29) toward the wicked before His Great White Throne (Revelation 20:11 - 15) in his words, "and eternal [age-during] punishment is laid up (i.e., for the wicked),".

Please note the following separation in Justin's words above:
"But since sensation remains to all who have ever lived, and eternal [age-during] punishment is laid up (i.e., for the wicked),"

MEANS

Temporal Afterlife Judgment - NOW:

'But since sensation remains to all who have ever lived' = "AFTER DEATH SOULS are in a STATE of SENSATION; and those who are seized and cast about by the SPIRITS of the DEAD".

Followed by the Final Judgment - At the End of the Age:

"and eternal [age-during] punishment is laid up (i.e., for the wicked),"

Yes, Justin affirms that upon death, the SOULS of the "good" are in blessed abodes while the SOULS of the "wicked" are in punishment abodes:

"... Doctrine of Plato; and while we say that there will be a burning up of all, we shall seem to utter the doctrine of the Stoics: and while WE AFFIRM that the SOULS of the WICKED, being endowed with SENSATION even AFTER DEATH, are PUNISHED, and that those [SOULS] of the GOOD being delivered from punishment spend a BLESSED EXISTENCE, ..." (Justin Martyr, CHAPTER XX -- HEATHEN ANALOGIES TO CHRISTIAN DOCTRINE)

Translation Source:


3) Third Step - Restoration and the Reconciliation of All Things with Mercy Triumphing and ending afterlife Judgments but only after the 'judgment with no mercy is endured first by some - James 2:13' (Acts 3:21, Colossians 1:20, Malachi 3:2).
"... Proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and His [FUTURE] manifestation from heaven in the glory of the Father "to GATHER ALL THINGS in ONE," and to RAISE UP ANEW ALL FLESH of the WHOLE HUMAN RACE, in order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, "every knee should bow, of things in heaven, and things in earth, and things UNDER the EARTH, and that every tongue should confess" to Him, ..." (Irenaeous, 'Against Heresies', Book I, Chapter X.-Unity of the Faith of the Church Throughout the Whole World, Point 1).

Translation Source:


Please note this phrase 'carefully' in the above -----> "to RAISE UP ANEW ALL FLESH of the WHOLE HUMAN RACE" -----> including the THINGS UNDER the EARTH or in HELL or LAKE of FIRE or GEHENNA or HADES even now ---> which proves Universal Salvation for "All Men" eventually ---> because the phrase "RAISE UP ANEW ALL FLESH" -----> cannot refer to the first 'resurrected flesh for Judgment toward the wicked' (John 5:28 - 29) -----> simply because in Irenaeous' own words, during Judgment, the 'first resurrection of the wicked for Judgment' is with their 'OLD sinful flesh*' -----> (and NOT 'a new flesh' as it is described above toward the WHOLE or ALL Human Race eventually proving that for the wicked) -----> there must be a 'second resurrection to obtain this HOPE of a NEW FLESH' (Acts 24:15) as part of the being MADE ALIVE part of Christ's Resurrection (1 Corinthians 15:21) which applies to ALL MEN (1 Corinthians 15:22) including them too.

*(Point 10b later where only the righteous' Old Flesh is HEALED and the wicked remain in IDENTICAL BODIES for JUDGMENT without being Healed or Restored to Sinless-ness, implied).

This is how St. Irenaeous of Lyons himself UNDERSTANDS the Universal Salvation part pertaining to ALL MEN PROPHETICALLY in his 'own words' from the above (agreeing PERFECTLY to 1 Timothy 2:4 - KJV, 1 Timothy 4:10 and the Sibyline Oracles too - in obedience to 2 Peter 1:20 as well):

"to GATHER ALL THINGS in ONE," (Ephesians 1:9 - 10) = "and to RAISE UP ANEW ALL FLESH of the WHOLE HUMAN RACE" (in the Context of All Men, as John 17:2 - 3 means this too as part of God making ALL things NEW in the Context of ALL MEN too, Revelation 21:5).
How do we know, that the above is for the FUTURE, hence a PROPHETIC Statement?

Please note that Irenaeous quotes the Context of Ephesians 1:9 - 10 first, i.e. to 'Gather All things in One' which in Ephesians 1:10 itself records as the 'dispensation of the fulness of the times - plural,' (YLT) ---> where these PLURAL - TIMES are in the FUTURE ---> because do note the word '[FUTURE]' in the translation above itself when Speaking of this.

Indeed, these things will be accomplished by Him in the 'FUTURE Manifestation plural-TIMES' by Him achieving His Will to 'Gather All things in One in Him' ---> where a special highlight is the Context of ALL MEN or 'every human being ever created' ---> where Irenaeous says Prophetically that it will cause ALL MEN to be MADE ALIVE by Christ in a NEW RESURRECTED FLESH ('sinless', implied in agreement to 1 Corinthians 15:21 - 22, Romans 5:18 - 19) ---> in Irenaeous' words, 'RAISE UP ANEW ALL FLESH of the WHOLE HUMAN RACE' (eventually).

Since we understand now that SALVATION refers to being RESURRECTED in a SINLESS FLESH to LIVE, a 'second resurrection' for the 'wicked must thus be in place after the second death' (though the phrase 'second resurrection for the wicked' is NOT explicitly stated in Scripture). The Infamous Verse below which speaks of ALL MEN to be SAVED points to this HOPE too:

"Who [God] WILL HAVE ALL MEN to be SAVED, and to come unto the knowledge of the truth." - apostle Paul (1 Timothy 2:4, KJV)

"according as Thou didst give to Him authority over ALL FLESH, that -- ALL that Thou hast GIVEN to Him -- He may GIVE to them life age-during;" - Lord Jesus Christ (John 17:2, YLT)

[God] WILL HAVE ALL MEN to be SAVED (1 Timothy 2:4) = ALL MEN will eventually be Resurrected in a SINLESS FLESH (John 17:2).

Yes, Irenaeous hints that the JUST JUDGMENT of God makes ALL THINGS ----> GOOD (including the WICKED - please note this word 'carefully' in the below - in 'his own words'):

" has the Lord said: "Judge not, that ye be not judged: for with what judgment ye shall judge, ye shall be judged." [The meaning is] not certainly that we should not find fault with sinners, nor that we should consent to those who act wickedly; but that we should not pronounce an unfair judgment on the dispensations of God, inasmuch as He has Himself
made provision that all things shall turn out for good, in a way consistent with justice."
(Irenaeous of Lyons, 'Against Heresies', Book 4, Chapter XXX, Point 3)

Translation Source:


I repeat, with EMPHASIS in [brackets] too for clarity:

"... has the Lord said: "Judge not, that ye be not judged: for with what judgment ye shall judge, ye shall be judged." [The meaning is] NOT certainly that we should NOT find fault with SINNERS, nor that we should consent to THOSE who act WICKEDLY; but that we should NOT PRONOUNCE an UNFAIR JUDGMENT on the DISPENSATIONS of God, inasmuch as HE has Himself MADE PROVISION that ALL [Created] THINGS SHALL TURN out for GOOD, in a WAY CONSISTENT with JUSTICE. ..." (Irenaeous of Lyons, 'Against Heresies', Book 4, Chapter XXX, Point 3)

Isn't it obvious that Irenaeous is explaining that "Pronouncing" the "Fair Judgment of God" ---- toward SINNERS and the WICKED ---- includes understanding the "dispensations (time)" God has Prepared ---- to make ALL CREATED THINGS (including these SINNERS and WICKED aforementioned - Context) to be GOOD again ---- (proving that EVIL will cease to exist eventually) ---- in a way which is CONSISTENT with JUSTICE.

Shouldn't we preach the SAME about the RIGHTEOUS JUDGMENT of GOD?

Please note that the 'first resurrection of Judgment for the wicked' (John 5:28 - 29) in "age-during fire" of Gehenna (Matthew 10:28) or Lake of Fire (Revelation 20:11 - 15) is with their OLD BODIES being REUNITED with THEIR SPIRIT (and is NOT Referring to the Second Resurrection of the Wicked which is implied or referred to earlier in a FLESH which is NEW, the NEW FLESH being DIFFERENT as God Makes ALL THINGS NEW - Revelation 21:5 - 8, which is understood to be post this Judgment in the Lake of Fire in these set of Verses too - implied - as God Wills - discussed prior) as Justin declares below to this Point "accurately" (a 'fine detail'):

" WE say that the SAME thing will be done, but at the hand of Christ, and upon the WICKED in the SAME BODIES UNITED AGAIN to THEIR SPIRITS which are now to undergo everlasting [AGE-DURING] punishment; and not only, as Plato said, for a period of a thousand years. And if any one say that this is incredible or impossible, this error of ours is one which concerns ourselves only, and no other person, so long as you cannot convict us of doing any
harm." (Justin Martyr, CHAPTER VIII -- CHRISTIANS CONFESS THEIR FAITH IN GOD, First Apology)

Translation Source:


First Resurrection of the Wicked for Final Judgment (John 5:28-29) = "WICKED in the SAME BODIES UNITED AGAIN to THEIR SPIRITS which are now to undergo everlasting [AGE-DURING] punishment" (Justin Martyr)

4) Irenaeous - Paternal Light of God - True Faith - Christ SAVES from HELL itself

Irenaeos affirms that the Christian Universalist Context of 'All Things' to refer to 'All Created things' is right and it implies the SALVATION of MEN even from HELL or the 'regions under the earth' too.

"Truly, then, the Scripture declared, which says, "First of all believe that there is one God, who has established ALL THINGS, and completed them, and having caused that from what had no being, ALL THINGS should come into EXISTENCE: "He who contains ALL THINGS, and is Himself contained by no one.

"Rightly also has Malachi said among the prophets: "Is it not one God who hath established us? Have we not all one Father? " In accordance with this, too, does the apostle say, "There is one God, the Father, who is above all, and in us all." Likewise does the Lord also say: "ALL THINGS are delivered to Me by My Father; " manifestly by Him who MADE ALL THINGS; for He did not deliver to Him the things of another, but His own. But in ALL THINGS it is implied that NOTHINGS has been KEPT BACK [from Him], and for this reason the same person is the Judge of the living and THE DEAD;

"having the key of David: He shall Open, and no man shall shut: He shall shut, and no man shall open." For no one was able, either in heaven or in earth, or UNDER THE EARTH, to OPEN the BOOK of the FATHER, or to behold Him, with the EXCEPTION of the LAMB who was slain, and who redeemed us with His own Blood, receiving POWER over ALL THINGS from the same God who made ALL THINGS by the Word, and adorned them by [His] Wisdom, when "the Word was made flesh; "that even as the Word of God had the SOVEREIGNTY in the heavens, so also might He have the SOVEREIGNTY in earth, inasmuch as [He was] a righteous man, "who did no sin, neither was there found guile in His mouth; "

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and that He might have the pre-eminence over THOSE THINGS which are UNDER THE EARTH, He Himself being made "the first-begotten of the dead; " and that ALL THINGS, as I have ALREADY SAID, might behold THEIR KING; and that the PATERNAL LIGHT might meet with and rest upon the flesh of our Lord, and come to us from His resplendent flesh, and that thus MAN might attain to IMMORTALITY, having been invested with the PATERNAL LIGHT." (Irenaeous, 'Against Heresies', Book 4, Chapter XX, Point 2)

Translation Source:


Please note these words 'carefully' from the above which hints on Christ Saving from HELL, often termed as the 'regions under the earth' (now it's HADES' punishment regions but in the future this can refer to the LAKE of FIRE regions):

'THOSE THINGS which are UNDER THE EARTH' ---->and that ALL THINGS ----> as I have ALREADY SAID, might behold their THEIR KING; and that the PATERNAL LIGHT -----> 'that thus MAN might attain to IMMORTALITY'.

Deep, isn't it?

Bonus: How about the Sons of God vs Sons of the Devil distinction?

The 'sons of the God' vs 'sons of the Devil' argument is NOT a permanent one but one referred to TEMPORARILY due to one's 'choice & action & faith'. This is NOT an eternal state as our eternal Hell proponents profess as Saint Irenaeous himself refutes this ancient heresy as follows (which proves that 'all are still His Children but some have rebelled'), to quote:

"... According to nature, then -that is, according to creation, so to speak-we are ALL sons of God, because we have ALL been CREATED by GOD. But with RESPECT to OBEDIENCE and DOCTRINE we are NOT all the sons of God: those only are so who believe in Him and do His will. And those who do not believe, and do not obey His will, are SONS and angels of the DEVIL, because they do the works of the devil. And that such is the case He has declared in Isaiah: "I have begotten and brought up CHILDREN, but they have REBELLED against Me." And again, where He says that these CHILDREN are ALIENS: "Strange CHILDREN have lied unto Me." According to NATUE, then, they are [His] CHILDREN, because they have been so
CREATED; but with regard to THEIR WORKS, they are NOT His children." (Irenaeus, 'Against Heresies', Book 4, Chapter XLI, Point 2)

"For as, among men, those sons who DISOBEDIENT their fathers, being DISINHERITED, are STILL THEIR SONS in the course of NATURE, but by LAW are DISINHERITED, for they do NOT become the HEIRS of their natural parents; so in the SAME WAY is it with God,-those who do NOT OBEY Him being DISINHERITED by Him, have CEASED to be His sons. Wherefore they CANNOT RECEIVE His INHERITANCE..." (Irenaeus, 'Against Heresies', Book 4, Chapter XLI, Point 3)

The Context in which Holy Scripture is clear as Irenaeous implies the Paternal Love of the Father that ALL are HIS SONS due to being CREATED by HIM, hence HIS CHILDREN.

However, in regards to 'obedience and doctrine', the 'sons of the Devil are those who disobey and hence do NOT inherit His Kingdom' (1 Corinthians 6:9 - 10, e.g. may just 'enter only' to live in some OUTSIDE permitted regions of the 'kingdom of the heavens' and NOT the heavens, please take note 'carefully', being the 'least' due to Command-Breaking Matthew 5:19) vs in Contrast, 'His Sons of obedience & doctrine' INHERIT His Kingdom (e.g. highest positions such as KING & PRIESTS too, Revelation 1:6, Ephesians 3:6 and beyond!, 1 Corinthians 2:9 being the 'Great' in His Kingdom of the Heavens too, Matthew 5:19).

5) Justin Martyr

Justin Martyr affirms this Truth of Salvation toward ALL MEN eventually - both the righteous and the wicked

" did the Saviour come, as He says, "I am not come to call the righteous, but sinners to repentance." Since, then, the flesh has been proved to be valuable in the sight of God, and glorious above all His works, it would very justly be saved by Him. We must meet, therefore, those who say, that even though it be the special handiwork of God, and beyond all else valued by Him, it would not immediately follow that it has the promise of the resurrection.

Yet is it not absurd, that that which has been produced with such circumstance, and which is beyond all else valuable, should be so neglected by its Maker, as to pass to nonentity? Then the sculptor and painter, if they wish the works they have made to endure, that they may win glory by them, renew them when they begin to decay; but God would so neglect His own possession and work, that it becomes annihilated, and no longer exists. Should we not call this labour in vain? As if a man who has built a house should forthwith destroy it, or should neglect it, though he sees it falling into decay, and is able to repair it: we would blame him for labouring in vain; and should we not so blame God? But not such an one is
the Incorruptible,—not senseless is the Intelligence of the universe. Let the unbelieving be silent, even though they themselves do not believe.

But, in truth, He has even called the flesh to the resurrection, and promises to it everlasting life. For where He promises to save man, there He gives the promise to the flesh. For what is man but the reasonable animal composed of body and soul? Is the soul by itself man? No; but the soul of man. Would the body be called man? No, but it is called the body of man. If, then, neither of these is by itself man, but that which is made up of the two together is called man, and God has called man to life and resurrection, He has called not a part, but the whole, which is the soul and the body.

For it had its salvation from itself; so that in saving the soul, God does no great thing. For to be saved is its natural destiny, because it is a part of Himself, being His inspiration. But no thanks are due to one who saves what is his own; for this is to save himself. For he who saves a part himself, saves himself by his own means, lest he become defective in that part; and this is not the act of a good man. For not even when a man does good to his children and offspring, does one call him a good man; for even the most savage of the wild beasts do so, and indeed willingly endure death, if need be, for the sake of their cubs. But if a man were to perform the same acts in behalf of his slaves, that man would justly be called good. Wherefore the Saviour also taught us to love our enemies, since, says He, what thank have ye? So that He has shown us that it is a good work not only to love those that are begotten of Him, but also those that are without. And what He enjoins upon us, He Himself first of all does." (St. Justin Martyr, CHAPTER VIII.—DOES THE BODY CAUSE THE SOUL TO SIN? FRAGMENTS OF THE LOST WORK OF JUSTIN ON THE RESURRECTION)

Translation Source:


Can you see it?

Based on the above please consider 'carefully' the gems of Wisdom found in Justin's 'own words' above with EMPHASIS mine in [brackets above too] (re-quoted below):

(i) What is the meaning of Resurrection?

Resurrection = Soul (with Spirit) returning to the Body, to quote:
"... spirit of the dead man has returned... the resurrection from the dead." (Irenaeous, 'Against Heresies', Book 2, Chapter XXXI, Point 2)

Translation Source:


"For it is manifest that those acts which are deemed righteous are performed in bodies. Either, therefore all SOULS will of necessity pass into the intermediate place, and there will never be a judgment; or bodies, too, which have participated in righteousness, will attain to the place of enjoyment, along with the SOULS which have in like manner participated, if indeed righteousness is powerful enough to bring thither those substances which have participated in it. And then the DOCTRINE concerning the RESURRECTION of BODIES which WE BELIEVE ..." (Irenaeous, 'Against Heresies', Book 2, Chapter XXIX, Point 2)

"If He had no need of the flesh, why did He heal it? And what is most forcible of all, He raised the dead. Why? Was it not to show what the RESURRECTION should be? How then did He RAISE the DEAD? Their SOULS or their BODIES? Manifestly BOTH... He had thus shown them that there is truly a RESURRECTION of the FLESH, wishing to show them this also, that it is NOT IMPOSSIBLE for FLESH to ascend into HEAVEN (as He had said that our dwelling-place is in heaven), "He was taken up into HEAVEN while they beheld," as He was in the FLESH." (Justin Martyr, 'On the Resurrection', CHAPTER IX.--THE RESURRECTION OF CHRIST PROVES THAT THE BODY RISES)

(ii) What is the meaning of SALVATION?

"obtaining as the outcome of your faith the SALVATION of your SOULS." - apostle Peter (1 Peter 1:9, NASB)

SALVATION of your SOULS toward those 'in faith' = Resurrected to Life in the flesh without any afterlife Judgments (John 5:24).

Firstly, Justin Martyr affirms that the FLESH is SAVED when it is RESURRECTED [to sinlessness, implied]:

" ... did the Saviour come, as He says, "I am not come to call the righteous, but SINNERS to REPENTANCE." Since, then, the FLESH has been proved to be valuable in the sight of God, and glorious above all His works, it would very justly be SAVED by Him. We must meet,
therefore, those who say, that even though it [the FLESH] be the special handiwork of God, and beyond all else valued by Him, it [the FLESH] would not immediately follow that it has the promise of the RESURRECTION." (St. Justin Martyr, CHAPTER VIII.--DOES THE BODY CAUSE THE SOUL TO SIN? FRAGMENTS OF THE LOST WORK OF JUSTIN ON THE RESURRECTION)

(iii) Can the FLESH pass into ANNIHILATION or NON-EXISTENCE?

Justin did NOT believe in NON EXISTENCE type of ANNIHILATION of the 'Body + Soul' which is to be Destroyed in Gehenna even (Matthew 10:28) but only that the 'sin & evil' in it be gone into NON-EXISTENCE (implied as 'this sin & evil' is what is Destroyed till it ceases to exist in the Body + Soul during the Lake of Fire Judgment). Please consider:

"Yet is it not absurd, that that which has been produced with such circumstance, and which is beyond all else valuable, should be so neglected by its Maker, as to pass to NONENTITY? Then the sculptor and painter, if they wish the works they have made to endure, that they may win glory by them, RENEW THEM when they begin to DECAY; but God would so neglect His own possession and work, that it becomes ANNIHILATED, and NO longer EXISTS. Should we not call this labour in vain? As if a man who has built a house should forthwith DESTROY it, or should NEGLECT it, though he sees it falling into DECAY, and is ABLE to REPAIR it: we would blame him for labouring in vain; and should we not so blame God? But not such an one is the INCORRUPTIBLE,--NOT SENSELESS is the INTELLIGENCE of the universe. Let the unbelieving be silent, even though they themselves do not believe." (St. Justin Martyr, CHAPTER VIII.--DOES THE BODY CAUSE THE SOUL TO SIN? FRAGMENTS OF THE LOST WORK OF JUSTIN ON THE RESURRECTION)

It is clear in the above that Justin is using the analogy of an earthly painter where if he is able, he will RENEW that which DECAYS and likewise a man who sees his house falling into DECAY would also REPAIR it ---> in the Context of explaining the 'Salvation of the Soul' (Topic here as the paragraphs surrounding it prove - as quoted at the start of point 5).

Hence Justin Concludes that the Incorruptible God would likewise NOT Destroy the Soul into NONENTITY or NONEXISTENCE till it is ANNIHILATED and NO LONGER EXISTS (Disproving the 'Annihilation View of Hell Theory') ---> and NEITHER would God, Justin implies Who being INTELLIGENT and ABLE to both RENEW and REPAIR would cause any of His Work toward 'all souls' which are His (Ezekiel 18:4) to continue in DECAY of SIN FOREVER (Disproving the 'Eternal View of Hell Theory') ---> but rather goes on to Imply the only Rational Conclusion from Justin's Own Words in that He believes in a God Who WILL both RENEW and REPAIR ALL SOULS (be it wicked or righteous, as 'all souls truly belongs to Him', Ezekiel 18:4) despite 'death or decay' in which some must endure first (Approving the Universal Salvation View of Purgatorial Hell as it was held by St. Clement of Alexandria or even St. Gregory of Nyssa too).
Note: The 'Body + Soul' Destroyed in Gehenna (Matthew 10:28) must thus refer to 'sin and evil being completely destroyed in it' and NOT the 'non-existence of either' where Justin's own words above explains it proving that he did NOT believe in 'complete annihilation' and neither did Irenaeus either (quoted below) as some scholars err by claiming otherwise due to NOT understanding these 'fine details' (implied) in their 'own arguments':

"For since there are real men, so must there also be a real establishment (plantationem), that they vanish not away among non-existent things, but PROGRESS among those which have an ACTUAL EXISTENCE. For NEITHER is the SUBSTANCE NOR the ESSENCE of the CREATION ANNIHILATED (for Faithful and True is He Who has ESTABLISHED it), but "the FASHION of the WORLD PASSETH AWAY; " that is, THOSE THINGS among which TRANSGRESSION has OCCURRED, since MAN has grown OLD in them. And therefore this [present] FASHION has been formed TEMPORARY, God Foreknowing all things;...." (Irenaeus, Book 5, Chapter XXXVI, Point 1)

It's obvious in the above that Irenaeus points to the 'temporal age-during fashion' of things ---> which refers to 'SIN and its effects' (where 'transgression' has occurred) in such CREATION ---> which will be PROGRESSED into a NEW FASHION for the quote 'Faithful and True' ties it up to God MAKING ALL THINGS NEW (to be free from this 'former taint of sin & its effects, decay') as Revelation 21:5 Majestically Declares. Wonderful News isn't it?

(iv) Did Justin believe in the Salvation of ALL MEN?

Yes.

"For it had its SALVATION from itself; so that in SAVING the SOUL, God does no great thing. For to be saved is its natural destiny, because it is a part of Himself, being His inspiration. But no thanks are due to one who saves what is his own; for this is to save himself.

For he who SAVES a part himself, saves himself by his own means, lest he become defective in that part; and this is not the act of a good man. For not even when a man does good to HIS CHILDREN and offspring, does one call him a good man; for even the most savage of the wild beasts do so, and indeed willingly endure death, if need be, for the sake of their cubs.

But if a man were to perform the SAME ACTS in behalf of his SLAVES, that man would justly be called good. Wherefore the Saviour also taught us to LOVE our ENEMIES, since, says He, what thank have ye? So that He has shown us that it is a GOOD work not only to love THOSE that are BEGOTTEN of Him, but also THOSE that are WITHOUT [i.e. 'not' Begotten of Him,
implied]. And what He enjoins upon us, He Himself FIRST of ALL DOES." (St. Justin Martyr, CHAPTER VIII.--DOES THE BODY CAUSE THE SOUL TO SIN? FRAGMENTS OF THE LOST WORK OF JUSTIN ON THE RESURRECTION)

Please note 'carefully' that Justin implies that God Saving 'His Own Begotten or Children is NOT a big deal'. Justin then proceeds to argue that Christ is above ALL because He Promises to Perform the SAME ACTS toward 'His Slaves' too and lastly toward HIS ENEMIES as well in the Beautifullly Analogy above ---> as the only Context of this Passage is 'where the SOUL is SAVED eventually in its EXISTENCE' ---> toward becoming "RESURRECTED in the FLESH' again ---> in the Context of LOVE and GOODNESS, and 'not Judgment' ---> toward His ENEMIES too ---> yes, the Context of the passage above proves that the SAME RESURRECTION to SINLESS-NESS being Promised thus in LOVE toward ---> BOTH 'THOSE that are BEGOTTEN of Him' ---> and 'also THOSE that are WITHOUT [i.e. 'not' Begotten of Him, implied] ---> proving that this must refer to the 'not explicitly mentioned (though implied) second resurrection of the wicked' toward 'sinless-ness' ---> post the Lake of Fire Judgment (which follows after their 'first resurrection for Judgment', John 5:28 - 29 ---> and this GOOD and LOVE toward His ENEMIES, in saving 'their souls to exist' eventually in a 'resurrected sinless body' ---> will certainly come to pass, as Justin remarks in faith, 'He Himself FIRST of ALL DOES'.

6) Can Christ Save from Hades now?

According to 1 Peter 4:5 - 6 and 1 Peter 3:18 - 20, it is entirely POSSIBLE though not all may be Saved (God Alone Decides that - to be Fair for He knows 'all hearts').

In the following, Irenaeous points to this Truth (the first part) and accuses the DEVIL to have DECEIVED MARCION on (the second part) where Marcion claims that 'the righteous of old did not receive Christ's Preaching at Hades because they were suspicious of Him and so their souls continued to remain in the regions of Hades'. Please read 'carefully' to 'realize' this:

"... saying all things in direct opposition to the truth,-that Cain, and those like him, and the Sodomites, and the Egyptians, and others like them, and, in fine, all the nations who walked in all sorts of abomination, were saved by the Lord, on His descending into Hades, and on their running unto Him, and that they welcomed Him into their kingdom. But the serpent which was in Marcion declared that Abel, and Enoch, and Noah, and those other righteous men who sprang from the patriarch Abraham, with all the prophets, and those who were pleasing to God, did not partake in salvation. For since these men, he says, knew that their God was constantly tempting them, so now they suspected that He was tempting them, and did not run to Jesus, or believe His announcement: and for this reason he declared that their souls remained in Hades." (Irenaeous, 'Against Heresies', Book 1, Chapter XXVII, Point 3)
So, the TRUTH is Christ SAVED whomever that BELIEVED and RECEIVED Him in HADES (be it the righteous or wicked) though they may be sent to 'higher or lower' abodes next upon being saved with their 'souls', to quote:

(i) Christ Saved the Righteous SOULS from the Past from Hades

How did St. Irenaeus of Lyons understand 1 Peter 3:18 - 20?

"... but IMMEDIATELY upon His expiring on the Cross, undoubtedly DEPARTED on HIGH [in His SOUL to Paradise, Luke 23:43], LEAVING His BODY to the earth. But the case was, that for three days He dwelt in the PLACE where THE DEAD were, as the prophet says concerning Him: "And the Lord remembered His dead saints who slept formerly in the land of sepulture; and He DESCENDED to them, to RESCUE and SAVE them." And the Lord Himself says, "As Jonas remained three days and three nights in the whale's belly, so shall the Son of man be in the heart of the earth."..." (Irenaeous, 'Against Heresies', Book 5, Chapter XXXI)

(ii) Christ Saved the Righteous SOULS from the Past from Hades with NO afterlife Judgment

"It was for this reason, too, that the Lord DESCENDED into the REGIONS BENEATH the earth, PREACHING His Advent there also, and [declaring] the remission of sins received by those who believe in Him. Now all those believed in Him who had hope towards Him, that is, those who proclaimed His advent, and submitted to His dispensations, the RIGHTEOUS men, the prophets, and the patriarchs, to whom He REMITTED sins in the SAME way as He did to us, which sins we should NOT lay to their charge, if we would not despise the Grace of God." (Irenaeous, 'Against Heresies', Book 4, Chapter XXVII, Point 2)
(iii) Christ Saved the Wicked SOULS from the Past from Hades but only POST afterlife Judgment

'... the spirits in Prison' (1 Peter 3:18 - 20).

"It was for this reason, too, that the Lord DESCENDED into the REGIONS BENEATH the earth, PREACHING His Advent there also, ... For as these men [Righteous Hebrews of the Past] did not impute unto us (the Gentiles) our transgressions, which we wrought BEFORE CHRIST was MANIFESTED among us, so also it is NOT right that we should lay BLAME upon those who SINNED BEFORE Christ's coming.

For "all men come short of the glory of God," and are not justified of themselves, but by the advent of the Lord,-they who earnestly direct their eyes towards His light. And it is for our instruction that their actions have been committed to writing, that we might know, in the first place, that our God and theirs is one, and that SINS do NOT please Him although committed by men of renown; and in the second place, that we should keep from wickedness. For if THESE MEN of OLD TIME, who PRECEDED us in the gifts [bestowed upon them], and for whom the Son of God had NOT yet suffered, WHEN they COMMITTED ANY SIN and SERVED FLESHY LUSTS, were RENDERED of such DISGRACE, what shall the MEN of the PRESENT day suffer, who have despised the Lord's coming, and become the slaves of their own lusts? And truly the DEATH of the Lord became [the means of] HEALING and REMISSIONS of SINS to the FORMER, ..." (Irenaeous, 'Against Heresies', Book 4, Chapter XXVII, Point 2)

Irenaeous Teaches that 'even the Wicked' men from the PAST TIMES ('before Christ') were given an opportunity to be 'Saved' during His Advent as the phrases 'it is NOT right that we should lay BLAME upon those who SINNED BEFORE Christ's coming', 'WHEN they COMMITTED ANY SIN and SERVED FLESHY LUSTS, were RENDERED of such DISGRACE' and 'he DEATH of the Lord became [the means of] HEALING and REMISSIONS of SINS to the FORMER' implies.

(iv) How about now?

1 Peter 4:5 - 6 allows this Possibility toward 'some' whilst others only after the Final Judgment at Gehenna (Lake of Fire). The Shepherd of Hermas Writing mentions that the 40 apostles + teachers descended likewise into the 'spirit world' after their earthly deaths too to preach the Gospel and as a result 'the righteous in good works but did not believe in Christ on earth during their lives prior' (Sheepfold2) had an opportunity likewise. It's
discussed in Great Detail with 'other relatively early authorities of doctrine' regarding this Mystery and more in post below:

https://www.anonymouschristian.org/blog/secrets-of-the-gospel-being-preached-to-the-dead/

(v) A WARNING

Irenaeous WARNS that those who 'reject Christ willingly now' may NOT have that 'chance' at all (how to decide that? Only God Decides that for He Alone 'weighs all hearts'):

"... but Christ shall not die again in behalf of THOSE who NOW commit SIN, for death shall no more have dominion over Him; but the Son shall come in the glory of the Father, requiring from His stewards and dispensers the money which He had entrusted to them, with usury; and from those to whom He had given most shall He demand most. We ought not, therefore, as that presbyter remarks, to be puffed up, nor be severe upon those of old time, but ought ourselves to FEAR, lest perchance [REPENTANCE], AFTER [we have come to] the KNOWLEDGE of CHRIST, if we DO things DISPLEASING to God, we obtain NO further FORGIVENESS of SINS, but be SHUT OUT from His KINGDOM. And therefore it was that Paul said, "For if [God] spared not the natural branches, [take heed] lest He also spare not thee, who, when thou wert a wild olive tree, wert grafted into the fatness of the olive tree, and wert made a partaker of its fatness." (Irenaeous, 'Against Heresies', Book 4, Chapter XXVII, Point 2)

"... And that it is better to believe even what is impossible to our own nature and to men, than to be unbelieving like the rest of the world, we have learned; for we know that our Master Jesus Christ said, that "what is impossible with men is possible with God," and, "Fear not them that kill you, and after that can do no more; but fear Him who AFTER DEATH is able to cast BOTH SOUL and BODY into HELL [Gehenna]." And HELL [Gehenna] is a place where those are to be punished who have LIVED WICKEDLY, and who do NOT BELIEVE that those things which God has taught us by Christ will come to pass." (Justin Martyr, First Apology, CHAPTER XIX -- THE RESURRECTION POSSIBLE)

7) How to understand Eternity?

St. Irenaeous seems to mean that "Immortality" means "a long series of ages":

NO Eternal Life is Granted in One Aeon or One Age - The Eternal Age Heresy - Understanding Immortality Correctly.
Body and Soul do NOT exist forever but are subject to God granting its existence from 'age to age' or 'aeon to aeon', that is from 'one aeon to the next':

"... But ALL THINGS which proceed from Him, WHATSOEVER have been MADE, and are made, do indeed receive their own beginning of generation, and on this account are INFERIOR to Him who formed them, inasmuch as they are not unbegotten. Nevertheless THEY ENDURE, and EXTEND their EXISTENCE into a LONG SERIES of AGES in accordance with the WILL of GOD their Creator; so that He GRANTS them that they should be thus formed at the beginning, and that they should so exist afterwards." (St. Irenaeus of Lyons, 'Against Heresies', Book II, Chapter XXXIV.-Souls Can Be Recognised in the Separate State, and are Immortal Although They Once Had a Beginning, Point 2)

I repeat, please note these phrases 'carefully' from Irenaeus' own words (NOT mine) which proves this claim Irrefutably for 'Sound Doctrine':

ALL THINGS which proceed from Him, WHATSOEVER have been MADE ---› are INFERIOR to Him who formed them ---› THEY ENDURE, and EXTEND their EXISTENCE ---› into a LONG SERIES of AGES ---› (Ages or Aeons - Can you see the Plural 'ages to come' or 'aeons to come' theory true even for 'future ages' as per Ephesians 2:7?) ---› in accordance with the WILL of GOD their Creator, so that He GRANTS them.

This is an Important point to 'Understanding Immortality Correctly' as St. Irenaeous Beautifully explains above.

8.) Is Universal Salvation Endorsed?

Yes by Justin Martyr himself as he declares for example that the 'Sibyl' (or Sibyline Prophesies to be ACCEPTED as TRUE) and also that the Doctrine of AFTERLIFE JUDGMENT and PUNISHMENT of the WICKED as even PLATO taught (is in agreement with the Biblical Prophets - as pointed out in an earlier post) which SUPPORTS the 'Punishment for Betterment Concept' (the meaning of the word 'kolasin' in Matthew 25:46) where the Ultimate AIM is GOOD and SALVATION only despite 'the severity of Judgment which must be endured first' before MERCY Triumphs over and ENDS it (please read 'carefully' Justin's quote below agreeing to all this):

"And the SIBYL and Hystaspes said that there should be a DISSOLUTION by God of things CORRUPTIBLE. And the philosophers called Stoics teach that even God Himself shall be RESOLVED into FIRE, and they say that the WORLD is to be FORMED ANEW by this
revolution; but we understand that God, the Creator of ALL THINGS, is superior to the things that are to be changed. If, therefore, on some points we teach the same things as the poets and philosophers whom you honour, and on other points are fuller and more divine in our teaching, and if we alone afford proof of what we assert, why are we unjustly hated more than all others? For while we say that all things have been produced and arranged into a world by God, we shall seem to utter the DOCTRINE of PLATO; and while we say that there will be a BURNING up of ALL, we shall seem to utter the doctrine of the Stoics: and while we affirm that the SOULS of the WICKED, being endowed with sensation even after death, are punished, and that those of the good being delivered from punishment spend a blessed existence, we shall seem to say the same things as the poets and philosophers; and while we maintain that men ought not to worship the works of their hands, we say the very things which have been said by the comic poet Menander, and other similar writers, for they have declared that the workman is greater than the work." (Justin Martyr, First Apology, CHAPTER XX -- HEATHEN ANALOGIES TO CHRISTIAN DOCTRINE)

Some key points:

a) DISSOLUTION by God of things CORRUPTIBLE = Evil and Sin must eventually CEASE to EXIST contradicting the Idea of an Eternal Hell where sin exists eternally.

b) God Himself shall be RESOLVED into FIRE, and they say that the WORLD is to be FORMED ANEW by this revolution = The Lake of Fire of Gehenna is Part and Puzzle of God Making ALL CREATION NEW (Revelation 21:5 - 8).

c) DOCTRINE of PLATO; and while we say that there will be a BURNING up of ALL, we shall seem to utter the doctrine of the Stoics: and while we affirm that the SOULS of the WICKED being endowed with sensation even after death, are punished = In the earlier Write up, we saw that this Punishment eventually leads to their 'betterment'.

d) Justin endorses the SIBYL collection of Prophesies ----> in Justin's words above, "And the SIBYL ... said ... DISSOLUTION by God of things CORRUPTIBLE"

An Example of the Judeo-Christian Sibyline Oracle agreeing to Universal Salvation is Illustrated with Verse Mapping in link below for Edification:

Basically, Justin Martyr is pointing out the part where 'others got the doctrine right too' when compared with the 'true Christian doctrine'. Can you see it?

9) First Resurrection

What is the First Resurrection?

Irenaeous, Hippolytus and Justin affirm that the First Resurrection refers to only those who believe in the Faith of Jesus Christ & it's sometimes called the 'Resurrection of the Righteous' or the 'Resurrection of the Just' (1 Thessalonians 4:13 - 17, Luke 14:14). The quotes from Irenaeous, Hippolytus and Justin Martyr proving this claim is has been done already in my previous write-up. Only those in Christ will Reign for 1000 years during this Last Day of the First Resurrection since these are raised at the start hour 'now is' (John 5:25) on this Last Day of this age.

This Resurrection of the rest of the Dead do NOT come with a body till this 1000 years are over (Revelation 20:5, 7). So, at the last hour of this Last Day called the 'hour is coming' another group of righteous vs wicked are raised 'simultaneously' (John 5:28-29, Daniel 12:2). Please note that only the 'hour is coming' is mentioned in John 5:28-29.

Both the 'hour now is' and 'hour is coming' is mentioned in John 5:25 because it is a Prophetic Statement referring to TWO groups of righteous, namely Sheepfold1 (John 10:14) vs Sheepfold2 (John 10:16) who are 'Raised to Life' during these two separate 'start & end hour of this Last Day respectively' which are 'separated by 1000 years'. Can you see it?

That's what is LITERALLY Written in the Bible.

This poses a problem for the current traditional view because they do NOT have any hope for a 'Sheepfold2' (another badge of righteous) who are 'righteous in good works' as Christ Himself mentioned (John 5:28-29, Matthew 25:31-46). To become a sheep, they must have believed in Christ and thus Sheepfold2 must have believed in Christ in the 'afterlife abodes'. Is this Possible?

The Shepherd of Hermas Writing (which is only next to New Testament Scripture) clearly records the Gospel being Preached to 'certain dead' who 'died in Good deeds' but did NOT believe in Christ during their earthly lives prior, as they didn't have the Seal of God. The Shepherd of Hermas is NOT discussing Christ's Descent but some 40 apostles + teachers who after they died, went into the afterlife abodes to 'convert these'. Mysterious Indeed but it's LITERALLY recorded as discussed in detail in links below:
The 'believing after seeing' Mystery is Possible as it is echoed in John 6:40 and John 3:14 - 15 but it's NOT for all but only on those whom the Lord deems His Mercy for He weighs all hearts to decide that (The afterlife Context is strong in these Verses, John 3:14 - 15 since the Son of Man is 'Lifted Up' Points to the 'Spirit World' & Post His Resurrection).

10) General Resurrection

What is the General Resurrection?

The rest of the dead did NOT come to life till the 1000 year Millennial Reign of Christ is Completed (Revelation 20:5, 7). There is a GENERAL RESURRECTION which happens just after these 1000 years on the last hour on this Last Day (John 5:28 - 29, Daniel 12:2) just before the Great White Throne of Judgment next (Revelation 20:11 - 15, Matthew 25:31 - 46).

It is a well known Fact in Theology itself noted by scholars that the earliest and most authoritative earliest leaders of the church (post the apostles & their presbyters) such as Irenaous of Lyons, Justin Martyr and even Hippolytus of Rome believed in this clearly (as I already proved it by their 'own quotes' too in my earlier write up), to quote:

“The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgement. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius, and Lactantius, while Caius, Origen, Dionysius the Great, Eusebius (as afterwards Jerome and Augustin) opposed it." (Schaff, Philip, History of the Christian Church, Volume 2. Peabody, MA: Hendrickson, p. 381)

What's the problem here?
The popular traditional view does NOT believe in the LITERAL interpretation of John 5:28-29 or Daniel 12:2 especially in that BOTH the RIGHTEOUS and WICKED are said to be Resurrected SIMULTANEOUSLY.

This is because if the Christians are already Raised 1000 years earlier (Revelation 20:4-6, 1 Thessalonians 4:16), then (they claim that) it must be that ‘only the wicked must rise’ during this time. This is a DIRECT CONTRADICTION to our Blessed Saviour’s OWN Words in John 5:28-29 since He says that they RISE SIMULTANEOUSLY. So, they come up with a ‘mad made excuse that it must be symbolic and we cannot take both John 5:28-29 & Daniel 12:2 Literally’. Can you who is 'changing' the meaning of Scripture against what is plainly Written?

If they take it LITERALLY, then a question arises: Who are the 'righteous' in John 5:28-29 or Daniel 12:2 if it's not Christians?

Based on the Discussion above & in earlier write ups, it is highly probable that:

a) Sheepfold1 (John 10:14) = All believers in the Faith of Jesus Christ as even Justin Martyr remarked are in the Resurrection of the Righteous which clearly points to the First Resurrection.

b) Sheepfold2 (John 10:16) = The non-Christians who only believed in Him after seeing Him (John 6:40) in the afterlife too (John 3:14-15) who died in 'Good Works' as the Shepherd of Hermas clearly points to their existence.

The Popular Traditional View CANNOT accept this because they do NOT have a concept of God Saving in the afterlife or even the Gospel being Preached there even. However, we have demonstrated with Verses & early church writings in links prior pointing to this interpretation of Scripture using 1 Peter 3:18-20, 1 Peter 4:6 and even Prophetic in Psalm 107:10-15 as Irenaeous clearly calls the 'shadow of death' regions to refer to where the 'souls of the dead are'.

So, is there an authoritative writing describing the GENERAL RESURRECTION pointing to BOTH a group of RIGHTEOUS vs WICKED being raised LITERALLY which would put to silence the 'popular symbolic' interpretation and hence strengthening the 'Sheepfold2' Claim? Yes, to quote:

"... Again, He called Lazarus "with a loud voice, saying, Lazarus, come forth; and HE that WAS DEAD came forth bound with bandages, feet and hands." This was SYMBOLICAL of that MAN
who had been BOUND in SINS. And therefore the Lord said, "Loose him, and let him depart." As, therefore, THOSE who were HEALED were MADE WHOLE in THOSE MEMBERS which had in TIMES PAST been AFFLICTED; and the DEAD ROSE in the IDENTICAL BODIES, their limbs and bodies receiving health, and that life which was granted by the Lord, who prefigures eternal [age-during] things by temporal, and shows that it is He who is Himself able to extend BOTH HEALING and LIFE to HIS HANDIWORK, that His words concerning its [future] RESURRECTION may also be believed; so also at the END, when the Lord utters His voice "by the last trumpet," the dead shall be raised, as He Himself declares: "The HOUR SHALL COME, in which ALL THE DEAD which are in the TOMBS shall hear the voice of the Son of man, and shall come forth; tho those that have DONE GOOD to the RESURRECTION of LIFE, and those that have DONE EVIL to the RESURRECTION of JUDGMENT." (Irenaeous, 'Against Heresies', Book 5, Chapter XIII, Point 1)

Translation Source:


Please note that the 'General Resurrection' for the wicked = First resurrection of the wicked for Judgment in their same old bodies as Justin pointed out earlier.

I Repeat with EMPHASIS & Explanation the quotes above in parts for clarity:

"HE that WAS DEAD came forth" = Beginning with the Afterlife Context referring to the General Resurrection

"SYMBOLICAL of that MAN who had been BOUND in SINS" = Irenaeous reveals the Allegorical Meaning here where such a man is most likely a non-Christian (Context established, Sheepfold2) as Christians are set free from sins when they believe & die & become a soul in the afterlife (Sheepfold1, 1 John 3:9, Romans 6:11, Romans 6:7 - 8, Romans 6:14).

"extend BOTH HEALING and LIFE to HIS HANDIWORK" = God can SAVE any one of the remaining dead as He Alone Decides MERCY (Romans 9:15 - 16).

"so also at the END" = END of this Current AGE1, AFTER the 1000 years Millennial Reign of Christ as evil & sinners exist till the end of this AGE1, (Revelation 20:7) who are BURNED UP (Revelation 20:8 - 9) before being 'Resurrected for Judgment' (John 5:28 29, Daniel 12:2) on Judgment Day next before His Great White Throne (Revelation 20:11 - 15, Matthew 13:49).
"THOSE who were HEALED were MADE WHOLE in THOSE MEMBERS which had in TIMES PAST been AFFLICTED" = Sheepfold2 may have endured afterlife Judgments for their unbelief prior to being Saved by Him or believing the Gospel there in the afterlife which may mean that in TIMES PAST these been AFFLICTED but now are SET FREE and HEALED during this Resurrection to Life = Toward THE DEAD which are in the TOMBS ... those that have DONE GOOD to the RESURRECTION of LIFE.

"ALL THE DEAD which are in the TOMBS" = All the remaining dead who were NOT part of the First Resurrection which was 1000 years earlier (Revelation 20:5, 1 Thessalonians 4:13, John 5:28 - 29, Daniel 12:2).

" those that have DONE EVIL to the RESURRECTION of JUDGMENT" = First Resurrection of the Wicked for Judgment in Gehenna or the Lake of Fire (Revelation 20:11 - 15, Matthew 10:28, Matthew 25:31 - 46).

So, it's clear that Irenaeos' writing points to a LITERAL understanding of John 5:28 - 29 and NOT a 'symbolic' one. He does NOT define who the righteous are in John 5:28 - 29 but it seems stronger to point to Sheepfold2 when these authoritative writings are 'taken together with Scripture' especially since Justin Martyr (as pointed out in earlier write up) clearly points to ALL CHRISTIANS to be part of the FIRST RESURRECTION which is 1000 years earlier.

Peace to you. Hope remains in Lord Jesus Christ.

P/S: What if some Christian scholars claim that Judgment is like going to the hospital only?

Judgment is not a questionnaire or a diagnosis.

The wicked will be resurrected for the Final Judgment with a body + soul + spirit (meaning of 'resurrection of judgment', do "not Marvel", John 5:28 - 29) but only the 'body + soul' will be destroyed in Gehenna or the Lake of Fire (Matthew 10:28) during this Great White Throne Judgment (1 Peter 4:5) but they will live in 'their spirit state' to God first (1 Peter 4:6), yes 'their spirit' being saved Mercifully as God Wills after their 'body + soul with their own sins is destroyed' (1 Corinthians 5:5).

St. Irenaeous calls Gehenna as the Lake of Fire and also treats the Book of Revelation (especially Revelation 20:11 - 15) literally and he also takes the Rich Man and Lazarus
Judgment literally too ----> I trust his exegesis against any scholars who 'don't believe it or take these symbolically'.

They will all believe when they 'see' it too after they die. St. Irenaeous does not err as he was the hearer of Polycarp who was the disciple of apostle John himself who heard Christ directly and wrote Revelation 20:11 - 15 too.

"Wherefore doth a living man complain, a man for the punishment of his sins?" (Lamentations 3:39, KJV)

Peace to you
Final Afterlife Judgment - Plato & Justin Martyr - Two Deaths Two Resurrections for the Wicked

1) Did Plato Understand afterlife Judgment Concept Correctly in accordance to the Prophets of the Bible?

Justin Martyr clearly describes the 'Near Death Hell-like experience' attributed to Plato's knowledge to be similar and in agreement to the Prophets too ----> in that even toward the 'most wicked' men (though severe & serious) ----> it lasts only till the 'full penalty' after which they 'may ascend' (which seems to refer to the Hope of Resurrection - to be 'made Alive in Christ' inferred from 1 Corinthians 15:22 as a "HOPE" toward the Wicked too, Acts 24:15 as part and puzzle beyond the afterlife Judgment to the 'last Penny' which must be endured by these first - Luke 12:59).

Here's is Justin's writing on that:

"And in the tenth book he plainly and manifestly wrote what he had LEARNED from the PROPHETS about the JUDGMENT, not as if he had learned it from them, but, on account of his fear of the Greeks, AS IF he had heard it from a MAN who has been SLAIN in battle--for this story he thought fit to INVENT--and who, when he was about to be buried on the twelfth day, and was lying on the FUNERAL pile, CAME to LIFE AGAIN, and DESCRIBED the OTHER WORLD.

The following are his every words: "For he said that he was present when one was asked by another person where the great Ardiaeus was. This Ardiaeus had been prince in a certain city of Pamphylia, and had killed his aged father and his elder brother, and done many other unhallowed deeds, as was reported. He said, then that the person who was asked said: He neither comes nor ever will come hither.

For we SAW, among other TERRIBLE SIGHTS, this also. When we were close to the MOUTH [of the PIT], and were about to return to the upper air, and had suffered everything else, we suddenly beheld both him and others likewise, most of whom were tyrants.

But there were also some private SINNERS who had committed GREAT CRIMES. And these, when they thought they were to ASCEND, the MOUTH would NOT PERMIT, but bellowed when any of those who were so INCURABLY WICKED attempted to ASCEND, UNLESS they had PAID the FULL PENALTY.
Then fierce men, fiery to look at, stood close by, and hearing the din, took some and led them away; but Ardiaeus and the rest, having bound hand and foot, and striking their heads down, and flaying, they dragged to the road outside, tearing them with thorns, and signifying to those who were present the cause of their suffering these things, and that they were leading them away to cast them into Tartams. Hence, he said, that amidst all their various fears, this one was the greatest, lest the MOUTH should bellow when they ASCENDED, since if it were silent each one would most gladly ASCEND; and that the punishments and torments were such as these, and that, on the other hand, the rewards were the reverse of these."

Here PLATO seems to me to have LEARNT from the PROPHETS not only the DOCTRINE of the JUDGMENT, but also of the RESURRECTION, which the Greeks refuse to believe. For his saying that the soul is judged along with the body, proves nothing more clearly than that he believed the doctrine of the resurrection. Since how could Ardiaeus and the rest have undergone such PUNISHMENT in HADES, had they left on earth the body, with its head, hands, feet, and skin? For certainly they will never say that the soul has a head and hands, and feet and skin. But Plato, having fallen in with the testimonies of the prophets in Egypt, and having accepted what they teach concerning the resurrection of the body, teaches that the soul is judged in company with the body." - Justin Martyr (CHAPTER XXVII - PLATO'S KNOWLEDGE OF THE JUDGEMENT, JUSTIN'S HORTATORY ADDRESS TO THE GREEKS)

Translation Source:


2) Did Earliest Christianity Understand that the Wicked has Two Deaths followed by Two Resurrections?

First Death of the Wicked = 'their earthly death' where their soul separates from the body to go into Hades (Luke 16:19 - 31).

First Resurrection of the Wicked = the Wicked are Raised for Judgment during the GENERAL RESURRECTION with a 'body + soul + spirit' during the Final Lake of Fire or Gehenna Judgment (John 5:28 - 29, Daniel 12:2, Revelation 20:11 - 15, Matthew 25:31 - 46).

Second Death of the Wicked = Only the 'body + soul' of the Wicked (which contained their sins) is Burnt away by the 'Unquenchable Fires of Gehenna' till 'evil ceases to exist' (i.e. 'Destroyed' (Matthew 10:28) giving them NO continuance in existence in this 'state of body + soul which DIES permanently' (but 'their spirit lives to God first' - 1 Peter 4:6, 1 Corinthians 5:5).
Second Resurrection for the Wicked = After their 'body + soul is destroyed in the resurrected for Judgment body in Gehenna or the Lake of Fire', the Wicked are 'raised' to life with 'their spirit living to God' earlier post this Final Judgment (1 Peter 4:6, 1 Corinthians 5:5) where these will be given a 'spiritual body' in a much lower glory sinless bodily resurrection as a HOPE toward them too (Acts 24:15) as Christ's MAKING ALIVE part applies to ALL MEN (including the wicked too, 1 Corinthians 15:21 - 22) in its OWN ORDER of TIMES (implied in 1 Corinthians 15:23) according to God's Decision freely (1 Corinthians 15:38 - 44).

Yes, Justin quotes the above in "support" of the Christian View of 'Afterlife Judgment' in agreement with the 'Prophets' too that it is NOT forever even for the 'incurably wicked' (Can you see it in the above?) but only till the last penny as Christ Taught in Luke 12:59 too, I repeat those phrases in the above pointing to this (below) for EMPHASIS:

"they thought they were to ASCEND, the MOUTH would NOT PERMIT, but bellowed when any of those who were so INCURABLY WICKED attempted to ASCEND, UNLESS they had PAID the FULL PENALTY." (Doesn't this point to Afterlife Judgment to be NOT forever but only till the last penny only in Justin Martyr understanding of Doctrine & Holy Scripture in regards to this Topic?)

Do consider 'carefully' that Justin refers to the ASCEND after enduring the 'Full Penalty' in the 'Pit of the Other (afterlife) World in Hades' ----> as the 'SECOND RESURRECTION Hope for these Wicked' which Plato learnt from the Prophets (agreeing to 1 Peter 3:18 - 20 with the same effect described in 1 Peter 4:6 in that post Judgment these will live to God in the spirit-state) ----> the Hope of the 'Ascend or SECOND Resurrection' being a real possibility only after Lord Jesus Christ Who is the Resurrection and the Life has been Manifested in the Flesh ----> this Hope is evidenced by Justin's words as follows (from the above) ----> "Here PLATO seems to me to have LEARNT from the PROPHETS not only the DOCTRINE of the JUDGMENT, but also of the RESURRECTION" ---> referring to the Second Resurrection as they only rise from this after their Final Judgment which must be 'after their first resurrection for Judgment' (John 5:28 - 29, Daniel 12:2) in Gehenna or the Lake of Fire first (Matthew 10:28, 'the dead' in Revelation 20:11 - 15 & 1 Peter 4:5, the 'goats' in Matthew 25:31 - 46) ----> where these ASCEND (the only ascend spoken of Post-Judgment in this passage) ----> in "ASCEND, UNLESS they had PAID the FULL PENALTY." ----> which is clearly referring to the HOPE of "ASCEND from the PIT (of Hades) toward these incurably wicked" but only after they had paid their "FULL PENALTY" (agreeing Perfectly to Luke 12:59 too).

Isn't Justin's discourse above 'Deep Theology'?
12:2 in a body + soul + spirit) pointing to such 'similarities in aspect' when it's rightly presented in regards to this 'Doctrine of Judgment' in Greek mythology too.

As pointed out earlier, only the 'body + soul' of the wicked is to be destroyed in Gehenna (or Lake of Fire, Matthew 10:28) while these may 'live in the spirit state first post this Judgment' (1 Peter 4:6, 1 Corinthians 5:5) to get a suitable 'sinless imperishable sinless spiritual body' (of lower glory, as God Wills, 1 Corinthians 15:38 - 44) as the Hope of being 'made Alive in Christ - part’ (1 Corinthians 15:21 - 22) which applies to 'all men including the wicked too' (Acts 24:15) ----> as these words in the write up below from Justin seem to point to a 'Larger Hope':

GLAD TIDINGS of a NEW and strange HOPE to MEN (Generally toward the wicked too, agreeing to Acts 24:15) ----> STRANGE and NEW thing for GOD to PROMISE that ----> He would NOT keep INCORRUPTION in INCORRUPTION, ----> but would make CORRUPTION INCORRUPTION.

Please note that the phrase 'God would NOT keep INCORRUPTION in INCORRUPTION' (in Justin's words above) ----> challenges or refutes the popular idea that "incorruption or sinlessness is only for the holy ones" ----> because Justin continues and mentions further that ----> God "would make CORRUPTION INCORRUPTION" as well ----> meaning that there is HOPE for the 'corruption' (wicked and sin laden ones to be set free too to being sinless again) ----> as this same Hope is echoed by apostle Paul in Romans 8:20 - 21 where the rest of Creation will share in this aspect/area together with the "Church, sons of God" (Romans 8:19) into being set free into sinlessness eventually ----> and this being 'Born Again into sinlessness or incorruption' is the "birth pangs" Promised to "All Creation " eventually too (Romans 8:22).

3) Understanding the Doctrine of Apocatastasis or Restoration of All [Created] Things to be in Stages of TIMES

St. Irenaeous of Lyons clearly writes (in 'Against Heresies', last chapters in Book 5) quoting The 1000 years Millennial Reign as the Beginning of the Creation being set free from sin (quoting Romans 8:20 - 21) as well likewise toward the First Resurrection on the Seventh or Last Day of this Current AGE1 (Revelation 20:4 - 6, Romans 8:19).

We understand that it's not limited to Creation at that time only (which is the beginning of the Promised Renewal in Romans 8:20 - 21) but also that this "being set free into the liberty of being sinless" is Promised toward "All Creation" too which awaits "in birth pangs" till it takes place for each of the all to partake of this "incorruption" eventually (as Prophesied Majestically in Romans 8:22 as well).
4) Did Justin Martyr write the above by knowing a Larger Hope which is inclusive of ALL MEN Generally?

Yes, please consider the write up below from Justin regarding the "Resurrection" which seems to point to this 'Larger Hope' of 'being clothed in an incorruptible body' (hence sinless body) as the Final Effect of Lord Jesus Christ's Resurrection toward 'all men Generally' agreeing to this exegesis with 'his own words':

" then the Saviour said this, and proclaimed salvation to the soul alone, what new thing, beyond what we heard from Pythagoras and Plato and all their band, did He bring us? But now He has come proclaiming the GLAD TIDINGS of a NEW and strange HOPE to MEN.

For indeed it was a STRANGE and NEW thing for GOD to PROMISE that He would NOT keep INCORRUPTION in INCORRUPTION, but would make CORRUPTION INCORRUPTION.

But because the prince of wickedness could in no other way corrupt the truth, he sent forth his apostles (evil men who introduced pestilent doctrines), choosing them from among those who crucified our Saviour; and these men bore the name of the Saviour, but did the works of him that sent them, through whom the name itself has been spoken against." - Justin Martyr (CHAPTER X.--THE BODY SAVED, AND WILL THEREFORE RISE, FRAGMENTS OF THE LOST WORK OF JUSTIN ON THE RESURRECTION)

Translation Source:


Truly God's Judgments are Righteous:

"... And being present at His judicial decision, all, both MEN and ANGELS and DEMONS, shall utter one voice, saying, "RIGHTOUS is Thy JUDGMENT." ... since to those who have done well shall be assigned righteously eternal (age-during) bliss, and to the lovers of iniquity shall be given eternal (age-during) punishment. . And the fire which is un-quenchable and without end awaits these latter, and a certain fiery worm which dieth not, and which does not waste the body, but continues bursting forth from the body with unending pain. No sleep will give them rest; no night will soothe them; no death will deliver them from punishment; no voice of interceding friends will profit them ..." - Hippolytus of Rome (AGAINST PLATO, ON THE CAUSE OF THE UNIVERSE, Point 3)
Translation Source:


5) Are the DRAGONS and SOULS of the DEAD in the afterlife abodes of the SHADOW of DEATH regions?

How can Hippolytus of Rome mention that even the DEMONS ---> will utter 'RIGHTEOUS is Thy JUDGMENT'?

Please consider the Verse below and note the word 'DRAGONS' (literally) which may point to DEMONS ---> who are Prophetically said to HONOUR GOD as well eventually:

"The beast of the field shall HONOUR ME, the DRAGONS ['tan·nîm'] and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen." - God Speaks (in Isaiah 43:20, KJV)

Some translations 'change' the 'literal meaning of Dragon' in the above which is the Hebrew Word 'tan·nîm' which also occurs in passages such as Isaiah 27:1 (i.e. 'the DRAGON' in the Sea) pointing to SATAN himself (Revelation 20:2, Revelation 12:9) and more literally in Hebrew (the exact word) in Psalm 44:19 which describes the 'afterlife abodes of the SHADOW of DEATH regions in which the SOULS of the DEAD are as St. Irenaeus revealed in his writing' to whom, He said, CHRIST went there too (to Preach the Gospel, 1 Peter 3:18 - 20), to quote:

"If, then, the Lord observed the law of the dead, that He might become the first-begotten from the dead, and tarried until the third day “in the lower parts of the earth” [Eph. 4:9]; then afterwards rising in the flesh, so that He even showed the print of the nails to His disciples [John 20:20, 27], He thus ascended to the Father; [if all these things occurred, I say], how must these men not be put to confusion, who allege that “the lower parts” refer to this world of ours, but that their inner man, leaving the body here, ascends into the super-celestial place? For as the Lord “WENT AWAY in the midst of the SHADOW of DEATH” [Ps. 23:4], WHERE the SOULS of the DEAD were, yet afterwards arose in the body, and after the resurrection was taken up [into heaven], it is manifest that the SOULS of HIS DISCIPLES also, upon whose account the Lord underwent these things, SHALL GO away into the INVISIBLE PLACE allotted to them by God, and THERE REMAIN until the RESURRECTION, awaiting that event; then RECEIVING THEIR BODIES, and rising in their entirety, that is
bodily, just as the Lord arose, they shall come thus into the presence of God." (St. Irenaeous of Lyons, 'Against Heresies', Book 5, Chapter XXXI:2).

Source: http://www.regels.org/Irenaeus-Millennarism.htm

Do note these phrases from the above by Irenaeous ('not' my opinion) 'carefully' to realize this 'often missed Truth in popular exegesis':

(i) The SHADOW of DEATH Regions are where the SOULS of the DEAD are

"For as the Lord ‘WENT AWAY in the midst of the SHADOW of DEATH’ [Ps. 23:4], WHERE the SOULS of the DEAD were" - St. Irenaeous of Lyons ('Against Heresies', Book 5, Chapter XXXI:2)

Is Salvation Possible in these SHADOW of DEATH Regions toward these SOULS? Yes by Lord Jesus Christ the Messiah:

Example Verses:

“There were those who dwelt in darkness and in the SHADOW of DEATH, Prisoners in misery and chains,

Because THEY had REBELLED against the words of God And spurned the counsel of the Most High.

Therefore He humbled their heart with labor;They stumbled and there was none to help.

Then they cried out to the Lord in their trouble; He SAVED them out of their distresses.

He brought THEM OUT of DARKNESS and the SHADOW of DEATH and broke their bands apart.

Let them give thanks to the Lord for His loving KINDNESS, and for His WONDERS to the sons of MEN!” (Psalm 107:10-15, NASB)
The DARKNESS ("Outer Darkness", Matthew 8:12) and SHADOW of DEATH (Job 38:17) here refers to the AFTERLIFE Prisons and punishment Regions of Sheol/Hades which we may call as HELL.

More Details regarding this Topic of the Rarely known 'SHADOW of DEATH' Mystery in Holy Scripture, please consider 'more Verses' in links below:

https://www.anonymouschristian.org/blog/hells-missed-messianic-prophecy-shadow-of-death/


https://www.anonymouschristian.org/blog/afterlife-salvation-mysteries/

(ii) What happens to believers in faith when we die?

This is the meaning of 'rather to be absent from the body and to be at home with the Lord' (2 Corinthians 5:8) and 'raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus' (in Ephesians 2:6) as apostle Paul Wrote:

"SOULS of HIS DISCIPLES also, upon whose account the Lord underwent these things, SHALL GO away into the INVISIBLE PLACE allotted to them by God, and THERE REMAIN until the RESURRECTION" - St. Irenaeus of Lyons ('Against Heresies', Book 5, Chapter XXXI:2)

(iii) What is the meaning of Resurrection?

The SOUL (with spirit) RECEIVING a BODY (i.e. 'the Redemption of the Body' as apostle Paul called it in Romans 8:23):

"awaiting that EVENT [i.e. the First Resurrection]; then RECEIVING THEIR BODIES, and rising in their entirety, that is bodily, just as the Lord arose, they shall come thus into the Presence of God." - St. Irenaeus of Lyons ('Against Heresies', Book 5, Chapter XXXI:2)
Returning to Hippolytus' writing earlier:

Please note that the 'the fire which is un-quenchable and without end' in the above as stated by Hippolytus refers to its 'continual burning' (be it a literal fire or spiritual fire or a mixture of both) to the "age, age-during" (as pointed out in earlier discussions that the Greek word used pertains to the age-singular or ages-plural respectively).

6) Isn't it Finished?

A Popular Fallacy in Christian Universalism is to 'assume' that the Phrases 'It is Finished' or 'It is Done' means that 'It has all come to pass' where in Truth these are PROPHETICALLY Stated as the Requirement for Lord Jesus Christ to Die on His Cross First and Shed His BLOOD was the NECESSARY Secret which makes the Rest of Scripture to be Fulfilled eventually (without a any possibility of being stopped - Matthew 5:17 - 19,

Here's an Explanation in the Context of Universal Reconciliation of ALL CREATED THINGS (Colossians 1:16) back to Him eventually by His BLOOD (please note the Word BLOOD in Colossians 1:20) which Makes ALL THINGS POSSIBLE by God (Luke 1:37) in the CONTEXT of SALVATION as echoed by the Question 'who then can be saved?' (Matthew 19:25 - 26).

Please consider (these Scriptural Details - with Verses):

All Things New - What is the meaning of 'It is Finished' or 'It is Done'?

Lord Jesus Christ's Finished Work is stated Prophetically at the Cross (John 19:30). It doesn't mean that after His Resurrection 'sin ceased to exist in the world' and there is NO more say final Judgment in the Lake of Fire (for example).

In Revelation 21:6 we find the similar phrase 'It is Done!' where it's Written in the Context of God making 'All [Created] things New' (Revelation 21:5).

Yes, 'It is Done/Finished' in Revelation 21:6 points to the 'former things' (including this current earth with the sea to have ceased to exist, Revelation 21:4) and a 'New earth with NO sea to be have been created' (Revelation 21:1) together with the New Jerusalem to have Descended from the New Heaven upon the New Earth (Revelation 21:2) ---> where NONE of these have occurred yet (Proving that these Statements are Prophetic in nature).
'It is Done' in Revelation 21:6 also points to God Dwelling among Men (visibly - implied, in Revelation 21:3) with 'mourning, or crying, or pain; or the first things having passed away, or ceased to exist' (Revelation 21:4) which has NOT occurred yet either.

Also, 'It is Finished' in Revelation 21:6 points to the 'thirsty ones' being able to drink from the Water of Life (which hasn't occurred yet, it is literal & 'eternal drinking', Revelation 22:17) and is NOT referring to the 'internal spiritual drink' which believers or His Bride drinks (John 7:38) as to taste the powers of the age to come now (Hebrews 6:5) where His Bride or Overcomers inherit 'All [Created] things' (Revelation 21:7, Ephesians 1:22) which is in parallel to the 'wicked' having their 'part in the Lake of Fire simultaneously' (Revelation 21:8) ---> where again, NONE of these Prophetic statement are done yet.

We find another similar phrase where Christ says that 'His Work is Finished or Done/Accomplished' (in John 17:4) which is Written in the Context of 'age-during life' (John 17:3) being given to ALL FLESH eventually (John 17:2) thereafter which Christ Prophetically echoes to Return to His Full Glory again (John 17:1, 5) which He 'let go' of Earlier (Philippians 2:6 - 7) Humbling Himself for Love's Sake to Save the World (1 John 4:14) ---> which is NOT Done yet for all as ALL FLESH is NOT Resurrected in a Body yet (So, this Statement again is Prophetic in assuring that Christ Will Accomplish ALL the Work of God).

The Verses above are in 'Context' in regards to the Meaning 'It is Finished or It is Done' (linking these together, John 19:30, Revelation 21:6, John 17:4 - Prophetically).

Yes, in the Context of Universal Reconciliation and Salvation too, the Infamous Prophecy of ALL [Created] THINGS to be Reconciled back to Him eventually (Colossians 1:16, 20 or 1 Corinthians 15:24 - 28) is NOT Done yet either (as Hebrews 2:8 clearly Reveals) with NOTHING being left Un-subject to Him (meaning that there is NO Eternal Hell where evil can exist eternally - can you see it?) ---> when that Happens (being FULFILLED - Matthew 5:17 - 18) in its OWN DIVINE TIMES APPOINTED for this 'as it is Written' (Ephesians 1:9 - 10, Acts 3:21, 1 Timothy 2:6) Proving again that these Verses are Prophetic.

Hence, Judgment is Real and though Salvation is a Free Gift of God, some only attain it after [afterlife] Judgment in the Lake of Fire (for the Wicked) first [as my post regarding this aspect titled 'Final Afterlife Judgment - Plato & Justin Martyr' reveals some 'hidden things in parallel between Early Christianity and the Greek Stories] ---> and 'our obedience toward God plays a role toward our reward or inheritance level in His Kingdom of the Heavens' (as Matthew 5:19 implies in the Context of being 'least vs greatest' there).

P/S: Eternal Fire - has an End?
"Then, though thou art placed on earth, thou shalt behold that God liveth in heaven; then shalt thou begin to declare the mysteries of God; then shalt thou both love and admire those that are punished because they will not deny God; then shalt thou condemn the deceit and error of the world; when thou shalt perceive the true life which is in heaven, when thou shalt despise the apparent death which is here on earth, when thou shalt fear the REAL DEATH, which is reserved for THOSE that shall be CONDEMNED to the ETERNAL FIRE that shall PUNISH those delivered over to it unto the END." (Diognetus 10:7)

Translation Source:

http://www.earlychristianwritings.com/text/diognetus-lightfoot.html

How is it possible?

Firstly, it should be literally translated as "age-during fire" (a fire that lasts to the age), right?

Based on this, there are two possibilities:

(i) Age-during fire lasts a long time to the age (in maximum duration of sentencing) and not forever, hence the words:

"REAL DEATH, ... THOSE ... CONDEMNED to the ETERNAL ('age-during') FIRE ... PUNISH those ... unto the END".

Or

(ii) Age-during fire causes the real death (or destruction to both body + soul only as per Matthew 10:28 at Gehenna or the Lake of Fire) and not forever, hence the words:

"REAL DEATH, ... THOSE ... CONDEMNED to the ETERNAL ('age-during') FIRE ... PUNISH those ... unto the END".

They will live in the 'spirit state' post this 'Judgment or Destruction in the flesh' (where both 'body + soul' = 'flesh' may 'die' or be 'destroyed') as per 1 Peter 4:6 and 1 Corinthians 5:5 where the latter was prophetically spoken toward a backslider who was assumed to be
unrepentant & destined for the Lake of Fire (Final Judgment, implied) when this Verse (in 1 Corinthians 5:5) was spoken toward him.

Yes, that 'man's spirit may still be saved in the particular Day of Lord Jesus (Time Period)' where these may 'live in the spirit state post afterlife Judgment accordingly' despite Judgment in their flesh [body, soul or both] (as per 1 Peter 4:6, 1 Corinthians 5:5).

Existence of the - Ages to Come

"For this cause, yea and for all things, I praise Thee, I bless Thee, I glorify Thee, through the eternal (age-during) and heavenly High-priest, Jesus Christ, Thy beloved Son, through whom with Him and the Holy Spirit be glory both now [and ever, age-during?] and for the AGES to COME. Amen.'" (Polycarp 14:3, The Martyrdom of Polycarp)

Translation Source:

http://www.earlychristianwritings.com/text/martyrdompolycarp-lightfoot.html

Christ is the (age-during) heavenly High-priest to the end of this AGE1 (and NOT forever) as described above (Polycarp 14:3) agreeing to Hebrews 7:17, 24 too because He makes Intercessions for 'believers of faith (His Church, His Bride) only' till the End of this age only (Hebrews 7:25) where we are Immortal and sinless in the next age for sure (hence Christ does NOT need to Perform those Intercessions for us anymore beyond this age, AGE1 - Can you see it? only sinners need a high priest to make intercessions for them, as the Current Role demands in Hebrews 7:24 - 25, Context).

"Ages to come" (Ephesians 2:7) and in Polycarp 14:3 too = AGE2, AGE3, ...

An Edifying comment, in an earlier post I defined the "Ages" in 'ages of Ages' (e. g. in Revelation 20:10) as follows:

Ages (in Revelation 20:10) = AGE1, AGE2, AGE3, ... AGE(k), ... to infinity.

I labelled the 'Ages' (Universal Set) to begin from the 'Current Age (AGE1)' simply because God (Lord Jesus Christ) only became Flesh in this current AGE1 onwards.
The other possibility is that this Universal Set of "Ages" could include the "ages past" too (e.g. of a Verse proving its existence, Colossians 1:26) in which case, we could also allow the Definition of "Ages" to be the following or equivalent (with NO contradictions to our primarily 'literal exegesis' in any way):

Ages (in Revelation 20:10) = ..., AGE(-1), AGE(0), AGE1, AGE2, AGE3, ... AGE(k), ... to infinity.

Where the phrase "ages past" (popularly translated thus in Colossians 1:26) = ... AGE(-1), AGE(0) where the plural-ages here indicates at least two past ages before our current AGE1.

Indeed,

"I have many more things to say to you, but you cannot bear them now. These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world." - Lord Jesus Christ (John 16:12, 33, NASB)

An Irony:

"For this reason also the Wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and some they will persecute,'" - Lord Jesus Christ (Luke 11:49, NASB)

"Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city." - Lord Jesus Christ (Matthew 23:34, NASB)

The Difference?

We, the believers of Universal Reconciliation in Lord Jesus Christ NEVER Persecute NOR Kill anyone who disagrees with us. We let everyone have 'their choice of belief'. The beast or antichrist will kill others too (the wolf kills the lamb and eats it - the lamb doesn't persecute other lambs).

"But this happened so that the statement written in their law might be fulfilled: They HATED ME for NO REASON." (John 15:25, CSB)
Truly:

"For nothing will be impossible with God." - Archangel Gabriel in regards to Lord Jesus Christ Coming as God in Flesh (Luke 1:37, NASB)

Peace.
Chapter 5: Secret of the Ages (Aeons or Eons or Aions)

Aeons - Resurrection - Souls - Facts from St. Irenaeus of Lyons

1) Aeons - Are Aeons distinguishable from each other?

Whilst discussing a heresy of the gnostics, St. Irenaeus mentions the following:

"And besides; "the eternal [Aeonian, Age-during] fire which the Father has prepared for the devil and his angels," -they ought to show of which of those Aeons that are above it is the image; for it, too, is reckoned part of the creation." (St. Irenaeus of Lyons, 'Against Heresies', Book II, Chapter VII - Created Things are Not the Images of Those Aeons Who are Within the Pleroma, Point 3)

Please note carefully that Irenaeus is quoting the Verse in Matthew 25:41 where the same Greek singular-word "Aeon" (or Eon or 'age') occurs ---> and puts the burden of the argument that the Gnostics ought to show 'which of those Aeons that are above it is the image' ---> proving that the 'Aeonion fire or age-during fire' is for a particular "age" only, namely AGE2 in our write ups.

The heresy Irenaeus is discussing in this passage relates to some Gnostics' claim that an 'Aeon or Age' is an 'Image of some creation'.

Thus in relation to the 'Punishment Aeon' described in Matthew 25:41, St. Irenaeus is obviously ridiculing these Gnostics by asking them 'which Image of Creation' corresponds to being 'fiery' like that future Aeon or Punishment Age (AGE2)?

Since NO such 'creation (or image) in fire exists' as per 'their hypothesis that each Aeon corresponds to a creation', hence the Gnostic's claim that an Aeon has a creation-mirror is a 'false statement' (implied by Irenaeus argument above).

By usage itself it is clear that St. Irenaeus looks at the next Aeon (singular - AGE2) referred to in Matthew 25:41 as distinguishable and is part of a subset of Aeons (plural) ---> and that's why he asks 'which creation (past of present, implied) corresponds to the next Aeon, AGE2?' (Implied) ---> Meaning that Irenaeus does NOT see the 'next age, AGE2' as 'eternal' but as a 'singular age/aeon only' out of the larger set of 'plural ages/aeons' into which it belongs.
2) Souls - Afterlife Description

(i) Body Sleeps at Death and NOT the Soul

"... For as, when the body is asleep and at rest,... " (St. Irenaeous of Lyons, 'Against Heresies', Book II, Chapter XXXIII.-Absurdity of the Doctrine of the Transmigration of Souls, Point 1)

(ii) The Rich Man and Lazarus Story is LITERAL

"The Lord has taught with very great fulness, that souls not only continue to exist, not by passing from body to body, but that they preserve the same form [in their separate state] as the body had to which they were adapted, and that they remember the deeds which they did in this state of existence, and from which they have now ceased,-in that narrative which is recorded respecting the rich man and that Lazarus who found repose in the bosom of Abraham.

In this account He states that Dives knew Lazarus after death, and Abraham in like manner, and that each one of these persons continued in his own proper position, and that [Dives] requested Lazarus to be sent to relieve him-[Lazarus], on whom he did not [formerly] bestow even the crumbs [which fell] from his table. [He tells us] also of the answer given by Abraham, who was acquainted not only with what respected himself, but Dives also, and who enjoined those who did not wish to come into that place of torment to believe Moses and the prophets, and to receive the preaching of Him who was to rise again from the dead.

By these things, then, it is plainly declared that souls continue to exist that they do not pass from body to body, that they possess the form of a man, so that they may be recognised, and retain the memory of things in this world; moreover, that the gift of prophecy was possessed by Abraham, and that each class of souls] receives a habitation such as it has deserved, even before the judgment." (St. Irenaeous of Lyons, 'Against Heresies', Book II, Chapter XXXIV.-Souls Can Be Recognised in the Separate State, and are Immortal Although They Once Had a Beginning, Point 1)

4) The Righteous - Granted AUTOMATIC Continuance of Life to the 'ages of Ages' & beyond (implied).

"... So also any one who thinks thus respecting SOULS and SPIRITS, and, in fact, respecting all created things, will not by any means go far astray, inasmuch as all things that have been made had a beginning when they were formed, but endure as long as God wills that they should have an existence and continuance.
The prophetic Spirit bears testimony to these opinions, when He declares, "For He spake, and they were made; He commanded, and they were created: He hath established them for ever [the Aeon], yea, forever and ever [to the Aeons of the Aeons]."

And again, He thus speaks respecting the SALVATION of MAN: "He asked life of Thee, and Thou gavest him length of days for ever and ever [to the Aeons of the Aeons];" indicating that it is the Father of all who imparts continuance for ever and ever [to the Aeons of the Aeons] on THOSE who are SAVED.

For life does not arise from us, nor from our own nature; but it is bestowed according to the GRACE of GOD.

And therefore he who shall preserve the life bestowed upon him, and give thanks to Him who imparted it, shall receive also length of days for ever and ever [to the Aeons of the Aeons]..." (St. Irenaeus of Lyons, 'Against Heresies', Book II, Chapter XXXIV.-Souls Can Be Recognised in the Separate State, and are Immortal Although They Once Had a Beginning, first part of Point 3)

[my emphasis in brackets - guessing a little at which possible Greek Phrase or Aeon Compound might have occurred here as per the standard translation procedure - please note that even if any 'Aeon compound words' above are wrong, the ARGUMENT still HOLDS - Please read point 6 below to 'realize' this at the IRREFUTABLE level]

5) The Wicked - NOT Granted AUTOMATIC Continuance of Life to the 'ages of Ages' & beyond (implied).

"... But he who shall REJECT it, and prove himself UNGRATEFUL to his Maker, inasmuch as he has been created, and has not recognised Him who bestowed [the gift upon him], deprives himself of [the privilege of] continuance for ever and ever [to the Aeons of the Aeons].

And, for this reason, the Lord declared to those who showed themselves UNGRATEFUL towards Him: "If ye have not been faithful in that which is little, who will give you that which is great? " indicating that those who, in this brief temporal life, have shown themselves ungrateful to Him who bestowed it, shall justly NOT RECEIVE from Him length of days for ever and ever [to the Aeons of the Aeons]." (St. Irenaeus of Lyons, 'Against Heresies', Book II, Chapter XXXIV.-Souls Can Be Recognised in the Separate State, and are Immortal Although They Once Had a Beginning, second part of Point 3)
6) The Eternal Life Heresy

NO Eternal Life is Granted in One Aeon or One Age - The Eternal Age Heresy - Understanding Immortality Correctly.

Body and Soul do NOT exist forever but are subject to God granting its existence from 'age to age' or 'aeon to aeon', that is from 'one aeon to the next':

"... But ALL THINGS which proceed from Him, WHATSOEVER have been MADE, and are made, do indeed receive their own beginning of generation, and on this account are INFERIOR to Him who formed them, inasmuch as they are not unbegotten. Nevertheless THEY ENDURE, and EXTEND their EXISTENCE into a LONG SERIES of AGES in accordance with the WILL of GOD their Creator; so that He GRANTS them that they should be thus formed at the beginning, and that they should so exist afterwards." (St. Irenaeous of Lyons, 'Against Heresies', Book II, Chapter XXXIV.-Souls Can Be Recognised in the Separate State, and are Immortal Although They Once Had a Beginning, Point 2)

I repeat, please note these phrases 'carefully' from Irenaeous' own words (NOT mine) which proves this claim Irrefutably for 'Sound Doctrine':

ALL THINGS which proceed from Him, WHATSOEVER have been MADE --- are INFERIOR to Him who formed them --- THEY ENDURE, and EXTEND their EXISTENCE --- into a LONG SERIES of AGES --- [Ages or Aeons - Can you see the Plural 'ages to come' or 'aeons to come' theory true even for 'future ages' as per Ephesians 2:7?] --- in accordance with the WILL of GOD their Creator, so that He GRANTS them.

This is an Important point to 'Understanding Immortality Correctly' as St. Irenaeous Beautifully explains above.

7) Immortality and the Resurrection for Sheepfold1 - His Bride (His Church) - the FIRST RESURRECTION

"And then the DOCTRINE concerning the RESURRECTION of bodies which we believe, will emerge true and certain [from their system]; since, [as we hold, ] God, when He resuscitates our MORTAL BODIES which PRESERVED RIGHTEOUSNESS, will render them INCORRUPTIBLE and IMMORTAL.
For God is superior to nature, and has in Himself the disposition [to show kindness], because He is good; and the ability to do so, because He is mighty; and the faculty of fully carrying out His purpose, because He is rich and perfect." (St. Irenaeus of Lyons, 'Against Heresies', Book II, Chapter XXIX.-Refutation of the Views of the Heretics as to the Future Destiny of the Soul and Body, Point 2)

Please note that:

'our MORTAL BODIES which PRESERVED RIGHTEOUSNESS' = refers only to Sheepfold1, His Bride, His Church, i.e. 'believers in Faith of Jesus Christ' ----> will render them INCORRUPTIBLE and IMMORTAL (Revelation 20:4 - 6, 1 Thessalonians 4:13 - 17, Luke 20:35 - 36, Luke 14:14).

Peace to you.
The Koine Greek phrase translated as 'forever and ever' is more literally and accurately 'ages of Ages' or 'aeons of Aeons' (transliterated) as it is found say in Revelation 20:10 as follows:

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

What does it mean?

The Devil will be tormented to the 'ages' (subset) out of the Larger Total Set of 'Ages' (Universal Set). This is what is 'literally' Written in Holy Scripture and Colossians 1:16 (Definition of 'all created things' including the Devil) hints 'inclusively' that even the Devil has a possibility of 'two way Reconciliation post afterlife Judgment in the Lake of Fire which destroys his evil nature first - as part of the All [Created] Things' (as it is mentioned just 4 Verses later, in Context with this same Topic in Colossians 1:20).

1) Gnosticism

The root word for 'aeon' or 'eon' (transliterated) or 'age' (its translation in English - singular) is the 'same root word' existing in say Matthew 25:46 (hence age-during chastisement & not 'everlasting punishment' is meant in this Verse).

*Whenever 'age' (singular) vs 'ages' (plural) is mentioned in this write up, it refers to the Koine Greek's 'aion or aions' or 'its equivalent compounds' only (unless specified otherwise).

In Early Christianity, church leaders (such as St. Irenaeous of Lyons) fought against the Greek errors of Gnosticism. This is especially evident in Irenaeous infamous book titled 'Against Heresies'.

In Book I, Irenaeous discusses the errors of various gnostic sects of assigning 'names & wrongly thinking that the ages (Aeons) are some kind of beings'. We know that God created the 'Ages' (Aeons - Time periods) for His Purpose as evidenced in Verses below:

"according to a Purpose of the Ages, which He made in Christ Jesus our Lord," - apostle Paul (Ephesians 3:11, YLT)
Understanding the concept of 'Ages' (Aeons) is important to 'our faith' as it is mentioned even in the Infamous Hall of Fame of Faith chapter (Hebrews 11):

"by faith we understand the Ages to have been prepared by a saying of God, in regard to the things seen not having come out of things appearing;" - Anonymous (Hebrews 11:3, YLT)

Several Chapters in the free downloadable e-book titled 'Saviour of the World' (pdf in link below) explains the concept of ages Biblically with Verses.

https://www.anonymouschristian.org/christian-ebook/

https://www.anonymouschristian.org/download/5975/

2) Hippolytus (170–235 AD) - Presbyter of Rome

At the end of his book discussing 'Christ vs the antichrist', Hippolytus of Rome (an early authority of doctrine who wrote in Greek) uses the phrase 'ages of Ages' as follows:

“... He will rejoice with them, glorifying the Father. To Him be the Glory unto the endless ages of the Ages. Amen.” – Hippolytus of Rome (170–235 AD, TREATISE ON CHRIST AND ANTICHRIST, Point 67)

Translation Source:


It is clear that the word 'endless' (please note this 'carefully') placed in front of the phrase 'ages of Ages' (or aeons of Aeons) in the above itself signifies that the phrase 'ages of Ages' by itself does NOT mean 'forever and ever at all'. Indeed,

ages of Ages = signifies a duration of a limited time to a specific 'ages' out of the Total 'Ages' being spoken of. This time period being referred to here is only the 'ages' (subset) out of the 'Ages' (larger set) which proves that the 'ages' itself is NOT eternal as it is contained within the larger set of 'Ages'.

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Yes, 'ages' (time period) < 'Ages' (larger time period) ---> proving that 'ages' into which the punishment of the Devil is to last (Revelation 20:10) is NOT eternal.

Also, Hippolytus' Writing shows that the phrase 'endless ages of Ages' ---> 'exists' and is different ---> and may be translated as 'forever and ever' but such a phrase is NEVER used in the Bible to denote the duration of any afterlife Judgment or Punishment at all.

'endless ages of Ages' = forever and ever (only because of the 'addition' of the word 'endless' in front of it) = refers to a specific series of 'endless ages' which goes on and on.

If I may illustrate this as follows it may be clearer (let's call the ages to come, as per Ephesians 2:7 be AGE2, AGE3, etc. - the current age, Matthew 13:49 being called AGE1):

'ages of Ages' in Revelation 20:10 = 'AGE2, AGE3, ... AGE(n)' (we do not know into how many future ages this punishment will last but the 'plural - future ages' indicates at least to AGE2 & AGE3)

Suppose that the Devil's punishment in Revelation 20:10 is to last till the n-th age, called AGE(n) in the above, where n >= 3.

'endless ages of Ages' in Hippolytus writing above = 'AGE2, AGE3, ... AGE(n), AGE(n+1), AGE(n+2), AGE(n+3), ... AGE(k)....'

as k (tends to) ---> infinity.

For accuracy in exegesis with rigor, we ought to differentiate the meaning of the phrases 'ages of Ages' vs 'endless ages of Ages' as illustrated above. To claim that it's the 'same' would cause us to miss 'fine details' & 'miss the intention of Scripture as well as the wisdom' from these 'earliest authorities of doctrine'.

So, in light of this we may say that:

'ages' in Revelation 20:10 = 'AGE2, AGE3, ... AGE(n)'
'Ages' in Revelation 20:10 = 'AGE1, AGE2, AGE3, ... AGE(n), AGE(n+1), AGE(n+2), AGE(n+3), ...
... AGE(k)...' 

'endless ages' in Hippolytus' Writing above = 'AGE2, AGE3, ... AGE(n), AGE(n+1), AGE(n+2),
AGE(n+3), ... AGE(k)...' 

'Ages' in Hippolytus' Writing above = 'AGE1, AGE2, AGE3, ... AGE(n), AGE(n+1), AGE(n+2),
AGE(n+3), ... AGE(k)...' 

See the Depth and Accuracy? 

3) St. Irenaeous of Lyons (160-202 AD) - Bishop of Lugdunum in Gaul, then a part of the
Roman Empire (now Lion, France) 

All translations of Irenaeous' Against Heresies are from link below unless specified otherwise:


Is it a heresy to use the phrase 'aeons of the Aeons'?

Irenaeous reveals that it is NOT heresy to use the 'same phrase' ---> 'ages of Ages' or 'aeons of the Aeons' but only that we should NOT refer to the 'aeons' as some sort of 'living creature or beings' as the Gnostics did but take it just as a 'Time Period only'.

"... Paul also, they [Gnostic-heretics] affirm, very clearly and frequently names these Aeons, and even goes so far as to preserve their order, when he [apostle Paul] says, "To all the generations of the Aeons of the Aeon." Nay, we ourselves, when at the giving of thanks we pronounce the words, "To Aeons of Aeons", do set forth these Aeons. And, in fine, wherever the words Aeon or Aeons occur, they at once refer them to these beings." (St. Irenaeous, 'Against Heresies', Book I, Chapter 3:1) 

I removed the translator's addition of (forever and ever) - yes, which was added by the translator (his bias) and kept the above to Irenaeous' translated words with [my emphasis in brackets]. Please compare with the translation in the provided link should you wish to 'compare' and 'see'. 

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Please note carefully that Irenaeous affirms that we affirm the existence of these 'Aeons' or 'Ages' (and we do NOT deny it) ---> as his phrase 'we ourselves, ... "To Aeons of Aeons", do set forth these Aeons'.

Thus Irenaeous is conclusively admitting and proving in his own words that we also believe in the existence of 'one age after the other' (i.e. one aeon after the other) except that we do NOT think of the 'Ages or Aeons' as 'living beings of some sort' as the 'Gnostics erred'.

Can you see it?

4) Irenaeous fought the Perversion of the Concept of Ages of Aeons

Example: Irenaeous called Tatian (a favourite theologian to some 'eternal Hell' scholars) a HERETIC - surprised?:

"A certain man named Tatian first introduced the blasphemy. He was a hearer of Justin's, and as long as he continued with him he expressed no such views; but after his martyrdom he separated from the Church, and, excited and puffed up by the thought of being a teacher, as if he were superior to others, he composed his own peculiar type of doctrine. He invented a system of certain INVISIBLE AEONS, like the followers of Valentinus; while, like Marcion and Saturninus, he declared that marriage was nothing else than corruption and fornication. But his denial of Adam's salvation was an opinion due entirely to himself." (St. Irenaeous, 'Against Heresies', Book I, Chapter XXVIII:1)

5) The 'Eternal Age' Heresy

Claiming that an 'aeon or age is eternal' may be a HERESY.

Really?

Yes, please consider 'Irenaeous own words below' where he points to the 'specific HERESY' of calling '(any) aeon or age to be eternal' (example: don't our popular Bible translations call the 'next age, or next aeon' eternal as implied in their translations of Matthew 12:32 with Matthew 25:46?)
"Besides those, however, among these heretics who are Simonians, and of whom we have already spoken, a multitude of Gnostics have sprung up, and have been manifested like mushrooms growing out of the ground. I now proceed to describe the principal opinions held by them. Some of them, then, set forth a certain Aeon who never grows old, and exists in a virgin spirit: him they style Barbelos. They declare that somewhere or other there exists a certain father who cannot be named, and that he was desirous to reveal himself to this Barbelos. Then this Ennoea went forward, stood before his face, and demanded from him Prognosis (prescience). But when Prognosis had, [as was requested, ] come forth, these two asked for Aphtharsia (incorruption), which also came forth, and after that Zoe Aionios (age-during life). Barbelos, glorying in these, and contemplating their greatness, and in conception [thus formed], rejoicing in this greatness, generated light similar to it. ... " (St. Irenaeous, 'Against Heresies', Book I, Chapter XXIX:1)

I repeat the above, please note the following 'heresy, carefully':

"... heretics ... multitude of Gnostics ... Some of them, then, set forth a certain Aeon who never grows old... these two asked for Aphtharsia (incorruption), which also came forth, and after that Zoe Aionios (age-during life) ... " (St. Irenaeous, 'Against Heresies', Book I, Chapter XXIX:1)

Can you see it?

Firstly, please note that 'Zoe Aionios' is a similar phrase to 'age-during life' (popularly translated as 'eternal life' in Matthew 25:46).

Irenaeous is contending that the 'Gnostic heretics' are the one who were popularizing the 'new idea' that there is a 'certain Aeon' or 'certain Age' ---> 'which never grows old' (i.e. is 'eternal'). Shocked?

Notice that the 'Aeon which never grows old' ---> is said to have been equivalent to have attained 'Aphtharsia (incorruption)' which is IMMORTALITY (as this word is different and is found in 1 Corinthians 15) ---> meaning so clearly that there is NO such thing as an 'eternal age' but that 'each age has both a beginning and end' (being time periods, implied).

Yes, the Gnostic heretics are the ones who introduced the concept of an 'eternal age' which 'never grows old' as they say, it has attained 'Aphtharsia (incorruption or immortality)'. The rest is their 'story telling' with 'fabled beings representing these ages or aeons'.
It doesn't end there as these Gnostics tried further to 'corrupt' the Biblical Concept of 'Zoe Aionios' (as it's found in Matthew 25:46) by claiming that 'Zoe Aionios' (this 'aeon or age') also sought out to be 'eternal' by requesting this 'Aphtharsia (incorruption or immortality)' likewise.

Isn't it crisp clear from this discussion in 'Irenaeous' own words' that 'Zoe Aionios' (in Matthew 25:46) too only means 'age-during life which is NOT endless NOR Immortal' but that the Gnostics invented a 'fable story' to show 'how Zoe Aionios' could itself become eternal?

Yes, by usage and etymology itself it is evident here that 'Zoe Aionios' (Matthew 25:46) only refers to age-during life and that's why the Gnostic error tried to be 'smarter' by inventing a 'fabled story' to show 'how this Zoe Aionios may have attained Immoratlity (Aphtharsia) so that their converts may be 'swayed to this' so called 'hidden truth'.

In light of all this, our 'popular Christianity' which preaches or translates 'Zoe Aionios' to mean 'eternal life' instead of 'age-during life' may be guilty of following the Gnostic error in this concept (minus the 'fable stories'). An Irony indeed.

The Bible Teaches that ONLY God has 'Deathless-ness' (athanasian) being Immortal and that His Power to sustain the rest of things is to the 'age (aeon) only' so that 'NONE of the current things will last eternally' (can you see the real meaning and purpose of His 'age-during Power') as these 'former things' will eventually pass away (and NOT last forever, Isaiah 65:17, Revelation 21:4):

"Who [God] only is having Immortality [Athenasian], dwelling in light unapproachable, whom no one of men did see, nor is able to see, to whom is honour and might age [aeon]-during! Amen." - apostle Paul (1 Timothy 6:16, YLT)

Yes, God's Power or Honour is 'highlighted' (NOT limited) to the 'age (aeon)' in Holy Scripture because these 'created things' are to last to 'that particular age (aeon) only' - an incredible accuracy in Inspired Writing pointing to this Truth. In like manner, God of Israel does NOT mean that He is the God for Israel only but is highlighted thus for 'His Specific Purposes toward them' (Romans 3:29).

For example, God's Power is highlighted as 'His age-during Power' (in 1 Timothy 6:16), because it refers to the current 'created things' lasting only 'till the end of this age only' after which the 'fire will consume it' (2 Peter 3:7 - 10) and a New Heavens and a New Earth will be Made thereafter (2 Peter 3:13).
6) Incorruptible Aeon

The heresy of the 'incorruptible aeon' or 'immortal age' is stated in the Gnostic sect's heresy below (please note this phrase carefully):

"The father and son thus both had intercourse with the woman (whom they also call the mother of the living). When, however, she could not bear nor receive into herself the greatness of the lights, they declare that she was filled to repletion, and became ebullient on the left side; and that thus their only son Christ, as belonging to the right side, and ever tending to what was higher, was immediately caught up with his mother to form an INCORRUPTIBLE AEON." (St. Irenaeus, 'Against Heresies', Book I, Chapter XXX:2)

Also, Irenaeus calls the concept of an 'INCORRUPTIBLE AEON' --- as an 'OPINION' in the below:

"... For he will not now possess holy souls to send them down again into the world, except those only which are of his substance, that is, those into which he has breathed. But the consummation [of all things] will take place, when the whole besprinkling of the spirit of light is gathered together, and is carried off to form an INCORRUPTIBLE AEON. Such are the OPINIONS which prevail among these persons, by whom, like the Lernaean hydra, a many-headed beast has been generated from the school of Valentinus." (St. Irenaeus, 'Against Heresies', Book I, Chapter XXX:14 - 15)

Yes, please note 'carefully' that St. Irenaeus of Lyons does NOT acknowledge 'a different version' of the concept of an INCORRUPTIBLE (or Eternal, Immortal) AEON' in his discussion in his book above (as you may read it in 'full' and 'realize' it too) ----> which is greatly in contrast to the 'concept of Aeons or Ages' as illustrated in Point 3 earlier of which HE ACKNOWLEDGED it to be THEOLOGICALLY CORRECT (and we preach this 'same' Biblical concept only). This is an important and irrefutable point, can you see it?

The phrase 'Incorruptible Aeon' (which is their theological point in this, while the rest being 'some dirty blasphemous story telling of Gnostic sects) itself points to the Greek Word 'Aeon or Age in English' to mean an 'unknown or limited time period only but NOT forever'.

Indeed, because the Greek Word 'Aeon' by itself only means 'age' (a limited unknown time period), the efforts of the Gnostics is clear in that they tried to make up 'strange stories' to make a particular Aeon or Age, say 'Zoe Aionios' or others by assigning names or 'beings to them' ----> to make it 'Immortal or Incorruptible' which is a form of Idolatry (conceptually) as it challenges God Alone Who has Pure Immortality or Deathless-ness, 'Athanasiian' ----> while the rest of creation is only endowed with 'age (aeon)-during endurance' by His Power ----> as 1 Timothy 6:16 Majestically Declares ----> since He did NOT give any creation Immortality yet (which is chiefly reserved for His Bride post Resurrection only - 1 Corinthians 15 with Revelation 20:4 - 6 & Luke 20:35 - 36 as well).

Can you understand the Incredible Accuracy of Holy Scripture and how our Proper exegesis to Understanding the Greek Word Aeon or Age is Important to Give Glory to God Alone?
7) Did St. Irenaeus of Lyons teach Universal Restoration?

They did not explicitly discuss afterlife Judgment & Restoration thereafter in detail (as they didn't reach to discuss the Doctrine of Apocatastasis - speaking of Hippolytus & say Justin) as their writings which survived did not discuss the Universal Salvation Bible Verses (from which 'only' we may conclude).

He must not have taught differently from Irenaeous being his disciple.

Irenaeous of Lyons reveals that he knows it (though they don't like to speak of it 'easily' in order to obey the Command to 'not cast pearls to swine' - Matthew 7:6), to quote (rarely known):

Schaff admits that the opinions of Irenaeus are doubtful from his (Schaff's) orthodox standpoint and says: 12 “In the fourth Pfaffian fragment ascribed to him (Stieren 1, 889) he says that ‘Christ will come at the end of time to destroy all evil—and to reconcile all things—from Col. i:20—that there may be an end of all impurity.’

Conclusion

Yes, Irenaeous himself just proved that the LITERAL translation of 'ages of Ages' is CORRECT and that it refers to 'ages or aeons' out of a total (or larger) subset of 'Ages or Aeons' in his own words above proving that 'our Biblical exegesis' is 'right and accurate' as claimed & is NOT a heresy in any way.

Please think 'carefully' before calling me a 'heretic' because by St. Irenaeous of Lyons' quote above 'in his own words' itself (I repeat) points to 'anyone claiming an eternal age or the existence of an eternal aion' to be a 'heretic'. Precedence in authority of doctrine settles the matter since no matter which bishop one may quote (numerous as they may be), they are NOT before Irenaeous NOR an authority of doctrine comparable to him.

P/S: Who is the 'possible Heretic' now?

Anyone preaching 'eternal life' using the 'Zoe Aionios' found in Matthew 25:46 have a higher chance of being considered a 'Gnostic heretic' (since they alluded to this concept likewise first while Irenaeous did NOT) as described above. In light of all this, ---> Hey, you guys may be 'the Gnostic heretics of some sort' unknown to yourselves too, congratulations.
May God have Mercy on whom He Wills despite our 'theological errors' too (Romans 9:15 - 16).

I will believe the 'real authority in Biblical Koine Greek' and 'Doctrine' ---> St. Irenaeous of Lyons. Yes, Hippolytus was said to be a disciple (or hearer) of Irenaeous too.

Some things only make sense 'retrospectively':

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence." - apostle Paul (1 Corinthians 1:19, 26 - 29, KJV)

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." - God Speaks (in Isaiah 29:14, KJV)

"For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." - apostle Paul (1 Corinthians 3:19, KJV)

Peace to you.
1) Will the Wicked really be Punished?

"He shall come from heaven with glory, accompanied by His angelic host, when also He shall raise the bodies of all men who have lived, and shall clothe those of the worthy with immortality, and shall send those of the wicked, endued with eternal sensibility, into everlasting fire with the wicked devils. And that these things also have been foretold as yet to be, we will prove. By Ezekiel the prophet it was said: "Joint shall be joined to joint, and bone to bone, and flesh shall grow again; and every knee shall bow to the Lord, and every tongue shall confess Him." And in what kind of sensation and punishment the wicked are to be, hear from what was said in like manner with reference to this; it is as follows: "Their worm shall not rest, and their fire shall not be quenched;" and then shall they repent, when it profits them not." (Justin Martyr, CHAPTER LII -- CERTAIN FULFILMENT OF PROPHECY, First Apology)

Translation Source:


I repeat with EMPHASIS:

"He [Lord Jesus Christ] shall come from heaven with glory, accompanied by His angelic host, when also He shall RAISE the BODIES of ALL MEN who have lived [John 5:28 - 29], and shall clothe THOSE of the WORTHY with IMMORTALITY, and shall send those of the WICKED, endued with eternal [AGE-DURING] SENSIBILITY, into everlasting [AGE-DURING] fire with the wicked devils. And that these things also have been foretold as yet to be, we will prove. By Ezekiel the prophet it was said: "Joint shall be joined to joint, and bone to bone, and flesh shall grow again; and every knee shall bow to the Lord, and every tongue shall confess Him." And in what kind of SENSATION and punishment the WICKED are to be, hear from what was said in like manner with reference to this; it is as follows: "Their WORM shall NOT REST, and their FIRE shall NOT be QUENCHED;" and THEN SHALL THEY REPENT, when it PROFITS them NOT." (Justin Martyr, CHAPTER LII -- CERTAIN FULFILMENT OF PROPHECY, First Apology)

What does it mean?

(i) Justin Martyr clearly affirms the 'Conscious Punishment' of the Wicked in the Lake of Fire

His Phrase: 'SENSATION, SENSIBILITY'
(ii) Justin Martyr affirms that the Wicked Endure Punishment to that Particular AGE or AEON, AGE2.

His Phrase: 'WICKED, endued with eternal [AGE-DURING] SENSIBILITY, into everlasting [AGE-DURING] fire'.

(iii) How Serious is this 'continuous punishment' which 'lasts to that age'?

His Phrase: 'Their WORM shall NOT REST, and their FIRE shall NOT be QUENCHED'.

(iv) What is the Purpose of the Lake of Fire?

To bring about REPENTANCE eventually.

His Phrase: 'THEN SHALL THEY REPENT'.

(v) Does this repentance profit the wicked?

His Phrase: 'it PROFITS them NOT'.

(vi) Does this mean that this punishment lasts forever since the repentance of the wicked does NOT profit them?

No. It means that by repenting, it does NOT stop their punishment as they MUST ENDURE till the LAST PENNY as Justin says elsewhere regarding the 'duration of the punishment' (Context of Duration described):

"... But there were also some private SINNERS who had committed GREAT CRIMES. And these, when they thought they were to ASCEND, the MOUTH would NOT PERMIT, but bellowed when any of those who were so INCURABLY WICKED attempted to ASCEND, UNLESS they had PAID the FULL PENALTY...." – Justin Martyr (CHAPTER XXVII – PLATO’S KNOWLEDGE OF THE JUDGEMENT, JUSTIN’S HORTATORY ADDRESS TO THE GREEKS)

Translation Source:

Justin Martyr clearly describes the ‘Near Death Hell-like experience’ attributed to Plato’s knowledge to be similar and in agreement to the Prophets too (in the above chapter) —> in that even toward the ‘most wicked’ men (though severe & serious) —> it lasts only till the ‘full penalty’ after which they ‘may ascend’ (which seems to refer to the Hope of Resurrection – to be ‘made Alive in Christ’ inferred from 1 Corinthians 15:22 as a “HOPE” toward the Wicked too, Acts 24:15 as part and puzzle beyond the afterlife Judgment to the ‘last Penny’ which must be endured by these first – AGREEING BIBLICALLY to Luke 12:59).

It also means that by 'repenting eventually', the wicked will NOT obtain any inheritance in His Kingdom.

(vii) But isn't the Punishment Forever upon the Wicked since their bodies are Raised as "Immortal"?

The "Wicked" are NOT raised IMMORTAL at all. This is a Popular Fallacy as even Justin's 'own words' in the passage above describes as follows:

"... He shall RAISE the BODIES of ALL MEN who have lived [John 5:28 - 29], and shall clothe THOSE of the WORTHY with IMMORTALITY, ..." = only the 'Resurrection to Life' consists of Immortality as 'part of it' as the phrase THOSE WORTHY (limited-ness) ----> and NOT all obtain 'Immortality'.

The Wicked are raised to 'age-during sensibility' ----> hence 'their resurrected for Judgment bodies' last ONLY to THAT particular AGE or AEON, namely AEON2. Can you see it? as Justin contrasts and uses the 'different' word (namely, AEON or AGE-DURING) entirely to describe it.

How can we be sure?

"... when He shall raise all men from the dead, and appoint SOME to be INCORRUPTIBLE, IMMORTAL, and free from sorrow in the everlasting [AGE-DURING] and imperishable kingdom; but shall send others away to the everlasting [AGE-DURING] punishment of fire ..." (Justin Martyr CHAPTER CXVII, DIALOGUE WITH TRYPHO)

Translation Source:

Yes, only some attain IMMORTALITY and NOT all ---> to live in the AEONIAN Kingdom (the Good Prepared by God for those TIMES of His KINGDOM) while the rest are in AEONIAN or AGE-DURING Chastisements accordingly (seen only when 'literally' translated from the original Greek - Justin and Ireneaus wrote 'originally' - which we can infer from the the 'oldest surviving Latin Manuscripts' even based on the 'translation habits' & the Verses in the Bible using these 'actual Greek Words').

2) Unbelievers - Is their Punishment Forever?

(i) Fire NOT quenched; and the WORM that does NOT die.

Please note that the Devil (Satan) and his angels (devils) are punished longer than one AGE (or AEON), namely to the "AGES (AEONS) - plural" and this distinction is clear in Holy Scripture (e. g. Revelation 20:10).

Some men's "smoke" (referring to their "dead bodies" or Carcasses with NO soul or NO spirit will burn to the AGES or AEONS, Revelation 14:11, Isaiah 66:24) ----> though their actual "conscious punishment" (to their SOUL lasted only to the "SINGULAR-AGE (AEON)") as Matthew 25:46 reveals.

In contrast the Devil's (Satan's) TORMENT and 'not smoke' (different phrases - different meanings - a 'fine detail' for accurate exegesis) ----> lasts to the AGES (AEONS) as the 'same phrase' exists describing this in both Revelation 14:11 a and Revelation 20:10. Can you see the INCREDIBLE ACCURACY of Scripture?

Who claims this?

Justin Martyr himself 'defines this'. Please consider:

"... but some injunctions and acts were likewise mentioned in REFERENCE to the MYSTERY of CHRIST, on account of the hardness of your people's hearts. And that this is so, God makes known in Ezekiel, [when] He said concerning it: 'If Noah and Jacob and Daniel should beg either sons or daughters, the request would not be granted them.' And in Isaiah, of the VERY SAME MATTER He spake thus: 'The Lord God said, they shall both go forth and look on the MEMBERS [of the BODIES] of the MEN that have TRANSGRESSED. For their WORM shall NOT die, and their FIRE shall NOT be QUENCHED, and they shall be a gazing-stock to ALL FLESH.' So that it becomes you to ERADICATE this HOPE from YOUR SOULS, and hasten to know in what way forgiveness of sins, and a HOPE of INHERITING the PROMISED GOOD THINGS, shall be yours. But there is no other [way] than this,--to become acquainted with this Christ, to be washed in the fountain spoken of by Isaiah for the remission of sins; and for the rest, to live sinless lives."... " (Justin Martyr, DIALOGUE WITH TRYPHO, CHAPTER XLIV)
How? [all from Justin's own words, quoted from the above]

He said concerning it ---> in REFERENCE to the MYSTERY of CHRIST ---> 'If Noah and Jacob and Daniel should beg either sons or daughters, the request would not be granted them.' ---> VERY SAME MATTER ---> MEMBERS [of the BODIES] of the MEN that have TRANSGRESSED ---> their WORM shall NOT die, and their FIRE shall NOT be QUENCHED ---> they shall be a gazing-stock to ALL FLESH ---> you to ERADICATE this HOPE from YOUR SOULS ---> a HOPE of INHERITING the PROMISED GOOD THINGS.

What does this Passage refer to?

a) in REFERENCE to the MYSTERY of CHRIST = To be Part of the First Resurrection (the 'Resurrection of the Righteous', Sheepfold1 ONLY, 1 Thessalonians 4:16) followed by the 1000 years Millennial Reign of Christ (Revelation 20:4 - 6).

b) 'If Noah and Jacob and Daniel should beg either sons or daughters, the request would not be granted them.' = Only those worthy shall be part of this First Resurrection of the Righteous and 'we as believers cannot request it on behalf of others' (Luke 14:14, Luke 20:35 - 36).

c) VERY SAME MATTER ---> MEMBERS [of the BODIES] of the MEN that have TRANSGRESSED ---> their WORM shall NOT die, and their FIRE shall NOT be QUENCHED = Most likely the 'pieces of the dead bodies' of those who took the mark of the beast (inclusive, Revelation 14:11) who were destroyed when Christ Returned on the White Horse Prior to this (Revelation 19:11 - 21).

Revelation 14:10 reveals that these who receive the mark of the beast shall be tormented (with their souls, afterlife context - implied and believed to last into the next age or aeon, AGE2 as per Matthew 24:56) but the 'smoke' referring to these 'pieces or parts of their bodies' (and NOT souls) burns longer into the duration of 'ages of Ages' as God Wills (if we take these passages LITERALLY).

d) they shall be a gazing-stock to ALL FLESH = The only SOULS SAVED [meaning having been Resurrection to Life in then FLESH in a BODY] are those 'believers in Faith of Jesus Christ, Sheepfold1 (Immortals, Luke 20:35 - 36) + 'alongside some mortals' (Isaiah 65:20) who must be the ALL FLESH (some Immortal vs some mortal) during this specific Point of Time since NO other 'flesh' is existent (as the 'rest of the dead have not been resurrected in the flesh yet', Revelation 20:5).
e) you to ERADICATE this HOPE from YOUR SOULS = As Hippolytus of Rome himself pointed out (I demonstrated in a previous post), this HOPE for some SOULS to be part of the 'First Resurrection' is NOT for all the dead is being referred to here (as Hippolytus quoted 1 Thessalonians 4:13's NO HOPE to refer to the 'First Resurrection of the Righteous' - proving the 'same' context).

f) a HOPE of INHERITING the PROMISED GOOD THINGS = Of being Part of His Royal Marriage, the First Resurrection followed by the 1000 Years Millennial Reign of Christ.

Really? Let's Consider Justin again (in another passage):

"... But we will NOT receive it of all YOUR NATION; since we know from Isaiah that the MEMBERS of THOSE who have TRANSGRESSED shall be consumed by the WORM and UNQUENCHABLE FIRE, remaining IMMORTAL; so that they become a spectacle to ALL FLESH. ... has shown that THOSE who were SELECTED out of every NATION have OBEYED His will through Christ,—whom He CALLS ALSO Jacob, and names Israel,—... He allots the SAME INHERITANCE to them, and does not call them by the same name; but when He says that they as GENTILES rejoice with His people, ... WORTHY of knowing His will, and of inheriting His inheritance." (Justin Martyr, CHAPTER CXXX, DIALOGUE WITH TRYPHO)

g) But we will NOT receive it of all YOUR NATION = Not all the Jews (in the flesh) are automatically resurrected to inherit the First Resurrection and His Millennial Reign

h) since we know from Isaiah that the MEMBERS of THOSE who have TRANSGRESSED shall be consumed by the WORM and UNQUENCHABLE FIRE = as explained prior.

i) remaining IMMORTAL = I don't think that these 'body parts from these carcasses' [dead pieces with 'no' life in them] remain forever but rather that the word 'Immortal' is rendered here in the sense that 'though the fire burns it, it never gets fully burned up, kinda like set ablaze permanently to the ages of Ages?'.

j) has shown that THOSE who were SELECTED out of every NATION have OBEYED His will through Christ,—whom He CALLS ALSO Jacob, and names Israel, = Sheepfold1 or believers in Faith of Jesus Christ are 'co-heirs' (Romans 8:17).

k) He allots the SAME INHERITANCE to them, and does not call them by the same name; but when He says that they as GENTILES rejoice with His people = Gentile believers in Christ are co-heirs with NO distinction whatsoever (Ephesians 3:6, Galatians 3:26 - 29).

m) What Happens to the Rest? They will be Rejected from the First Resurrection = the Great Denial (Matthew 7:20 - 23).

Is God Fair in this? Here's Justin (yet again):

"... And besides, they beguile themselves and you, supposing that the everlasting [AGE-DURING, AGE] KINGDOM will be assuredly given to those of the dispersion who are of Abraham AFTER the FLESH, although they be sinners, and faithless, and disobedient towards God, ... And Ezekiel: 'Even if Noah, and Jacob, and Daniel were to pray for sons or daughters, their request should not be granted.' ... And again Isaiah says: 'They shall look on the CARCASSES of THEM that have TRANSGRESSED: their WORM shall NOT cease, and their FIRE shall NOT be QUENCHED; and they shall be a spectacle to ALL FLESH.' ... 'They shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness.' Furthermore, I have proved in what has preceded," that those who were foreknown to be unrighteous, whether men or angels, are not made wicked by God's fault, but each man by his own fault is what he will appear to be." (Justin Martyr, CHAPTER CXL,DIALOGUE WITH TRYPHO)

n) And besides, they beguile themselves and you, supposing that the everlasting [AGE-DURING, AGE] KINGDOM will be assuredly given to those of the dispersion who are of Abraham AFTER the FLESH, although they be sinners, and faithless, and disobedient towards God = Just because one is 'born a Jew in the flesh', there is NO 'automatic inheritance toward the Messiah's Reign'.

o) And Ezekiel: 'Even if Noah, and Jacob, and Daniel were to pray for sons or daughters, their request should not be granted.' = Even the most righteous among the Jews of the Past (Prophets too) CANNOT request this on behalf of anybody.

p) And again Isaiah says: 'They shall look on the CARCASSES of THEM that have TRANSGRESSED: their WORM shall NOT cease, and their FIRE shall NOT be QUENCHED; and they shall be a spectacle to ALL FLESH = Justin repeats this Point to show that 'All Israel' will not get this 'automatically' as 'some of them belong to those who transgressed as well' (hence such as these are 'not resurrected during this time in the flesh' - Revelation 20:5 & 'their old body parts of sin' are burning).
q) They shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven = The Gentiles who believe in Christ.

r) But the children of the kingdom shall be cast out into outer darkness. = the children of the Jews who are after the flesh but did NOT accept Christ are 'rejected'.

s) Furthermore, I have proved in what has preceded," that those who were foreknown to be unrighteous, whether men or angels, are not made wicked by God's fault, but each man by his own fault is what he will appear to be" = God Foreordained the same level of 'free choice' available to each man 'fairly' (which He Will Prove One Day) and each man chooses this 'particular destiny' on regards of 'his choice in faith & works too' which merits these rewards though the Salvation Part is His Free Gift.

(ii) Does this Disprove Universal Salvation?

I don't think so. It only proves further that some have part in the First Resurrection while others do NOT (Revelation 20:4 - 6, 1 Thessalonians 4:13 - 17).

The next badge of resurrection is followed by the General Judgment after these 1000 years are up (Revelation 20:5, 7, John 5:28 - 29, Daniel 12:2).

Salvation = the SOUL or SPIRIT being MADE ALIVE in a SINLESS BODY = a FLESH which is MADE ANEW by God which is PROPHETICALLY echoed by Irenaeous toward the WHOLE HUMAN RACE (no one excluded - 'eventually' into the 'future dispensations of time' - as explained in a previous write-up):

Restoration and the Reconciliation of All Things with Mercy Triumphing and ending afterlife Judgments but only after the 'judgment with no mercy is endured first by some – James 2:13’ (Acts 3:21, Colossians 1:20, Malachi 3:2).

“... Proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and His [FUTURE] manifestation from heaven in the glory of the Father “to GATHER ALL THINGS in ONE,” and to RAISE UP ANEW ALL FLESH of the WHOLE HUMAN RACE, in order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, “every knee should bow, of things in heaven, and things in earth, and THINGS UNDER the EARTH, and that every tongue should confess” to Him, ...” (Irenaeous, ‘Against Heresies’, Book I, Chapter X.-Unity of the Faith of the Church Throughout the Whole World, Point 1).
Translation Source:


Please note the following 'carefully' in the above:

His [FUTURE] manifestation from heaven in the glory of the Father "to GATHER ALL THINGS in ONE = Includes, 'RAISE UP ANEW ALL FLESH of the WHOLE HUMAN RACE'.

What is the 'Context' of 'ALL FLESH' in the above?

RAISE UP ANEW ALL FLESH = the WHOLE HUMAN RACE, eventually.

Eventually? = His [FUTURE] manifestation from heaven in the glory of the Father “to GATHER ALL THINGS in ONE.

(iii) Are UNBELIEVERS are cast off to the next AGE or AEON only, AGE2 (agreeing say to Matthew 12:32) and 'not forever'?

Here's a DIRECT answer to this question which proves (yet again) that the "Lake of Fire or Gehenna" Judgments (Revelation 20:11 - 15) toward "unbelieving men too" (Revelation 21:8) are to the "next (future) singular-age ONLY, Biblically in say Matthew 25:41 or Matthew 25:46 and NOT Forever as so popularly erred".

Who says so?

The REAL Authority of Doctrine & Biblical Koine Greek itself, 'a king of True Christian Theology', St. Irenaeous of Lyons himself in the following 'in his own words' ("irrefutable"):

Please consider:

"... For Paul does not say, "the God of this world," as if recognising any other beyond Him; but he confessed God as indeed God. And he says, "the unbelievers of this world," because they shall not inherit the future age of incorruption ..." (Irenaeous, 'Against Heresies', Book 3, Point 1)
I repeat with EMPHASIS for Clarity [in Brackets too, showing the "Original Greek Word: Aeon or "age" occurring in 2 Corinthians 4:4, Matthew 25:46, Matthew 25:41 or even Matthew 12:32]

"... For Paul does not say, "the God of this world [AGE, AEON]," as if recognising any other beyond Him; but he confessed God as indeed God. And he [apostle Paul] says, "the UNBELIEVERS of this world [AGE, AEON]," because they [UNBELIEVERS] shall NOT INHERIT the FUTURE AGE [AEON] of incorruption [SINLESSNESS] ..." (Irenaeous, 'Against Heresies', Book 3, Chapter VII, Point 1)

Indeed, in the above it is evident that (in Irenaeous' OWN WORDS) that:

the UNBELIEVERS of this world [AGE, AEON, AGE1] ----> because they [UNBELIEVERS] shall NOT INHERIT ----> the FUTURE AGE [AEON, AGE2] of incorruption [SINLESSNESS].

Irenaeous clearly makes a distinction and understands the CURRENT AGE (AEON, AGE1) vs the NEXT AGE (AEON, AGE2) vs the "ages to come" (e. g. Ephesians 2:7, AGE2, AGE3...) as explained in detail in earlier write ups too agreeing to all this.

If he [Irenaeous] understands it thus belonging to the "True Faith", we shouldn't understand it differently. Yes, NO adding NOR removing from the Blessed Word of God is seen in his 'Genius Level Exegesis' but ONLY EXACTLY stating Holy Scripture as "it is Written".

Please note carefully this punishment for "unbelievers", namely that they are cast out for EXACTLY one FUTURE AGE [or next AEON, AGE2] ----> not inheriting the "incorruption" which is being raised in a "sinless resurrection of flesh" proving again irrefutably also that the "resurrection of judgment" toward the 'wicked' (in John 5:28 - 29) refers to their 'identical bodies' still in "sin" ("corruptible") and NOT in any form of 'incorruptibility' as our dear 'eternal hell' theologians err so easily.

Translation Source:

3) Who is Irenaeous?

To quote:

'Irenaeus (/ɪrɪˈneɪəs/;[1] Greek: Εἰρηναῖος Eirēnaios; c. 140 – c. 202 AD)[2] was a Greek cleric noted for his role in guiding and expanding Christian communities in what is now the south of France and, more widely, for the development of Christian theology by combatting heresy and defining orthodoxy. Originating from Smyrna, now Izmir in Turkey, he had heard the preaching of Polycarp,[3] who in turn was said to have heard John the Evangelist.'

Source:

https://en.m.wikipedia.org/wiki/Irenaeus

4) Irenaeous affirms the Correct and Accurate reading of apostle Paul

All Translations from Book 3 are from this Source:


Example: 'AGE-during' or 'AEONION' lasting Chastisement to the AGE (or AEON) only within this 'same chapter' (Context).

"... know not how to read Paul. ... And he says, "the unbelievers of this world," because they shall not inherit the future age of incorruption ... So therefore, in such passages, the hyperbaton must be exhibited by the reading, and the apostle's meaning following on, preserved; and thus we do not read in that passage, "the god of this world," but, "God," whom we do truly call God; and we hear [it declared of] the unbelieving and the blinded of this world, that they shall not inherit the world of life which is to come." (Irenaeous, 'Against Heresies', Book 3, Chapter VII, Point 1 & Point 2)
I repeat with EMPHASIS:

"... know NOT how to read [apostle] Paul. ... And he [apostle Paul] says, "the unbelievers of THIS AGE, [AEON, AGE1]," because they shall NOT INHERIT the FUTURE AGE [AEON, AGE2] of Incorruption ... So therefore, in such passages, the hyperbaton must be exhibited by the reading, and the apostle's meaning following on, preserved; and thus we do NOT read in that passage, "the god of THIS AGE, [AEON, AGE1]," but, "God," whom we do truly call God; and we hear [it declared of] the UNBELIEVING and the BLINDED of THIS AGE, [AEON, AGE1], that they shall NOT INHERIT the AGE [AEON, AGE2] of life which is TO COME [next AGE, next AEON, Future - AGE2]." (Irenaeous, 'Against Heresies', Book 3, Chapter VII, Point 1 & Point 2)

Please note that Irenaeos basically 'repeats himself twice' in the above that the 'unbelieving' of THIS CURRENT AGE, AEON1 ---> shall NOT inherit 'life' & 'incorruption' in the NEXT AGE, AEON2 and that there is also at least AEON3 (based on Ephesians 2:7) proving that the next AEON2 is NOT eternal as explained by Irenaeous' own writing too (in the previous post below - under the Topics, 'Aeons of the Aeons – ages of Ages – St. Irenaeous of Lyons on the Eternal Age Heresy' and 'All Things – Aeons – Salvation of All – Secrets from St. Irenaeous of Lyons' - for example):


The Greek Word for 'World' is Different, called 'Cosmos' (e.g. in John 3:16) and can occur in the SAME Sentence with the Greek Word AEON (or AGE) proving that the 'man made excuse' of sometimes needing to render the meaning of 'AEON as WORLD' to be completely BASELESS - 'a man made excuse' (supported by NON-Scriptural Sources of myths and Greek mythologies or un-inspired and un-authoritative mere 'secular writings' whom such 'scholars prefer' over Scripture and the real authorities such as Irenaeos - I prefer Irenaeous' Exegesis - 'Classic and Beautifully Deep'):

Which Verse is it? The FACTUAL Hebrews 9:26 (please see below).

An Illustration will show how weak their 'claim' really is: The claim that 'AEON' can be translated as 'WORLD' sometimes quoting 'poetic and secular' Greek literature is equivalent (in analogy to this) ----> Imagine you find an ancient 'non-literal' phrase 'this woman is my world (AEON)'. Then these scholars proceed to enforce it in LITERAL Bible Sentence (Factual Statements) and claim that the word 'world' can also mean 'woman' according to Context, can you see it?
That's 'how' their 'research is done' to claim that 'AEON means WORLD' ----> which is NOT using Bible Verses or authorities such as Irenaeos but 'fictional and non-literal poetic writings' being applied to 'Factual Biblical Statements' ----> utterly 'OUT of CONTEXT'.

To Quote (from a previous post):

Please note that the Greek Word for “world” (Kosmos) and “ages” (Aion or Eon) has nothing to do with each other in Factual Statements as it is ‘often confused in Greek literature’ (non-factual poetic writings) as both words are found in the Factual Verse below proving distinction clearly as claimed by quoting Biblical Usage “only” (sorry but I don’t believe in Greek literature quotes, especially Fictional quotes, my faith is NOT built upon its usage in FABLES or OPINION-writings):

“since it had behoved Him many times to suffer from the foundation of the WORLD [Kosmou], but now once, at the full END of the AGES [Aionon], for putting away of sin through His Sacrifice, He hath been Manifested;” (Hebrews 9:26, YLT)

If you claim otherwise, where are the VERSES proving it? (not non-literal interpreted translations, you and I know what this means)

Source:

https://www.anonymouschristian.org/blog/age-counting-great-mystery-or-secret-of-the-ages/

If St. Irenaous understands (by his writing) that the usage of 'AEON' is 'Age' and that Immortality transcends as a 'long period of AGES first' and from 'Age to Age', so will we.
Conclusion - God's Judgment is for CORRECTION and SALVATION of ALL

Here's another one from Irenaeous in support of this (which is 'generally in view of man' - 'context'):

"... For if MAN, who had been CREATED by GOD that he might live, after losing life, through being injured by the serpent that had CORRUPTED him, should NOT any more RETURN to LIFE, but should be UTTERLY [and for ever] ABANDONED to DEATH, God would [in that case] have been conquered, and the wickedness of the serpent would have PREVAILED OVER the WILL of GOD. But inasmuch as God is invincible and long-suffering, He did indeed show Himself to be long-suffering in the matter of the CORRECTION of MAN and the PROBATION of ALL, as I have already observed; and by means of the SECOND MAN did He bind the strong man, and spoiled his goods, and ABOLISHED DEATH, VIVIFYING that MAN who had been in a STATE of DEATH...." (Irenaeous, 'Against Heresies' Book 3, Chapter XXIII, Point 1)

Context?

For if MAN, who had been CREATED by GOD = Point to All Human Beings ever Created by God right?

CORRECTION of MAN = Points even to the 'resurrection of Judgment' (John 5:28 - 29) into the Lake of Fire (Revelation 20:11 - 15) too, right?

PROBATION of ALL = Points to Times appointed for Judgment & their BETTERMENT toward 'ALL who are evil', right?

should NOT any more RETURN to LIFE, but should be UTTERLY [and for ever] ABANDONED to DEATH = that is, if any Man remains in an 'eternal Hell', right?

God would [in that case] have been conquered, and the wickedness of the serpent would have PREVAILED OVER the WILL of GOD = Irenaeous seems to Speak against the Possibility of 'eternal Hell' to even 'one human being ever created'. Can you see it?

But inasmuch as God is invincible and long-suffering, He did indeed show Himself to be long-suffering in the matter of the CORRECTION of MAN and the PROBATION of ALL = Sounds like all the Judgment of God, however harsh it may be (the 'age-during fire' or the 'fire to the ages of Ages') points for the PURPOSE of CORRECTION and PROBATION, against it doesn't support 'eternal Hell' at all, right?
as I have already observed; and by means of the SECOND MAN [Lord Jesus Christ] did He bind the strong man [the Devil], and spoiled his goods, and ABOLISHED DEATH [eventually Death Ceases to Exist], VIVIFYING that MAN who had been in a STATE of DEATH = Christ the Second Adam will somehow VIVIFY [All Human Beings ever created - Context defined at the start] in a NEW FLESH (sinless) eventually, right?

Irenaeus continues from the 'above' passage after explaining some details in support of this (within this 'same topic' - 'context') next as follows:

"... Wherefore also He [God] drove him [MAN] out of Paradise, and removed him [MAN] far from the tree of life, not because He envied him the tree of life, as some venture to assert, but because He pitied him [MAN], [and did NOT desire] that he [MAN] should continue a sinner for ever, NOR that the SIN which surrounded him should be IMMORTAL, and EVIL INTERMINABLE and IRREMEDIABLE. But He [God] set a BOUND to his [STATE of] SIN, by interposing death, and thus causing sin to cease, putting an END to it by the DISSOLUTION of the FLESH, which should take place in the earth, so that MAN, CEASING at length to live to SIN, and dying to it, might begin to live to God...

-indicating that SIN, which was set up and SPREAD out AGAINST MAN, and which rendered him subject to DEATH, should be DEPRIVED of ITS POWER, along with DEATH, which rules [over MEN]; and that the lion, that is, ANTICHRIST, rampant AGAINST MANKIND in the latter days, should be TRAMPLED DOWN by Him [Lord Jesus Christ]; and that He should bind "the dragon, that old serpent" and SUBJECT him to the power of man, who had been conquered so that ALL his MIGHT should be TRODDEN DOWN. Now ADAM had been conquered, all life having been taken away from him: wherefore, when the foe was conquered in his turn, ADAM received NEW LIFE; and the LAST ENEMY, DEATH, is DESTROYED, which at the first had taken possession of MAN. Therefore, WHEN MAN has been LIBERATED, "what is written shall COME to PASS, Death is swallowed up in victory. O death sting? " This could not be said with JUSTICE, if THAT MAN, over whom death did first obtain dominion, were not set free. For HIS SALVATION is DEATH's DESTRUCTION. When therefore the Lord VIVIFIES MAN, that is, ADAM, DEATH is at the same time DESTROYED" (Irenaeus, 'Against Heresies' Book 3, Chapter XXIII, Point 6, Point 7)

Examples from Irenaeus quote above (which pertains to 'man generally' - again):

a) that he [MAN] should continue a sinner for ever, NOR that the SIN which surrounded him should be IMMORTAL, and EVIL INTERMINABLE and IRREMEDIABLE ----> Doesn't Sound Consistent with the 'eternal Hell' argument that 'sin & evil' exists eternally locked up somewhere for 'some men'?
b) But He [God] set a BOUND to his [STATE of] SIN, by interposing death, and thus causing sin to cease = the Word BOUND itself indicates a 'limited punishment & existence in sin', e.g. 'age-during punishment & dying in their sins, and NOT forever'.

c) putting an END to it [the 'state of sin in MAN'] by the DISSOLUTION of the FLESH, which should take place in the earth, so that MAN, CEASING at length to live to SIN, and dying to it, might begin to live to God... = The Phrase 'Dissolution of the FLESH' Sounds like 'BODY + SOUL being DESTROYED in Gehenna or the Lake of Fire' (Matthew 10:28, Revelation 20:11 - 15) ----> which causes 'CEASING at length to live to SIN, and dying to it, might begin to live to God' ----> sounds like the 'spirit is saved and is living to God explanation given in earlier posts, LITERALLY' (1 Peter 4:6, 1 Corinthians 5:5).

d) indicating that SIN, which was set up and SPREAD out AGAINST MAN, and which rendered him subject to DEATH, should be DEPRIVED of ITS POWER, along with DEATH, which rules [over MEN]; = God's Will Points to BOTH SIN and DEATH to NOT last 'forever', right?

e) and that the lion, that is, ANTICHRIST, rampant AGAINST MANKIND in the latter days, should be TRAMPLED DOWN by Him [Lord Jesus Christ]; and that He should bind "the dragon, that old serpent" and SUBJECT him to the power of man, who had been conquered so that ALL his MIGHT should be TRODDEN DOWN. = Even the Deeds of the Antichrist (the 'most powerful evil of all') should NOT last 'forever', right?

Irenaeous Beautifully Reveals that CHRIST will be TRIUMPHANT ----> till even the 'antichrist' and 'ALL the MIGHT' of the 'dragon' (or 'satan' too) MUST END ----> being TRODDEN DOWN --> and 'not last forever in some way', e.g. in an 'eternal Hell', right?

f) Now ADAM had been conquered, all life having been taken away from him: wherefore, when the foe was conquered in his turn, ADAM received NEW LIFE; and the LAST ENEMY, DEATH, is DESTROYED, which at the first had taken possession of MAN. Therefore, WHEN MAN has been LIBERATED, "what is written shall COME to PASS, Death is swallowed up in victory. O death sting? " This could not be said with JUSTICE, if THAT MAN, over whom death did first obtain dominion, were not set free. For HIS SALVATION is DEATH's DESTRUCTION = Adam's SALVATION is Certain.

g) Who is ADAM being referred to in these passages here by Irenaeous?

Does it refer to ADAM only?
When therefore the Lord VIVIFIES MAN, that is, ADAM, DEATH is at the same time DESTROYED = All the above Points to ALL MEN being SAVED eventually by God (1 Timothy 2:4 - KJV) till they all become SINLESS.

How?

Please read 'carefully' the 'last line' above and 'realize' that the 'only context' here is:

the Lord VIVIFIES MAN ----> refers IRREFUTABLY to ----> ADAM.

Can you see it?

MAN (ALL Men or ALL Human Beings ever Created) = ADAM in Irenaeous' Explanation above ('his own definition and usage'). Shocked?

Beautiful, isn't it?

Yes,

the Lord VIVIFIES MAN (Adam) till 'DEATH is at the same time DESTROYED' = Points to EVERY HUMAN BEING ever Created to eventually Receive a NEW RESURRECTED FLESH eventually (John 17:2, 1 Corinthians 15:21 - 22).

Truly,

"For it is for this we labor and strive, because we have fixed our HOPE on the LIVING GOD, Who is the Savior of ALL MEN, especially of believers." - apostle Paul (1 Timothy 4:10, NASB)

'believers are a more special subset for believing in Him first', yes ----> but, God WILL SAVE ALL MEN eventually.

Can you see it now?

Peace to you
Is this 'Real Doctrine'?

"... THEY thus WANDER from the TRUTH, because THEIR DOCTRINE DEPARTS from Him who is truly God, being IGNORANT that His only-begotten Word, Who is ALWAYS PRESENT with the HUMAN RACE, united to and mingled with His OWN CREATION, according to the Father's pleasure, and who became flesh, is Himself Jesus Christ our Lord, who did also suffer for us, and rose again on our behalf, and who will come again in the glory of His Father, to RAISE UP ALL FLESH, and for the MANIFESTATION of SALVATION, and to apply the RULE of JUST JUDGMENT to ALL who were MADE by Him. There is therefore, as I have pointed out, one God the Father, and one Christ Jesus, who came by means of the whole DISPENSATIONAL ARRANGEMENTS [connected with Him], and GATHERED TOGETHER ALL THINGS in Himself. But in every respect, too, He is man, the formation of God; and thus He took up man into Himself, the invisible becoming visible, the incomprehensible being made comprehensible, the impassible becoming capable of suffering, and the Word being MADE MAN, thus SUMMING UP ALL THINGS in Himself: so that as in super-celestial, spiritual, and invisible things, the Word of God is supreme, so also in things visible and corporeal He might possess the supremacy, and, taking to Himself the pre-eminence, as well as constituting Himself Head of the Church, He might DRAW ALL THINGS to Himself at the PROPER TIME." (Irenaeous, 'Against Heresies' Book 3, Chapter XVI, Point 6)

Please note 'carefully' (from the above):

Who is ALWAYS PRESENT with the HUMAN RACE ---->

to RAISE UP ALL FLESH ["anew" eventually in 'sinless-ness' right?] = for the MANIFESTATION of SALVATION = the RULE of JUST JUDGMENT to ALL who were MADE by Him.

At Different [Future] Times according to His Will (1 Timothy 2:6):

the whole DISPENSATIONAL ARRANGEMENTS [connected with Him], and GATHERED TOGETHER ALL [Created] THINGS in Himself [Ephesians 1:9 - 10] ----> thus SUMMING UP ALL [Created] THINGS in Himself (Colossians 1:16, 20) ----> He might DRAW ALL [Created] THINGS to Himself at the PROPER TIME (1 Corinthians 15:24 - 28).

Example for the Subset of All Creation ----> ALL MEN or ALL Human Beings ever created, right?

The Beautiful Prophecy by our Most Blessed Saviour Himself ('Irrefutable'):

"And I, when I am lifted up from the earth, WILL DRAW [Drag, Fish out] ALL MEN to Myself.”
- Lord Jesus Christ (John 12:32, BSB)

All Glory to God - LITERALLY.
God in Lord Jesus Christ LOVES you,

Never forget that!

And I, when I am lifted up from the earth, will draw all people to Myself.

- John 12:32
Chapter 6: Theological Exegesis in Support of Christian Universalism

Shepherd of Hermas - Afterlife Judgment Visions

All 'Verses' Quoted here are from this free online Translation of the Shepherd of Hermas (in link below) unless otherwise stated:

http://www.earlychristianwritings.com/text/shepherd-lightfoot.html

1) Christians who backslide from the Truth - the Rejected Stones

Bible Verses:

"So then, you will know them by their fruits. "Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. “Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ ‘And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’ - Lord Jesus Christ (Matthew 7:20 - 23, NASB)

"For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES" (Hebrews 10:26 - 27, NASB)

"For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame." (Hebrews 6:4 - 6, NASB)

26[103]:6 "And this I say not in reference to these days, that a man after denying should receive repentance; for it is impossible for him to be saved who shall now deny his Lord; but for those who denied Him long ago repentance seemeth to be possible. If a man therefore will repent, let him do so speedily before the tower is completed; but if not, he shall be destroyed by the women and put to death." (Shepherd of Hermas)

What is meant by "no repentance is possible after death" for 'such Christians' described in Verses above?

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To quote from the Shepherd of Hermas ('not' my opinion - please take note):

7[15]:3 But the others, which are near the waters and yet cannot roll into the water, wouldest thou know who are they? These are they that heard the word, and would be baptized unto the name of the Lord. Then, when they call to their remembrance the purity of the truth, they change their minds, and go back again after their evil desires."
7[15]:4 So she finished the explanation of the tower.

7[15]:5 Still importunate, I asked her further, whether for all these stones that were rejected and would not fit into the building of the tower that was repentance, and they had a place in this tower. "They can repent," she said, "but they cannot be fitted into this tower.

7[15]:6 Yet they shall be fitted into another place much more humble, but not until they have undergone torments, and have fulfilled the days of their sins. And they shall be changed for this reason, because they participated in the Righteous Word; and then shall it befall them to be relieved from their torments, if the evil deeds, that they have done, come into their heart; but if these come not into their heart, they are not saved by reason of the hardness of their hearts."

The Shepherd of Hermas clearly reveals that "no repentance is possible" links to them NOT being part of the 'tower of repentance' which describes the HIGHER INHERITANCE LOT which is 'only for believers in faith who obey His Commands' (1 John 2:4, John 14:15).

The Shepherd of Hermas also describes that 'these fallen believers of faith' ---> "Yet they shall be fitted into another place much more humble, but not until they have undergone torments, and have fulfilled the days of their sins."

The Duration of their afterlife Judgment or Punishment is 'till the last penny only and NOT forever', comparison phrases:

"And they shall be changed for this reason, because they participated in the Righteous Word; and then shall it befall them to be relieved from their torments, if the evil deeds, that they have done, come into their heart; but if these come not into their heart, they are not saved by reason of the hardness of their hearts." [7[15]:6, Shepherd of Hermas] = "the master of that slave will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers. “And why do you not even on your own initiative judge what is right? “For while you are going with your opponent to appear before the magistrate, on your way there make an effort to settle with him, so that he may not drag you before the judge, and the judge turn you over to the officer, and the officer throw you into prison. “I say to you, you will not get out of there until you have paid the very last cent.” (Lord Jesus Christ in Luke 12:46, 57 - 59, NASB)

Can you see how Merciful and Just our God Really is?

Repentance now is Chiefly Around INHERITING HIS GLORIOUS KINGDOM beyond entering it only eventually (Matthew 5:19) ---> to find 'your place according to your works' (reward vs punishment accordingly, Revelation 22:12, 2 Corinthians 5:10):
9[17]:5 Look ye to the judgment that cometh. Ye then that have more than enough, seek out them that are hungry, while the tower is still unfinished; for after the tower is finished, ye will desire to do good, and will find no place for it.

3[24]:2 "Listen," said she; "the black is this world in which ye dwell;

3[24]:3 and the fire and blood color showeth that this world must perish by blood and fire;

3[24]:4 and the golden part are ye that has escaped from this world. For as the gold is tested by the fire and is made useful, so ye also [that dwell in it] are being tested in yourselves. Ye then that abide and pass through the fire will be purified by it. For as the old loses its dross, so Ye also shall cast away all sorrow and tribulation, and shall be purified, and shall be useful for the building of the tower.

3[24]:5 But the white portion is the coming age, in which the elect of God shall dwell; because the elect of God shall be without spot and pure unto life eternal.

3[24]:6 Wherefore cease not thou to speak in the ears of the saints. Ye have now the symbolism also of the tribulation which is coming in power. But if ye be willing, it shall be nought. Remember ye the things that are written beforehand."

2) Non Christians before the Time of Christ - is there Hope for an afterlife repentance for them?

3[31]:4 To those then that were called before these days the Lord has appointed repentance. For the Lord, being a discerner of hearts and foreknowing all things, perceived the weakness of men and the manifold wiles of the devil, how that he will be doing some mischief to the servants of God, and will deal wickedly with them.

3[31]:5 The Lord then, being very compassionate, had pity on His handiwork, and appointed this (opportunity of) repentance, and to me was given the authority over this repentance.

3) Who are the Sheepfold2?

https://www.anonymouschristian.org/blog/shepherd-of-hermas-free-translation-secrets/

To quote (from an earlier write-up discussing this from link above):

The phrase “for they fell asleep in righteousness and in great purity. Only they had not this seal” together with the phrase “came to the full knowledge of the name of the Son of God” with the phrase “others that had fallen asleep before them went down dead and came up alive” ——> with the phrase “to rise up through water, that they might be made alive; for
otherwise they could not enter into the kingdom of God, except they had put aside the deadness of their [former] life” —> seem to point to “the Sheepfold” (John 10:16) which refers to the “righteous in good works (e.g. John 5:28 – 29, Daniel 12:2) who died without believing in Christ” but believed in Him ‘after seeing Him, John 6:40 (in the afterlife too, implied in John 3:14 – 15)’ as it is Discussed in Great Detail in Posts below regarding this Mystery for Edification:

a) Sheep and Goats – FAQ


b) Shepherd of Hermas – FAQ and Early Church History regarding it in understanding Afterlife Judgment and Repentance


4) Goats - Is Hell or Afterlife Judgment Forever for the Wicked?

No, only 'till the last penny' (Luke 12:46, 57 - 59 quoted earlier too as it relates to the 'unbelievers' as well; please note the word 'unbelievers' in Luke 12:46 to realize this 'Same Context of Afterlife Judgment for both fallen believers & the wicked'):

Bible Verse:

"Woe to the wicked--it will go badly for them, for what they have done will be done to them." (Isaiah 3:11, CSB)

Shepherd of Hermas:

2[112]:4 "Continue therefore," said he, "in this ministry, and complete it unto the end. For whosoever fulfill his commandments shall have life; yea such a man (shall have) great honor with the Lord. But whosoever keep not his commandments, fly from their life, and oppose him, and follow not his commandments, but deliver themselves over to death; and each one becometh guilty of his own blood. But I bid thee obey these commandments, and thou shalt have a remedy for thy sins."

15[92]:3 Hear," saith he, "likewise the names of the women that wear the black garments. Of these also four are more powerful than the rest; the first is Unbelief; the second, Intemperance; the third, Disobedience; the fourth, Deceit; and their followers are called, Sadness, Wickedness, Wantonness, Irascibility, Falsehood, Folly, Slander, Hatred. The servant of God that beareth these names shall SEE the kingdom of God, but shall NOT ENTER into it."
Please note carefully the difference highlighted by the Shepherd of Hermas in relation to the 'black garment-wicked ones' in regards to SEEing and ENTERing the KINGDOM of GOD in Verse above.

What does it mean? The Bible Verses below explain this:

(i) SEE His Kingdom

"Jesus answered and said to him, "Truly, truly, I say to you, unless one is BORN AGAIN he cannot SEE the kingdom of God." (John 3:3, NASB)

15[92]:3 Hear," saith he, "likewise the names of the women that wear the black garments. Of these also four are more powerful than the rest; the first is Unbelief; the second, Intemperance; the third, Disobedience; the fourth, Deceit; and their followers are called, Sadness, Wickedness, Wantonness, Irascibility, Falsehood, Folly, Slander, Hatred. The servant of God that beareth these names shall SEE the kingdom of God, ..."

So, SEEing His Kingdom is ONLY for those being BORN AGAIN (John 3:3). The Shepherd of Hermas implies that the WICKED will SEE His Kingdom and hence MUST be BORN AGAIN too (15[92]:3) and this is Proven Irrefutably in Verse below where being BORN AGAIN (Romans 8:20 - 21) where this aspect of the Sons of God, (His Elect - Romans 8:19) is SHARED by ALL CREATION eventually (Romans 8:22):

To Quote:

All Creation (Romans 8:22) —> will be BORN AGAIN (as the Greek Word in Romans 8:22 refers to ‘Birth Pangs’ Implying this, and has the Word ALL in front of ‘Creation’) —> in the Aspect of ‘liberty from Vanity or Decay, the corruption of sin’ causing ‘sin to cease to exist eventually’ as it is mentioned first in Immediate Consecutive Verses (Romans 8:20 – 21) —> where we, the ‘believers in faith’ (of ‘church’) are ‘more special’ inheriting more than just that (as the Verse earlier in Romans 8:19 describes the ‘rest of creation’ awaiting this).

Doubts?

“The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world!” – apostle John quoting John the Baptist (John 1:29, NASB)

Those Verses:

“For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now.” – apostle Paul (Romans 8:19 – 22, NASB)
When these Verses are taken 'together', being BORN AGAIN means that BEING FREE FROM Sin (decay, vanity) of "corruption" (sin & its effects) which applies to ALL CREATION eventually (as Romans 8:19 - 22 implies clearly with Verse 15[92]:3 from the Shepherd of Hermas).

'Let Scripture interpret Scripture' - Clement of Alexandria

(ii) NOT ENTER His Kingdom

"Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he CANNOT ENTER into the kingdom of God." (John 3:5, NASB)

15[92]:3 Hear," saith he, "likewise the names of the women that wear the black garments. Of these also four are more powerful than the rest; the first is Unbelief; the second, Intemperance; the third, Disobedience; the fourth, Deceit; and their followers are called, Sadness, Wickedness, Wantonness, Irascibility, Falsehood, Folly, Slander, Hatred. The servant of God that beareth these names ... shall NOT ENTER into it." (Shepherd of Hermas)

"Or do you not know that the unrighteous will NOT INHERIT the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals," - apostle Paul (1 Corinthians 6:9, NASB)

"OUTSIDE are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying." (Revelation 22:15, NASB)

The wicked being Saved from the Lake of Fire itself is Beautifully Prophesied in Verse below where both His Spirit (God) and His Bride ("believers", Church) call out to “thirsty ones from the Lake of Fire (implied)” to partake of the “Water of Life” freely:

“The Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who wishes take the water of life without cost.” (Revelation 22:17, NASB)

ONLY the CHRISTIAN RIGHTEOUS both ENTER (Acts 14:22) and INHERIT His Kingdom as KINGS and PRIESTS (Revelation 1:6, Revelation 5:10) toward those from the first resurrection, (sheepfold 1, Revelation 20:4 – 6) while the righteous from other nations (sheepfold2, Matthew 25:33, Acts 10:35, Revelation 22:12) inherit other lower positions or possessions as God Wills (Matthew 25:34).

So 'combining' these 'Verses', it's clear that the wicked may thus drink of the river of life [after their part in the Lake of Fire first, Revelation 21:8 to make them to be BORN again as part of the Process of God Making ALL things NEW in SINLESSNESS eventually - Revelation 21:5] but these will remain OUTSIDE the Kingdom of God (the Great City of Zion) and will NOT ENTER it as long as God Wills (the River of Life must thus flow OUTSIDE the Great City
where the Wicked may 'drink' from it post-Judgment in the Lake of Fire):

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, ... And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in NO wise ENTER into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." - apostle John's Vision (Revelation 21:10, 25 - 27, KJV)

Source: https://www.anonymouschristian.org/blog/tree-of-life-judgment-resurrection-mystery/

Please note that Lord Jesus Christ used two different phrases in John 3 as follows marking a distinction between being 'Born again only' vs 'Being Born of both Water and Spirit' as even the Shepherd of Hermas' Writing allows us to 'understand this Mystery' as follows:

a) Born Again only

"BORN AGAIN" ----> "SEE the kingdom of God." (John 3:3)

Applies to the Wicked too (as the fallen believers have the SAME Punishment as the Wicked as Luke 12:46 & Hebrews 10:26 - 27 means too):

15[92]:3 Hear," saith he, "likewise the names of the women that wear the black garments. ... shall SEE the kingdom of God, ..." (Shepherd of Hermas)

Being BORN AGAIN into this SINLESS-NESS (Romans 8:20 - 21) aspect of the Sons of God, (His Elect - Romans 8:19) is SHARED by ALL CREATION eventually (Romans 8:22).

b) Born Again in Both Water and Spirit

"... Born of Water and the Spirit ..." ----> "ENTER into the kingdom of God." (John 3:5)

This applies to His Bride first (obviously) with NO afterlife Judgment (John 5:24, Sheepfold1) and also to the 'righteous' who only repent in the 'afterlife' as the Shepherd of Hermas pointed out too (the 'sheep of the other fold, John 10:16', Sheepfold2) in 'Verses' below:

15[92]:2 “It was necessary for them,” saith he, “to rise up through water, that they might be made alive; for otherwise they could not enter into the kingdom of God, except they had put aside the deadness of their [former] life.

15[92]:3 So these likewise that had fallen asleep received the seal of the Son of God and entered into the kingdom of God. For before a man,” saith he, “has borne the name of [the
Son of God, he is dead; but when he has received the seal, he layeth aside his deadness, and resumeth life.

15:4 The seal then is the water: so they go down into the water dead, and they come up alive. “thus to them also this seal was preached, and they availed themselves of it that they might enter into the kingdom of God.”

15:5 “Wherefore, Sir,” say I, “did the forty stones also come up with them from the deep, though they had already received the seal?” “Because,” saith he, “these, the apostles and the teachers who preached the name of the Son of God, after they had fallen asleep in the power and faith of the Son of God, preached also to them that had fallen asleep before them, and themselves gave unto them the seal of the preaching.

15:6 Therefore they went down with them into the water, and came up again. But these went down alive [and again came up alive]; whereas the others that had fallen asleep before them went down dead and came up alive.

15:7 So by their means they were quickened into life, and came to the full knowledge of the name of the Son of God. For this cause also they came up with them, and were fitted with them into the building of the tower and were builded with them, without being shaped; for they fell asleep in righteousness and in great purity. Only they had not this seal. Thou hast then the interpretation of these things also.” “I have, Sir,” say I.”

I repeat:

The phrase “for they fell asleep in righteousness and in great purity. Only they had not this seal” together with the phrase “came to the full knowledge of the name of the Son of God” with the phrase “others that had fallen asleep before them went down dead and came up alive” ———> with the phrase “to rise up through water, that they might be made alive; for otherwise they could not enter into the kingdom of God, except they had put aside the deadness of their [former] life” ——> seem to point to “the Sheepfold” (John 10:16) which refers to the “righteous in good works (e. g. John 5:28 – 29, Daniel 12:2) who died without believing in Christ” but believed in Him ‘after seeing Him, John 6:40 (in the afterlife too, implied in John 3:14 – 15).

Conclusion

"This was to fulfill what was spoken through the prophet: "I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD." (Matthew 13:35, NASB)

"Do not judge according to appearance, but judge with RIGHTEOUS judgment." - Lord Jesus Christ (John 7:24, NASB)
P/S: For a Detailed Discussion regarding the 'Reliability' of the Shepherd of Hermas and its early interpretation, please consider the Post in link below for Edification:


Why is all this Important? For a Proper Exegesis because if not, we may knowingly or unknowingly DISOBEY the Verse below:

"But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation," – apostle Peter (2 Peter 1:20, NASB)

To whom is the Shepherd of Hermas addressed to (intended audience or readers)?

8[16]:11 "for thou must understand first, and I charge thee, Hermas, first with these words, which I am about to speak to thee--(I charge thee to) tell all these things into the ears of the saints, that hearing them and doing them they may be purified from their wickednesses, and thyself also with them."

5[25]:7 "If then, when ye hear them, ye keep them and walk in them, and do them with a pure heart, ye shall receive from the Lord all things that He promised you; but if, when ye hear them, ye do not repent, but still add to your sins, ye shall receive from the Lord the opposite. All these the shepherd, the angel of repentance. commanded me to write."

2[30]:2 "He answered and said unto me, "I," saith he, "preside over repentance, and I give understanding to all who repent. Nay, thinkest thou not," saith he, "that this very act of repentance is understanding? To repent is great understanding," saith he. "For the man that hath sinned understandeth that he hath done evil before the Lord, and the deed which he hath done entereth into his heart, and he repenteth, and doeth no more evil, but doeth good lavishly, and humbleth his own soul and putteth it to torture because it sinned. Thou seest then that repentance is great understanding."

2[30]:4 "Thou shalt live," saith he, "if thou keep my commandments and walk in them and whosoever shall hear these commandments and keep them, shall live unto God."
1) What is the "Shepherd of Hermas" book?

To quote (all quotes are from Wikipedia listed in link below unless stated otherwise):

"The Shepherd of Hermas (Greek: Ποιμήν τοῦ Ἑρμᾶ, Poimēn tou Herma; sometimes just called The Shepherd) is a Christian literary work of the late 1st or mid-2nd century, considered a valuable book by many Christians, and considered canonical scripture by some of the early Church fathers such as Irenaeus."

Source: [https://en.m.wikipedia.org/wiki/The_Shepherd_of_Hermas](https://en.m.wikipedia.org/wiki/The_Shepherd_of_Hermas)

2) Shepherd of Hermas quotes afterlife preaching of the Gospel to the dead in Hell and repentance there too (toward whomever God grants Mercy)

To quote:

“One more example will illustrate the righteous spirits’ taking the gospel to the wicked spirits and will also provide a transition to the topic of vicarious work for the dead. The Shepherd of Hermas (first century) was, according to the fourth-century Church historian Eusebius, considered by some valuable for instruction in the Church and was quoted by some of the most ancient writers.

Hermas saw in a vision that the Apostles took the gospel into the spirit world so that the dead might receive the seal of baptism:

These apostles and teachers, who preached the name of the Son of God, having fallen asleep in the power and faith of the Son of God, preached also to those who had fallen asleep before them, and themselves gave to them the seal of the preaching [baptism]. They went down therefore with them into the water and came up again, but the latter went down alive and came up alive, while the former who had fallen asleep before, went down dead but came up alive. (Sim. 9.16.5)

Clement of Alexandria also cited this passage, commenting “that it was necessary for the apostles to be imitators of their Master on the other side as well as here, that they might convert the gentle dead as he did the Hebrew.”


[https://www.anonymouschristian.org/blog/hell-is-the-gospel-preached-there/](https://www.anonymouschristian.org/blog/hell-is-the-gospel-preached-there/)
A more recent testimony to this rarely known Mystery of the Gospel by Sadhu Sundar Singh, to quote:

Afterlife evangelism is also witnessed Sadhu Sundar Singh in his visions of heaven and hell agreeing to all this (e.g. ‘hindu saints’ accepting the Lord as their Saviour in the afterlife).

Proof of his visions from his ‘first and original’ biographies, please consider (images in links below, examples):

a) www.anonymouschristian.org/blog/secrets-beyond-hell-sadhu-sundar-singh/

b) www.anonymouschristian.org/blog/sadhu-sundar-singh-a-christian-universalist/

3) What if I am wrong regarding this?

Will I go to Hell for believing and preaching that the Gospel is preached to the Dead where afterlife Judgment may be followed first and repentance later, living to God thereafter (in Principle of both 1 Peter 3:18 - 19 and 1 Peter 4:5 - 6) as even the Shepherd of Hermas' Vision and Sadhu Sundar Singh's vision testifies to this likewise as well?

I quote from (1) earlier:

"... considered canonical scripture by some of the early Church fathers such as Irenaeus."

So, if I am going to Hell for believing word to word regarding the Shepherd of Hermas (including the afterlife repentance part too), so must St. Irenaeus of Lyons, the author of "against heresies" too right?

I will believe and preach it as Clement of Alexandria also did (I don't think Irenaeus, Clement and even Sadhu Sundar Singh - or the author of the Shepherd of Hermas himself - would be going to Hell or could be wrong regarding this Mystery as they speak of this in a 'similar' manner too).

4) Was the Shepherd of Hermas Book accepted among the 'earliest CHRISTIANS'?

Yes, to quote:

"The Shepherd was very popular amongst Christians in the 2nd and 3rd centuries."

How about the Eastern Orthodox Church?

"It is part of the Codex Sinaiticus, and it is listed between the Acts of the Apostles and the Acts of Paul in the stichometrical list of the Codex Claromontanus."
How about the 'early Roman Catholic Church'?

"Tertullian implies that Pope Callixtus I had quoted it as an authority (though evidently not as one of the books of the Bible), for he replies: "I would admit your argument, if the writing of The Shepherd had deserved to be included in the Divine Instrument, and if it were not judged by every council of the Churches, even of your own Churches, among the apocryphal and false."

Source: https://en.m.wikipedia.org/wiki/The_Shepherd_of_Hermas

The ONLY reason the Shepherd of Hermas was not popular among some early Christians is because they were "uncomfortable" (with the "Visions" - because 'they lacked faith that God can grant Visions'), to quote from that same Wikipedia Source again:

"Though Clement of Alexandria constantly quotes with reverence a work that seems to him to be very useful, and inspired; yet he repeatedly apologizes, when he has occasion to quote it, on the ground that "many people despise it". Two controversies divided the mid-century Roman Christian communities. One was Montanism, the ecstatic inspired outpourings of continuing pentecostal revelations, such as the visions recorded in the Shepherd may have appeared to encourage."

Hasn't God Promised such "Visions" (Joel 2:28, Acts 2:17) in the "last Days"?

Please note carefully that the Shepherd of Hermas taught "Docetism" claim is FALSE as even in the Wikipedia page above (NO citation is provided). Best is this (toward anyone who claims otherwise, please show me which Verse in the Shepherd of Hermas teaches "Docetism"? If you can't show a Verse, your claim is false - please remember that in research we must be careful as NOT to bear any false witness toward anyone who didn't teach that as it is in the Ten [10] Commandments too).

I don't see the "Shepherd of Hermas" quoted in the Wikipedia page for "Docetism" either proving such a claim to be an "unscholarstic opinion" which I reject. I prefer to stick to both Scriptural and earliest historical facts only. Here's the Wikipedia page for "Docetism":

https://en.m.wikipedia.org/wiki/Docetism

Quoting the 'later Christianity' which rejects it or Augustine missing this great Gem of Theology doesn't prove anything (as Tertullian himself who is kind of Augustine's 'spiritual elder' with Pope Callixtus I both quoting this writing as 'authority' seals this irrefutably).

For example: Can you find a pope before 'Pope Callixtus I' or 'theologian from Rome before Augustine' who considered the Shepherd of Hermas' Vision as heretical? Isn't it obvious?
Then, why is it not widely known nor believed say in Roman Catholicism as opposed to some from the ancient Eastern Orthodox faith?

Simply because they didn't have a copy of the Shepherd of Hermas Book and thus missed some Great Gems of Theology especially the Understanding of 1 Peter 3:19 - 19 in Principle of 1 Peter 4:5 - 6 which the Vision Sim. 9.16.5 clearly describes and agrees perfectly.

To quote (from that same Wiki-page):

"Cyprian makes no reference to this work, so it would seem to have gone out of use in Africa during the early decades of the 3rd century. Somewhat later it is quoted by the author of the pseudo-Cyprianic tract Adversus aleatores as "Scriptura divina", but in Jerome's day it was "almost unknown to the Latins".

5) Are the any Christian Universalist Scholars also testifying to this Truth?

To quote:

"Author David Burnfield defends the postmortem view, that God continues to evangelize to people even after they die (1 Chron 16:34; Isa 9:2; Matt 12:32; Rom 8:35-39; Eph 4:8-9; 1 Pet 3:18-20; 4:6) The main problem with the traditional view – and one that has never been satisfactorily addressed – is how can one “accept Christ” if they have never heard of Christ, or were unable to understand the message (i.e. too young, mentally handicapped, etc.)."


WARNING: Just because the Wikipedia puts an image of the Cross not at the Center does NOT mean that I agree to it. For me (and I believe for many Christian Universalists alike), Christ Centered Universalism is the Truth and the CROSS is at the CENTER ALWAYS.

Here’s David Burnfield’s Page ('Patristic Universalism'):

[https://www.patristicuniversalism.com/](https://www.patristicuniversalism.com/)

6) Are there more from the "earliest" Church who believed something regarding this Great Mystery of the Gospel as well?

Here’s a brief “earliest” Church History look at it, to quote (from the ‘earliest’ church writings outside the Bible):

“In the early Church, Justin Martyr, a Church Father, taught that those who lived according to the logos are Christians, though they might not know about Jesus Christ.
Tertullian held that Christ has descended into Hades to deliver the Good News, with Clement of Alexandria, Origen and Athanasius declaring that “Jesus delivered from hell both Jews and Gentiles who accepted the gospel and that postmortem evangelism continues even today”.

Augustine of Hippo, however, believed that the unevangelized are condemned to hell and Thomas Aquinas held that those “brought up in the forest or among wolves” would be sent “the gospel message through miraculous means.”

Source: https://en.m.wikipedia.org/wiki/Fate_of_the_unlearned

Edifying links with 'more historical facts' regarding this too:

https://www.anonymouschristian.org/blog/hell-is-the-gospel-preached-there/
https://www.anonymouschristian.org/blog/secrets-of-the-gospel-being-preached-to-the-dead/

Conclusion

You guys "missed" a Great Gem of Theology and later theologians and councils missed it since Rome became more powerful and thus when it misses a Christian Truth, the effects of it are widespread, sadly.

There are two ways to 'miss' the Truth:

'One is to miss it while the other is to keep missing it.'

P/S: Summary of Christian Theology

If I were to summarize Christian Theology it would be based on Jeremiah 29:13 (Verse in Image) as follows:

'If we seek Him (God) with 20% of our heart, we find '20% of the Truth to know Him' - all other factors held constant'.

Please remember the ONLY BIBLICAL DEFINITION of "age-during life" or 'eternal life' is to KNOW HIM (nothing else):

"and this is the life age-during, that they may know Thee, the only true God, and him whom Thou didst send -- Jesus Christ;" - Lord Jesus Christ (John 17:3, YLT)
Ever wondered what the Verse before that mentions (in John 17:2 - Context)? It's amazingly links to the Universal Salvation of ALL Men eventually as explained in great detail (using John 17:2) in Post below - Can you see it?

To quote:

Eternal Life after Age-during life

Book of life is for those inheriting life in AGE2.

The wicked enter the Kingdom of Heaven eventually as law breakers (Matthew 5:19) but they don't inherit the kingdom at all.

Scripture has more details than just the Book of Life dear brother in Christ. I cannot ignore other Scriptures.

Here's an example of Explaining the eternal life obtained in AGE1, AGE2, AGE3 with Verses for each claim (Judgment-part and afterlife redemption is more complex than usually understood sir):


Blessed be Lord Jesus Christ, God in Flesh Who Comes to Save the World!

Ultimately, this is WHO HE IS (the Unchanging Saviour Who Overcomes our UNBELIEF too, Romans 3:3 - 4 with John 12:47 revealing this Mystery below):

"For what if some did not believe? shall their unbelief make the Faith of God without effect? God forbid: yea, let God be True, but every man a liar; as it is written, That Thou [God] mightest be justified in Thy sayings, and mightest OVERCOME when Thou art judged." - apostle Paul (Romans 3:3 - 4, KJV)

"If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world." - Lord Jesus Christ (John 12:47, NASB)

In the Manuscript which the KJV uses:

"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." - Lord Jesus Christ (John 12:47, KJV)

[Emphasis Mine]
Isn't God Amazingly Beautiful in His Heart?

Please don't 'miss' out the Treasure of 'knowing more about Him' based on the Bible first ('Wisdom'):

"And those teaching do shine as the brightness of the expanse, and those justifying the multitude as stars to the age and for ever." (Daniel 12:3, YLT)

These Verses thus 'make sense' when 'taken together':

"Thus says the LORD, “Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who BOASTS boast of this, that he UNDERSTANDS and KNOWS Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the LORD." (Jeremiah 9:23 - 24, NASB)

Peace to you

Why do I like to 'repeat' these same Truths?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." - apostle Paul (Philippians 4:8, KJV)
Example, to quote (regarding afterlife Judgment and Repentance - Mystery of the Gospel being Preached to the Dead, 1 Peter 3:18 - 19, 1 Peter 4:5 - 6):

15[92]:2 "It was necessary for them," saith he, "to rise up through water, that they might be made alive; for otherwise they could not enter into the kingdom of God, except they had put aside the deadness of their [former] life.

15[92]:3 So these likewise that had fallen asleep received the seal of the Son of God and entered into the kingdom of God. For before a man," saith he, "has borne the name of [the Son of] God, he is dead; but when he has received the seal, he layeth aside his deadness, and resumeth life.

15[92]:4 The seal then is the water: so they go down into the water dead, and they come up alive. "thus to them also this seal was preached, and they availed themselves of it that they might enter into the kingdom of God."

15[92]:5 "Wherefore, Sir," say I, "did the forty stones also come up with them from the deep, though they had already received the seal?" "Because," saith he, "these, the apostles and the teachers who preached the name of the Son of God, after they had fallen asleep in the power and faith of the Son of God, preached also to them that had fallen asleep before them, and themselves gave unto them the seal of the preaching.

15[92]:6 Therefore they went down with them into the water, and came up again. But these went down alive [and again came up alive]; whereas the others that had fallen asleep before them went down dead and came up alive.

15[92]:7 So by their means they were quickened into life, and came to the full knowledge of the name of the Son of God. For this cause also they came up with them, and were fitted with them into the building of the tower and were builded with them, without being shaped; for they fell asleep in righteousness and in great purity. Only they had not this seal. Thou hast then the interpretation of these things also." "I have, Sir," say I.

Source:  http://www.earlychristianwritings.com/text/shepherd-lightfoot.html
Comment

The phrase "for they fell asleep in righteousness and in great purity. Only they had not this seal" together with the phrase "came to the full knowledge of the name of the Son of God" with the phrase "others that had fallen asleep before them went down dead and came up alive" --- with the phrase “to rise up through water, that they might be made alive; for otherwise they could not enter into the kingdom of God, except they had put aside the deadness of their [former] life” --- seem to point to "the Sheepfold2" (John 10:16) which refers to the "righteous in good works (e. g. John 5:28 - 29, Daniel 12:2) who died without believing in Christ" but believed in Him 'after seeing Him, John 6:40 (in the afterlife too, implied in John 3:14 - 15)' as it is Discussed in Great Detail in Posts below regarding this Mystery for Edification:

1) Sheep and Goats - FAQ


2) Shepherd of Hermas - FAQ and Early Church History regarding it in understanding Afterlife Judgment and Repentance


"For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him Greater Works than these, so that you will MARVEL. "For just as the Father RAISES the DEAD and gives them life, even so the Son also gives life to whom HE WISHES." - Lord Jesus Christ (John 5:20 - 21, NASB)

P/S: Thank God for "free" translations.

It proves that 'not' everyone is 'trying to make money or peddle the Word of God in His Name':

"For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God." - apostle Paul (2 Corinthians 2:17, NASB)
It’s a Great Irony to try ‘make money' with 'His Things' simply because it was 'He Himself'
Who taught us to Give His Truth and Gifts for "Free":

"Heal the sick, raise the dead, cleanse the lepers, cast out demons. FREELY you RECEIVED,
FREELY GIVE." - Lord Jesus Christ (Matthew 10:8, NASB)

Blessed be the Savior of the World!

'Please, let the best things be Given Free because these cannot be Priced' - Unknown

Aren't these popular quotes from Church History too which shows that the early Church
leaders knew "more" regarding the Mystery of the Gospel in regards to God "Reconciling"
even "all created things" back to Himself eventually (Colossians 1:16 with Colossians 1:20,
Romans 8:20 - 22 as well)? Example:

“Our Lord is the One who delivers man [all men], and who heals the inventor of evil himself”
— Gregory of Nyssa (332-398 A.D.), leading theologian of the Eastern Church

“I know that most persons understand by the story of Nineveh and its king, the ultimate
forgiveness of the devil and all rational creatures.” – Jerome of the Vulgate, Commentary on
Jonah

“So He saves all; but some He converts by penalties, others who follow Him of their own
will, and in accordance with the worthiness of His honor, that every knee may be bent to
Him of celestial, terrestrial and infernal things (Phil. 2:10), that is angels, men, and souls who
before His advent migrated from this mortal life.” - Clement of Alexandria (150 – 215)

The Grand Beautiful Conclusion in two words:

"Christ Triumphant" - Thomas Allin

"the TWENTY-FOUR ELDERS will fall down before HIM Who SITS on the THRONE, and will
worship Him who lives forever and ever, and will cast their crowns before the throne,
saying, “Worthy are You, our Lord and our God, to receive Glory and honor and power; for
You CREATED ALL THINGS, and because of Your will they existed, and were created.” -
apostle John's Vision (Revelation 4:10 - 11, NASB)
Secrets of the Gospel being Preached to the Dead

Verses: 1 Peter 3:18 - 19, 1 Peter 4:5 - 6.

"He Descended..." - The Apostle's Creed

'Many Christians only know Him as the Lamb; very few have known Him as the Lion of Judah'.

Here are some historical Quotes regarding this Topic (from an actual well researched phD thesis on it by Marietjie du Toit - listed below from the earliest authorities of Doctrine and Language from the Early Church).

Note: I may NOT agree with the author's deductions on 'who's right or wrong' but I stick to the historical quotes found here.
1) Clement of Alexandria (150-215 CE) - Miscellaneous VI, Writes:

‘if then, the Lord descended to Hades for no other end but to preach the gospel as He did descend; it was either to preach the gospel to all or to the Hebrews only. If accordingly, to all, then all who believe shall be saved, although they may be of the Gentiles, on making their profession there.’

The author remarks: Clement is here of the opinion that the salvation in Hades is not limited to the Old Testament righteous. It is open to anyone who believes and makes their profession.

2) Hippolytus (170-236 CE), Demonstration of Christ and Antichrist 26; Writes:

26 ‘... all power has been given to Christ ... under the earth because He has been counted among the dead, ... triumphing over Death by his death.’

Comment: the phrase "under the earth" refers to 'afterlife punishment regions' as claimed too.

45 ‘He (Christ) also ... became a forerunner in Hades when He was put to death by Herod, that there too, He might intimate that the Saviour would descend to ransom souls of the saints from the hand of death.’

The Author comments: Hippolytus on the other hand, believed that only the saints would be saved from death. Here we also find the idea of a triumph over death, and the ransom of souls.

My comment: Hippolytus may NOT be limiting afterlife Salvation to Old Testament Saints only but rather highlighting it (in 45 above) as Hippolytus' quote in 26 above also mentions "ALL power has been given to Christ" and NOT only toward the Old Testament Saints who have died.

Example of such a highlight toward afterlife Salvation in the context of "the dead among Israel first" [the Apocrypha Verse in a Fragment below was quoted by Justin (100 - 165) and Irenaeus (130 - 200)] too:

Apocryphon of Jeremiah (must be late first century to beginning second century CE)

‘The Lord God remembered His dead, the saints of Israel that have fallen asleep in the dust of the tomb, and He went down unto them to proclaim the good news of the salvation which He was bringing to them’.
Here's more of the Israel highlight - Precedence to them first:

Ignatius (35-107 CE), Concerning Magnetians IX, 217, Writes:

‘How shall we be able to live apart from Him? Seeing that even the prophets, being His disciples, were expecting Him as their teacher through the Spirit. And for this cause He whom they rightly awaited, when He came raised them from the dead.’

Why to them ‘first’?

Epistle of the Apostles 26-27 (Third quarter of the second century CE)

‘I willed to give their reward to those whom I had caused to set their hope upon it. Therefore I descended, and spake with Abraham, Isaac and Jacob, and with your fathers and Prophets, and proclaimed to them in Hell that rest in Heaven to which they are to come. With my right hand I gave them the baptism of life, pardon and remission of all evil, as I did for you.’

3) Origen, Homily VI in Exodus 6, Writes

‘Our Lord descended, not only to earth, but to the lower parts of the earth, and there He found us devoured and sitting in the shadow of death. Hence He led us forth, not to an earthly place to be again devoured, but He prepared for us a place in the kingdom of Heaven.’
4) The Teachings of Silvanus in the fourth treatise of Codex VII of the Nag Hammadi Library (End of third to beginning of fourth centuries CE), Quotes:

103, 23-104, 14

“... O soul, laggard, in what ignorance you exist! For who is your guide into the darkness? How many likenesses did Christ take on because of you? Although He was God, He was found among men as a man. He descended to the underworld. He released the children of death. They were in travail, as the Scripture of God has said. And He sealed up the heart of It. And He broke its strong bows completely. And when all the powers had seen him, they fled so that He might bring you, wretched one, up from the Abyss and might die for you as a ransom for your sin. He saved you from the strong hand of the Underworld.”

110, 14-111, 4

“... Know who Christ is and acquire him as a friend, for this is the friend who is faithful. He is also God and teacher. This one, being God, became man for your sake. It is the one who broke the iron bars of the Underworld and the bronze bolts. It is the one who attacked and cast down every haughty tyrant. It is He who loosened from himself the chains of which He had taken hold. He brought up the poor from the Abyss and the mourners from the Underworld. It is He who humbled the haughty powers, He who put to shame the haughtiness through humility, He who cast down the strong and the boaster through weakness, He who in his contempt scorned that which is considered an honor so that humility for God's sake might be highly exalted; and He who has put on humanity.”

5) Irenaeus (160-230 CE), Prescriptions Against Heretics IV, 27:211

‘the Lord descended into the regions beneath the earth, preaching (evangelizantem) His advent there also and the remission of sins received by those who believe in Him’
6) Gospel of Peter 41-42

‘Hast thou preached to them that sleep? And the Cross answered: Yes’.

7) What happened at Hades when Lord Jesus Christ Descended into it?

Here are some possible incidents (but may NOT be limited to these):

(i) The Testament of Levi IV, 1 Writes:

‘The rocks are rent, and the sun quenched, and the water dried up, ... the invisible spirits mourn, and Hell is despoiled through the Passion of the Most High.’

(ii) The Testament of Dan V, 10-11, Writes:

‘And there shall arise unto you from the tribe of Judah and of Levi the salvation of the Lord; and He shall make war against Beliar and shall obtain the victory of your fathers. And the captivity shall He take from Beliar, the souls of the saints, and turn disobedient heart unto the Lord, and give to them that call upon him eternal peace’

(iii) The Testament of Benjamin IX, 5 Writes:

‘...And He shall ascend from Hades and shall pass from earth to heaven’
173

(iv) The Ascension of Isaiah IX, 16-17 (first century CE) Writes:

‘And when He hath plundered the angel of death, He will ascend on the third day,
... And then many of the righteous will ascend with Him and He will send His
teachers all over the earthly globe and will ascend into heaven’

(v) The Ascension of Isaiah X, 8-14 Writes:

‘Go forth and descend through all the heavens; and after that thou shalt descend to the
firmament and the terrestrial world, even as far as to the angel in Sheol;
nevertheless to Haguel thou shalt not go. And thou shalt become like unto the
likeness of all who are in the five heavens, and to the form of the angels of the
firmament, and also of the angels who are in Sheol... Afterwards from the realms
of death thou shalt ascend to Thy place, and thou shalt not be transformed in each heaven.’

(vi) Sibylline Oracles VIII, 310-312 (The ones we possess are a compilation of old and new
oracles worked up by Jewish and Christian authors who lived at various times between 160
BCE and around the fifth century CE25) Writes:

‘He shall go into Hades to proclaim hope to all saints, the end of the ages and eternal day;
and He will fulfi l the law of death by sleeping for three days.’

8.) Afterlife Evangelism and Ministry Work

Shepherd of Hermas (1st or 2nd Century CE), Ninth Similitude IX, 16:5-7 Writes:

‘These, the apostles and teachers who preached the name of the Son of God, after they had
fallen asleep in the power and the faith of the Son of God, preached also... to them that had
fallen asleep before them, and themselves gave unto them the seal of the preaching.
Therefore, they went down with them into the water, and came up again... So by their
means they were quickened into life, and came to the full knowledge of the name of the
Son of God.’
The above (prior) may explain the Verses below regarding "Afterlife Evangelism and Ministry Work" by the apostles into the "spirit world" too and NOT only during their 'earthly lives' as popularly erred (the Greek word "World - Kosmos" in each Verse below is the same which refers to the space in which all creation exists as per definition in Romans 1:20):

"As You sent Me into the world, I also have sent them into the world." - Lord Jesus Christ (John 17:18, NASB)

Truly, the GOSPEL applies a Healing and Restoration Word to ALL Creation eventually as Described in Verses prior too as it is Written:

“And He [Lord Jesus Christ] said to them, “Go into ALL the WORLD and Preach the GOSPEL to ALL CREATION.” – Lord Jesus Christ (Mark 16:15, NASB)

"For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse." - apostle Paul (Romans 1:20, NASB)

Truly, this Verse is has been fulfilled in many ways:

"He was in the world, and the world was made through Him, and the world did not know Him." - apostle John (John 1:10, NASB)

9) Afterlife Mystery regarding Baptism and more ancient wisdom from the apocrypha

The Odes of Solomon (2nd century CE)26 According to Daniélou (1964:244), The Odes introduces a final stage in this topic, namely the linking of the theme of Christ’s victory over death in Hell and the liturgical theme of baptism.

Ode XVII, 8-11 Writes:

‘I opened the doors that were closed and I brake in pieces the bars of iron; and the iron became red-hot and melted before me; nothing any more appeared closed to me, because I was the Door of everything. Then I went forth to all my prisoners to loose them.’
Ode XXXI, 1ff Writes:

‘The abysses were dissolved before the Lord: and darkness was destroyed by His appearance: error went astray and perished at His hand: and folly found no path to walk in ... He opened His mouth and spake grace and joy ... His face was justified, for thus His holy Father had given to Him. Come forth, ye that have been afflicted and receive joy, and possess your souls by His grace, and take to you immortal life.’

Ode XLII, 15-26 Writes:

‘Sheol saw me and was overcome; Death suffered me to return and many with me. I was gall and bitterness to him, and I went down with him to the utmost of his depths. I held an assembly of living men among the dead, and I spake to them with holy lips; and those who had died ran towards me, they cried and said: Son of God have pity on us, and deal with us according to thy loving kindness; bring us out from the bonds of darkness, and open to us the door, that we may come forth to thee. For we see that our death has not come nigh thee. As for me, I heard their voice, and I traced my name upon their heads; therefore they are free men and they are mine.’

10) Non-canonical Writings?

Even the 'generally' non-canonical Writings may reveal some truths regarding this:

Gospel of Nicodemus (Elliott (1993:164-166) dates the work in its current form at around the sixth century CE, but admits that Epiphanius (375 CE) refers to details known to us now from the Acts), Writes:

4(20).1. ‘And while they were all so joyful, Satan the heir of darkness came and said to Hades, ‘All devouring and insatiable one, listen to my words. There is one of the race of the Jew, Jesus by name, who calls himself the Son of God. But He is a man, and at our instigation the Jews crucified him. And now that He is dead, be prepared that we may secure him here. For I know that He is a man, and I heard him saying, “My soul is very sorrowful, even to death.” He caused me much trouble in the world above while He lived among mortals...’
5(21).1. While Satan and Hades were speaking thus to one another, a loud voice like
thunder sounded,

‘Lift up your gates, O rulers, and be lifted up, O everlasting
doors, and the King of Glory shall come in.’ When Hades heard this, He said to
Satan, ‘Go out, if you can, and withstand him.’ So Satan went out.

Then Hades said to his demons, ‘Secure strongly and firmly the gates of brass and the bars
of iron, and hold my bolts, and stand upright and keep watch on everything. For if He comes
in, woe will seize us… 3. Again the voice sounded, ‘Lift up the gates.’ When Hades heard the
voice the second time, he answered as if he did not know it and said, ‘Who is this King of
Glory?’ The angels of the Lord said, ‘The Lord strong and mighty, the Lord mighty in battle.’
And immediately at this answer the gates of brass were broken into pieces and the bars of
iron were crushed and all the dead who were bound were loosed from their chains, and we
with them. And the King of Glory entered as a man, and all the dark places of Hades were
illuminated…’

9(25).1. ‘Thus He went into paradise holding our forefather Adam by the hand, and He
handed him and all the righteous to Michael the archangel…’

Hosea 13:14 ‘I will ransom them from the power of Sheol (Hades); I will redeem them from
Death...’


(i) CLEMENT OF ALEXANDRIA Wrote:

In his Miscellaneous (Stromata 6.6:38-39), 99 he clearly links 1 Pet 3:19 with Christ’s
descent, while in the following discussion (6.6:42100) he states that pre-Christian pagans
could only be converted through the preaching of Christ in the underworld. In his Outlines
on 1 Peter (Adumbrationes)101, he cited 1 Peter 3:18-20 and interpreted it as a reference to
the descent, although it is not clear to what degree he interpreted the text allegorically.
(ii) CYRIL OF ALEXANDRIA Wrote:

In both his In John’s Gospel Book XI 16:16102 and Commentary on Luke 4:18, 103, he refers to 1 Peter 3:19. In John 16:16 he refers to 1 Peter 3:19 to show that Christ saved not only those on earth but also those who are already dead, and in Luke 4:18 to imply the conversion of the sinners in Hades.

(iii) AUGUSTINE Wrote:

Augustine formulated the view that Christ, in His pre-existent nature, preached to Noah’s sinful contemporaries during their lifetime, particularly through the person of Noah. He formulated this in an answer to Euodius who wrote him a letter asking how we can admit that Christ preached in the underworld, but that it was not possible for them to convert there?

Comment:

To be honest, Augustine's interpretation of a pre-existent Christ preaching during the Days of Noah clearly CONTRADICTS 1 Peter 3:18 which states first that CHRIST DIED and then in HIS SPIRIT went to PREACH the Gospel to the "spirits in prison" (which proves irrefutably that this happened after His Incarnation in the FLESH and NOT in His Pre-existence). Isn't it obvious?

These spirits being in prison itself indicates that this is NOT Noah and the Saved ones who would' be in the 'afterlife regions of comfort and not in an afterlife prison of punishment' such as Abraham's bosom where Lazarus and Abraham was. Can you see the absurdity in Augustine's claim?

(iv) Other Earliest Orthodox Christian Interpretations

In the early Syriac traditions, we find the same interpretation of 1 Peter 3:19 as the Alexandrians had, and the doctrine of the descent was relatively popular here (cf. Kelly 1960:380). Dalton (1989:31) gives a translation of the Peshitta version of the text.

1 Peter 3:19 ‘And He preached to the souls who were shut up in Sheol, who had once been disobedient in the days of Noah’.
Please note the Bible Word in 1 Peter 3:19 is NOT "soul" but "spirit" (as these two terms are different in Koine Greek as even 1 Thessalonians 5:23 mentions all three "body", "soul" and "spirit" though there may be dependency of some sort amongst these).

Some may be existent in Hell in their "soul" (if it's not fully destroyed yet as per Matthew 10:28) while others may only be existent there with their "spirit only" if their "soul is destroyed already in the spiritual fires of Hell". The "soul" contains the "spirit" while the "spirit" may not contain the "soul" (often tied up to emotions etc.) if it has been destroyed due to 'sin being attached to it prior'.

So, when Christ Descended into the "lower (punishment) regions of Sheol or Hades, called HELL", in His SPIRIT after BODILY DEATH in HIS FLESH (1 Peter 3:18), it is obvious that "His Soul" is undamaged since He has NEVER SINNED. So, quoting Christ went there with His Spirit is NOT wrong but explains the 'spiritual world' or 'afterlife context' (emphasized in these Verses).

Here's an example of a literal translation of this Verse:

"because also Christ once for sin did suffer — righteous for unrighteous — that He might lead us to God, having been put to death indeed, in the Flesh, and having been made Alive in the Spirit, in which also to the spirits in prison having gone he did preach, who sometime disbelieved, when once the long-suffering of God did wait, in days of Noah — an ark being preparing — in which few, that is, eight souls, were saved through water; " - apostle Peter (1 Peter 3:18 - 20, YLT)

"who shall give an account to Him who is ready to judge living and dead, for for this also to dead men was good news proclaimed, that they may be judged, indeed, according to men in the flesh, and may live according to God in the spirit." - apostle Peter (1 Peter 4:5 - 6, YLT)

Or,

"Therefore Christ having suffered in the flesh, you also arm yourselves with the same mind, because the one having suffered in the flesh is done with sin, so as to live the remaining time in the flesh no longer to men’s desires, but to the will of God. For the time past is sufficient to have carried out the desire of the Gentiles, having walked in sensuality, lusts, drunkenness, orgies, carousing, and abominable idolatries.

With respect to this, they think it strange of you not running with them into the same overflow of debauchery, speaking evil of you, who will give account to Him who is ready to judge the living and the dead. For to this end the gospel was proclaimed even to the dead, so that they might be judged indeed according to men in the flesh, but they might live in the spirit according to God." - apostle Peter (1 Peter 4:1 - 6, Berean Literal Bible - BLB)
12) The Popular Eternal Hell View

They claim all the church leaders above were wrong except probably Augustine and even claim that the spirits in 1 Peter 3:18 - 20 refers to "fallen angels" while 1 Peter 4:5 - 6 refers to "the dead" who heard the Gospel before they died.

The absurdity in their claim above is obvious against even what is written in these Quoted Verses.

**Conclusion**

Fact is, the ancient church leaders quoted here are right in many ways and for example the 1 Peter 3:18 - 20 refers to the "spirits in prison from the Days of Noah" (human spirits) and NOT fallen angels and it's Written in the Context of "that He might lead us to God" (please note this phrase carefully in Verses above, 1 Peter 3:18 - 20).

Furthermore, apostle Peter is talking about HUMAN BEINGS ONLY in both 1 Peter 3:18 - 20 and 1 Peter 4:5 - 6 and NOT FALLEN ANGELS at all in the Verses Surrounding it too. How can suddenly in the middle of it some Christians claim that it refers to the 'spirits of fallen angels' (which is NOT the Topic at all in the surrounding Verses?)

Regarding "which dead" is referred to in 1 Peter 4:5 - 6, please consider the simple non-twisting, non-adding close to the literal translation of this Verse explanation regarding "context" as follows:

The dead in Peter 4:6 is NOT spiritually dead but "the dead" (as contrasted against the living in 1 Peter 4:5). The spiritually dead part is explained below:

1 Peter 4:1 - 3 ---> context is referring to "you" the 'believer' to be NOT spiritually dead in sins.

1 Peter 4:4 ---> context mentions regarding those unbelievers who are surprised that you ('believers') do NOT do their sins anymore.

1 Peter 4:5 ---> Apostle Peter mentions that the unbelievers who malign you have to give an account (be answerable in Judgment) toward Christ Who is ready to Judge the LIVING and the DEAD (referring to the Great White Throne of Judgment, Revelation 20:11 - 15, Matthew 25:31).

1 Peter 4:6 ---> Apostle Peter further explains regarding the DEAD only that though these may be Judged in the Flesh (the flesh here = resurrected natural-perishable body of some type, 1 Corinthians 15:44 for Judgment, hence the wicked are still called the dead before His Throne in Revelation 20:11 - 15) ---> they may "live in the spirit" (their spirit being Saved, 1 Corinthians 5:5) to God eventually post-Judgment as 1 Peter 4:6 concludes.
In this way, the Wicked DIE TWICE (the first time in their earthly life prior and the second time in the Lake of Fire with their perishable body resurrected for Judgment, John 5:29, 1 Corinthians 15:44) --- where after this SECOND DEATH (where at most body + soul is destroyed, as the fire of Gehenna in Hades is mingled in the Lake of Fire now, Revelation 20:14 with Matthew 10:28, 1 Peter 4:5) ---> "their spirit may be saved" in the Day of Lord Jesus thereafter (1 Corinthians 5:5), i.e. "live to God in spirit" (1 Peter 4:6) ---> as the Hope of the Resurrection toward the WICKED too is mentioned in Acts 24:15 to be RAISED Imperishable without sin thereafter to be "made ALIVE in CHRIST" (1 Corinthians 15:22) in the Resurrection of the Dead (1 Corinthians 15:21).

Please note carefully that 1 Peter 4:6 mentions that "though they may be JUDGED in the FLESH" (where the FLESH refers to being JUDGED in a Ressurected Body, John 5:29) and Christ’s Great White Throne Judgment is ONLY later at the end of this age (not now, as referred to in 1 Peter 4:5 too first), so I see that apostle Peter must be describing the Revelation 20:11 - 15's Final Judgment and its Outcome that the "spirit will live to God" (understood to be post Lake of Fire Judgment - after the next age - causing the Second Death of the Wicked first where both his perishable body + soul containing his sins may be destroyed permanently first - reconciliation next where that spirit may be made ALIVE by CHRIST in an imperishable-1 Corinthians 15:50, 1 Corinthians 15:42 sinless spiritual body thereafter-1 Corinthians 15:44 as 1 Corinthians 15:21 - 22 promises this HOPE toward the wicked too-Acts 24:15, 1 Corinthians 15:49).

“While the devil thought to kill One [Christ], he is deprived of all those cast out of hades, and he [the devil] sitting by the gates, sees all fettered beings led forth by the courage of the Saviour”,-- St. Athanasius of Alexandria (the 'black dwarf' who defended the Trinity Doctrine against Arianism, c. 296–298 – 2 May 373)

“Our Lord descends, and was shut up in the eternal (aionion, more correctly, age-during) bars, in order that He might set free all who had been shut up... The Lord descended to the place of punishment and torment, in which was the rich man, in order to liberate the prisoners.” – St. Jerome of the Vulgate (c. 27 March 347 – 30 September 420)

"In the liberation of all no one remains a captive! At the time of the Lord’s passion the devil alone was injured by losing all the of the captives he was keeping." —St. Didymus the blind, (370 AD)

“While the devil imagined that he got a hold of Christ, he really lost all of those he was keeping.” —St. Chrysostom, (398 AD)

“Mankind, being reclaimed from their sins, are to be subjected to Christ in the fullness of the dispensation instituted for the salvation of all.” — St. Didymus the Blind
“The Son “breaking in pieces” His enemies is for the sake of remolding them, as a potter his own work; as Jeremiah 18:6 says: i.e., to restore them once again to their former state.” — Eusebius of Caesarea (265 to 340 A.D). Bishop of Caesarea ('father' of Church History)

"He, indeed, saves all; but some [He saves], converting them by punishments; others, however, who follow voluntarily [He saves] with dignity of honour; so “that every knee should bow to Him, of things in heaven, and things on earth, and things under the earth;” Philippians 2:10 that is, angels, men, and souls that before His advent have departed from this temporal life.” - St. Clement of Alexandria (c. 150 – c. 215)

Other Closely Related Quotes from Various leaders of the Early Church

“For the wicked there are punishments, not perpetual, however, lest the immortality prepared for them should be a disadvantage, but they are to be purified for a brief period according to the amount of malice in their works. They shall therefore suffer punishment for a short space, but immortal blessedness having no end awaits them...the penalties to be inflicted for their many and grave sins are very far surpassed by the magnitude of the mercy to be showed to them.” —Diodore of Tarsus, 320-394 A.D.

“And God showed great kindness to man, in this, that He did not suffer him to continue being in sin forever; but as it were, by a kind of banishment, cast him out of paradise in order that, having punishment expiated within an appointed time, and having been disciplined, he should afterwards be recalled...just as a vessel, when one being fashioned it has some flaw, is remoulded or remade that it may become new and entire; so also it happens to man by death. For he is broken up by force, that in the resurrection he may be found whole; I mean spotless, righteous and immortal.” —Theophilus of Antioch (168 A.D.)

“Wherefore also he drove him out of paradise and removed him far from the tree of life, not because He envied him the tree of life, as some dare assert, but because He pitied him and desired that he should not be immortal and the evil interminable and irremediable.” St.Iraneaus of Lyons – the first Greek father & author of the infamous treatise, “Against Heresies”.(182 A.D.)

“These, if they will, may go Christ's way, but if not let them go their way. In another place perhaps they shall be baptized with fire, that last baptism, which is not only painful, but enduring also; which eats up, as if it were hay, all defiled matter, and consumes all vanity and vice. –Gregory of Nazianzeu, Bishop of Constantinople.” (330 to 390 A.D.) Oracles 39:19

“The wicked who have committed evil the whole period of their lives shall be punished till they learn that, by continuing in sin, they only continue in misery. And when, by this means, they shall have been brought to fear God, and to regard Him with good will, they shall obtain the enjoyment of His grace.”— Theodore of Mopsuestia (the 'best' theologian from the ancient Antiochian School), 350-428
“We can set no limits to the agency of the Redeemer to redeem, to rescue, to discipline in his work, and so will he continue to operate after this life.” —Clement of Alexandria (the teacher of Origen & a revered saint in the eastern orthodox churches). He is often referred to as the Second Greek father (talking about the ‘authority’ in Greek).

“Our Lord is the One who delivers man [all men], and who heals the inventor of evil himself. — Gregory of Nyssa (332-398 A.D.), leading theologian of the Eastern Church

Extended Reading for Edification, please consider:

1) Hell in Church History

https://www.anonymouschristian.org/blog/hell-in-church-history/

2) Aionion Kolasin

https://www.anonymouschristian.org/blog/aionion-kolasin/

3) Christian Universalist Quotes Compilation (from various historical scholars)

https://www.anonymouschristian.org/blog/universalist-quotes-compilation-from-various-historical-scholars/

4) A Notable Vision of Hell agreeing to all these - Sadhu Sundar Singh

https://www.anonymouschristian.org/blog/secrets-beyond-hell-sadhu-sundar-singh/

https://www.anonymouschristian.org/blog/deep-secrets-visions-of-hell-being-not-eternal/
Example: Sadhu Sundar Singh’s Visions of Heaven and Hells (plural – refers to the many afterlife punishment regions) agrees to all this (for example: he mentioned that ‘hindu saints’ have accepted Him as Lord and Saviour in the afterlife – afterlife repentance, an example of sheepfold2 as claimed).

Please don’t forget that the infamous eternal hell preacher, brother DGS Dhinakaran wrote that he saw Sadhu Sundar Singh (the Christian Universalist) in heaven too. Can you see it?

Blessed be Lord Jesus Christ, the Unfathomable Greatest One, the Saviour of the World!

Maranatha, Even so come, Lord Jesus.

Website Link for this post:

https://www.anonymouschristian.org/blog/secrets-of-the-gospel-being-preached-to-the-dead/
Lost Wisdom - Targum - the Second Death

To Quote, regarding the "second death" of the wicked:

**Targum Deuteronomy**

In Targum Neofiti (Neof.) and the fragments (FTP and FTV), the "second death" is the death that the wicked die.

**Targum Isaiah**

Targum Isaiah has three occurrences. The first is 22:14 where the Aramaic paraphrases the Hebrew as "This sin will not be forgiven you until you die the second death."

**Comment:**

Please note carefully that though both the words "Gehenna" and the "Second Death" do NOT appear in the Old Testament Verses as an "afterlife punishment region or concept (Hell in some way)" in a 'direct' manner, but surprisingly it turns out by New Testament usage that these two phrases or words are REAL as there are New Testament Verses mentioning both "directly".

Source for the two Targum quotes & what is the Targum? Please visit the link below, thank-you:

[https://en.m.wikipedia.org/wiki/Second_death](https://en.m.wikipedia.org/wiki/Second_death)

P/S 3: Why does God Hide such Deep Truths?

For His Glory when Found and Revealed (as Verse in image, Proverbs 25:2 mentions).
"His greatness is unsearchable."

~ Psalm 145:3b
Hell in Church History

(i) What do we believe about Hell?

Hell - Our Belief in Hell

"Knowing this first, that no prophecy of the scripture is of any private interpretation." (2 Peter 1:20, KJV)

Some Christian Universalists don't believe in Hell. This is "not" so with us as we follow the "same" interpretation of "Hell" as "Purgatorial" (especially 1 Peter 4:5 - 6) toward the "unsaved" as the earliest Christian theological schools (especially the ones whose mother tongue or first language was Greek as it's with New Testament Scripture) taught.

This focus from history is shown a little in image (all these images are from Wikipedia unless stated otherwise).
Eternal Hell - Its Origin

“In the first five or six centuries of Christianity there were six theological schools, of which four (Alexandria, Antioch, Caesarea, and Edessa, or Nisibis) were Universalist, one (Ephesus) accepted conditional immortality; one (Carthage or Rome) taught endless punishment of the wicked. Other theological schools are mentioned as founded by Universalists, but their actual doctrine on this subject is not known.” - “The Encyclopedia of Religious Knowledge” by Schaff-Herzog, 1908, volume 12, page 96

If you notice carefully, eternal hell history only comes from the theological school at Rome which taught in "Latin" (and not based on the Original Surviving Language of the New Testament Scripture which is Greek).

Please also notice that "Tertulian & Augustine" (from the theological school at Rome) are called "Latin fathers of the church" who believed in 'eternal Hell' while the Greek fathers of the church such as "Clement or Origen" from the "Alexandrian" school believed in "purgatorial Hell".
Some eternal Hell theologians often misquote (Clement of Alexandria or even St. Iraneous of Lyons) by claiming that these believed in eternal hell by translating their works which contain the equivalent phrase "aionion kolaisin" (as found in Matthew 25:46) to mean "everlasting punishment or fire" instead of "age-during fire" causing a biased claim in their 'scholarly write ups'.

Please note that the 'other quotes' of Clement of Alexandria clearly speaks of purgatorial Hell only and never an eternal Hell which is almost "never" quoted by such eternal Hell theologians.

Can we understand?

Also, please read up the 'father of church history' (Bishop Eusebius of Caesarea) himself to understand 'earliest Christian history' without "bias".

Wasn't Clement Of Alexandria specifically mentioned to have inherited the "apostolic seed" by Eusebius in his book? Please refer to image testifying to that from a popular translation.

Who did Eusebius mention a lot in "high" regard even as 'endorsed by the authority of the earliest church' in his infamous book ecclesiastical history?

Was it the eternal hell theologians (Tertulian and the School at Rome) or much more 'greatly' of (Clement of Alexandria, Origen & the theological school at Alexandria)?
Please ask your 'professor' to realise this and any post analysis is biased since many of the books were lost after Eternal Hell Christianity out of Rome exerted dominance via military power too post conversion of emperor Constantine.

Thus, whom Eusebius considered as authority in doctrine stands (e. g. he writes that Origen 'rejected prebystery', had 'false' claims stored up against him by Jealousy of the local bishop Demetrius & Origen was invited to teach doctrine by the Bishops of Jerusalem & Palestine where the Gospel was born where these bishops would sit like students to learn doctrine).

Please refer to attached images to see this fact from a popular Eusebius’ translation:

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The History of the Church

antichrist would take place at any moment – so completely had the persecution set in motion against us at that time thrown many off their balance.

Origen’s headstrong act

8. About the same time, while responsible for the instruction at Alexandria, Origen did a thing that provided the fullest proof of a mind youthful and immature, but at the same time of faith and self-mastery. The saying ‘there are eunuchs who made themselves eunuchs for the kingdom of heaven’s sake’ he took in an absurdly literal sense, and he was eager both to fulfill the Saviour’s words and at the same time to rule out any suspicion of vile imputations on the part of unbelievers. For in spite of his youth he discussed religious problems before a mixed audience. So he lost no time in carrying out the Saviour’s words, endeavouring to do it unnoticed by the bulk of his pupils. But however much he might wish it, he could not possibly conceal such an act, and it was not long before it came to the knowledge of Demetrius, as head of the diocese. He was amazed at Origen’s headstrong act, but approving his enthusiasm and the genuineness of his faith he told him not to worry, and urged him to devote himself more keenly than ever to the work of instruction.

That was the line he took at the time, but when a little later the same worthy saw him prosperous, great, eminent, and universally esteemed, he yielded to human weakness and wrote to the bishops throughout the world in an attempt to make Origen’s action appear outrageous, just when the most respected and outstanding bishops of Palestine, those of Caesarea and Jerusalem, judged him worthy of position in the Church and of the highest honour, and ordained him presbyter. As he had thus attained to a great name and reputation, and everyone everywhere esteemed him highly for his virtues and wisdom, Demetrius, for want of any other charge to bring against him, slandered him viciously for what he had done years before as a boy, and even dared to extend his accusations to those who had advanced him to the presbyterate.

This incident occurred somewhat later. At the time we are
school of elementary instruction for those in the city. Not long afterwards Demetrius, Bishop of the Alexandrian church, died, having completed forty-three years in that office; he was succeeded by Heraclas.

27. At this time Firmilian, Bishop of Caesarea in Cappadocia, paid a remarkable tribute to Origen, showing such admiration for him that at one time he would invite him to his own region to assist his churches, at another he would go all the way to Judaea to see him and spend some time with him, in order to deepen his own spiritual life. In the same way the head of the Jerusalem church, Alexander, and Theocistus of Caesarea listened attentively to him at all times as their only teacher, leaving to him the interpretation of Holy Writ and all other branches of religious instruction.

Persecution under Maximin

28. When after reigning thirteen years the Roman emperor Alexander died, Maximin Caesar succeeded him. Through rancour against Alexander's house, which consisted mainly of believers, he instigated a persecution and ordered the leaders of the churches alone, as being responsible for the teaching of the gospel, to be destroyed. It was then that Origen composed his Martyrdom, dedicating his treatise to Ambrose and Prototetus, a presbyter of the Caesarean diocese, both of whom had had a terrible time in the persecution, a time in which it is on record that they were fearless in the confession of their faith throughout Maximin's reign of three years only. This time for the duration of the persecution was noted by Origen in Section xxiii of his Commentary on John's Gospel, and in various letters.

Fabian miraculously designated by God as Bishop of Rome

29. Gordian having succeeded Maximin as Roman emperor, Pontian, after six years as Bishop of the Roman church, was succeeded by Anteros, and he, after filling the office for a month, by Fabian. It is said that after Anteros's death Fabian came with a party from

Despite Origen's errors in 'pre-existence of souls and transmigration' (if he actually taught this as his later writings were translated and commented heavily by his theological enemies). Regardless, rest assured that Clement of Alexandria, his teacher NEVER taught it, these remains "Origen's errors only if true".

Clement clearly taught Christ centered universalism and purgatorial Hell as per the "apostolic seed" past down to him at the Alexandrian school. This is the "same" truth we preach.
Here's a Christian universalist quote from Eusebius himself:

Eusebius of Caesarea lived from 265 to 340 A.D. He was the Bishop of Caesarea in Palestine and a friend of Constantine, great Emperor of Rome. His commentary of Psalm II says:

“The Son 'breaking in pieces' His enemies is for the sake of re-molding them, as a potter his own work; as Jeremiah 18:6 says: i.e., to restore them once again to their former state.”

P/S: How about eternal Hell theologians?

Even two major eternal Hell theologians (below) from that "earliest time period of the church" testify that 'universalism in Christ only' (via purgatorial Hell whose punishments are "not" endless) is the "majority" doctrine among "Christians at that time & in their areas too" (implied) in two infamous quotes below (we identify with these unknown Christians whose names got lost in history, hence "anonymous Christian" as per our understanding of it independent of the popular Catholic theologian Karl Rahner's meaning of this term):

St. Basil the Great (c. 329-379) in his De Asceticis wrote: “The mass of men (Christians) say that there is to be an end of punishment to those who are punished.” I point out that he is not classified as a Universalist.

Augustine (354-430 A.D.), 'one of the four great Latin Church Fathers (Augustine, Ambrose, Jerome and Gregory the Great), wrote:

“There are very many in our day, who though not denying the Holy Scriptures, do not believe in endless torments.”

Jerome (is known to contain both quotes, eternal hell vs purgatorial hell for the unsaved) and theologians are often confused regarding his position on the matter (if they honestly consider his writing without bias).

It's probable that Jerome believed in Universal Reconciliation but due to fear of the authority of Rome (West, which was rising to power at that time), he pretended to agree theologically to Rome at times while kept his Universal Reconciliation hope much to himself as he learnt it from the great Eastern exegetes of the church aforementioned.

Example, to quote:

Jerome, who revised the old Latin Translations and translated the Old Testament from Hebrew into Latin, lived from 340 to 420 A.D. In his comments on Zephaniah 3:8-10 he says:

“The nations are gathered to the Judgment, that on them may be poured out an the wrath of the fury of the Lord, and this in pity and with a design to heal.... in order that every one may return to the confession of the Lord, that in Jesus’ Name every knee may bow, and every tongue may confess that He is Lord. All God's enemies shall perish, not that they cease to exist, but cease to be enemies.”
Athanasius, called the Great Father of Orthodoxy, writes:

“While the devil thought to kill One [Christ], he is deprived of all those cast out of hades, and he [the devil] sitting by the gates, sees all fettered beings led forth by the courage of the Saviour.”

Again, Jerome comments on Isaiah 14:7, saying:

“Our Lord descends, and was shut up in the eternal [Olam/Aionion] bars, in order that He might set free all who had been shut up... The Lord descended to the place of punishment and torment, in which was the rich man, in order to liberate the prisoners.”

(iii) Aion or Eon

Here's a fact regarding this Mistranslation of the word Aion:

Do you know that even Satan is described by this exact 'same' word for his 'duration' as 'god' (in 2 Corinthians 4:4) and in other instances it is used to describe aspects regarding God (Ephesians 3:21, Hebrews 1:8, 2 Peter 3:18, Jude 1:25) in Holy Scripture?

So, if 'aion' means 'forever', is Satan god forever or do we conveniently manipulate & insert the word world here where in fact the Greek Word for World (e. g. Kosmon) exists but is 'not' used in this verse?

Who is 'honestly' translating then?

Please consider the write ups below too for edification regarding this:

www.anonymouschristian.org/blog/aion-aionion-literal-one-translation/

www.anonymouschristian.org/blog/matthew-2546-punishment-of-men-aionion-kolasin/

www.anonymouschristian.org/blog/aion-aionion-olam-does-not-mean-eternal/

www.anonymouschristian.org/blog/aion-aionion-the-idiom-excuse/

www.anonymouschristian.org/blog/a-non-scriptural-logic-forever-olam/

www.anonymouschristian.org/blog/god-of-this-age/ (Irenaeous corrected my error in this)

https://www.anonymouschristian.org/blog/unseen-is-it-eternal/amp/
Origins of the idea of Hell as eternal

Christian Universalists point towards the mistranslations of the Greek word αἰών (Lit. aion- an epoch of time), as giving rise to the idea of eternal Hell.\cite{17}\cite{18}\cite{19} Dr. Ken Vincent writes "When it (aion) was translated into Latin Vulgate, 'aion' became 'aeternam' which means 'eternal."\cite{17} He also states that the first written record of the idea of an eternal Hell comes from Tertullian, who wrote in Latin.

The second major source of the idea of Hell as eternal was the 4th-century theologian Augustine. According to author Steve Greg, it was Tertullian's writings, plus Augustine's views and writings on eternal Hell which "overwhelmed" the other views of a temporary Hell. First Augustine's views of Hell were accepted in the early Latin Church, out of which rose the Roman Catholic church. Up

Other Useful Links:

https://www.anonymouschristian.org/blog/forgotten-champion-king-jesus-christ/

https://anonymouschristian.org/home/download/ebook/Saviour_Of_The_World.pdf

Thank you for reading & Peace to you!
Hell's Missed Messianic Prophecy - SHADOW of DEATH

CHRIST Saves Majestically from the Prisons of Hell too.

Another Example of Christ Saving in the Afterlife or the Spiritual Realm is seen in the Prophetic Old Testament Verses below (Thanks to Mr. Peter C who posted it first and it caught my attention):

What a Beautiful Promise. Glory to God!

"There were those who dwelt in darkness and in the SHADOW of DEATH, Prisoners in misery and chains,

Because THEY had REBELLED against the words of God And spurned the counsel of the Most High.

Therefore He humbled their heart with labor;
They stumbled and there was none to help.

Then they cried out to the Lord in their trouble;
He SAVED them out of their distresses.

He brought THEM OUT of DARKNESS and the SHADOW of DEATH and broke their bands apart.

Let them give thanks to the Lord for His loving KINDNESS, and for His WONDERS to the sons of MEN!" (Psalm 107:10-15, NASB)

The DARKNESS ("Outer Darkness", Matthew 8:12) and SHADOW of DEATH (Job 38:17) here refers to the AFTERLIFE Prisons and punishment Regions of Sheol/Hades which we may call as HELL.

The New and Old Testament Verses must be "combined" to see the bigger details of the same topic when it occurs at both places (in principle of Isaiah 28:9 - 10 with regards to the Context of the WORD of GOD, Isaiah 28:13 - Can you see it?).
For example, these Amazing Old Testament Verses quoted a part in the New Testament regarding Christ Proves that:

Lord Jesus Christ SAVES from the afterlife Prisons of HELL itself even toward those who had rebelled against Him prior in life as it is Written Majestically.

Truly HE is the Prison-Shaking SAVIOUR!

Blessed be the Majestic Savior of the World

'I told ya!' - Anonymous

P/S: The SHADOW of DEATH Mystery

"Have the Gates of DEATH been opened unto thee? or hast thou seen the Doors of the SHADOW of DEATH?" - God Answers Job (in Job 38:17, KJV)

"There were those who dwelt in DARKNESS and in the SHADOW of DEATH, PRISONERS in misery and chains," (Psalm 107:10, NASB)

"The people that walked in Darkness have seen a Great Light: they that dwell in the land of the SHADOW of DEATH, upon them hath the Light Shined." (Isaiah 9:2, KJV)

"To give Light to them that sit in Darkness and in the SHADOW of DEATH, to guide our feet into the WAY of PEACE." (Luke 1:79, KJV)


The CONTEXT that the phrase "SHADOW of DEATH" refers to the AFTERLIFE Prisons of Hell is Defined by God Himself in Job 38:17. Any professors dare to claim otherwise? Good luck.
Yes, king David says that he will NOT fear hell itself (as signified by this SAME phrase "SHADOW of DEATH") IF God is with him in verse below (Can you see the real meaning when we take these verses "together" which speak of this SAME Topic of the "SHADOW of DEATH"):

"Even though I walk through the valley of the SHADOW of DEATH, I fear no evil, for You are with me; Your rod and Your staff, they comfort me." - king David (Psalm 23:4, NASB)

'HE came for much more, yes much more than for all we know' - Unknown

"For my eyes have seen Your SALVATION,

which You have prepared before the face of ALL the PEOPLES,

a Light for Revelation of the Gentiles,
and glory of Your people Israel.” - A Prophecy Regarding CHRIST (Luke 2:30 - 32, BLB)

The "ALL PEOPLES" (Luke 2:31) for which HIS SALVATION (through Lord Jesus Christ) will come to pass (Luke 2:30) as Prophesied Beautifully in VERSES above includes ALL PEOPLE GROUPS and ALL People within those people groups = ALL MEN.

Can't you see this simple meaning as it is WRITTEN?
SHADOW of DEATH - Irrefutable Context - Christ Prophesied to SAVE from HELL itself

Now to establish "irrefutable context" with regards to the meaning of "SHADOW of DEATH" in Psalm 107:14 and Psalm 107:10, we just need to see whether in each occurrence (where there are exactly 7 EXACT occurrence of this word which are equal in 'all sense' in the Bible) ---> the meaning refers to the DARKNESS of HELL or not?

(i) Psalm 44:19

A Dwelling of Dragons

Now we claim that the exact Same Word in All Sense meaning "SHADOW of DEATH" in Psalm 107:10 and Psalm 107:14 is Definitely Referring to "HELL" as this has only 7 Occurences in the Bible & each refer to the 'afterlife punishment regions' as listed below and especially this Mysterious Verse below speaking of that region being the Dwelling of "Dragons", pretty obvious right?

"Though thou hast sore broken us in the place of dragons, and covered us with the SHADOW of DEATH." (Psalm 44:19, KJV)

These ones are punished in the afterlife as evidenced by the phrase "sore broken us" in the "place of Dragons" (HELL) where they are Covered (Without Hope) in the "SHADOW of DEATH" (in the DARKNESS of HELL).

Please note that the translation of "jackals" instead of "dragons" is NOT literal and scholars arrive at this by 'adding their own interpretation only' - can you see it? As even the YLT literal translation testifies to this and agrees to the KJV perfectly in this:

"But Thou hast smitten us in a place of DRAGONS, And dost cover us over with death-shade." (Psalm 44:19, YLT)

Scholars change the meaning from "dragons" to "jackals" though that is NOT the "actual" word found in this verse simply because they do not understand the meaning of this verse referring to HELL in the afterlife punishment regions & thus look at it metaphorically instead missing this meaning entirely which is what is ACTUALLY WRITTEN.

Do we rather prefer to miss it too?

Here are the other 6 occurrences:

(ii) Job 3:5

Job Curses the day of his birth with it (Job 3:3)

"Let darkness and the SHADOW of DEATH stain it; let a cloud dwell upon it; let the blackness of the day terrify it." (Job 3:5, KJV)
Job wants the day of his birth (which is life) to be DEATH as he is Sad (Job 3:4 - 5), and thus refers to the phrase "SHADOW of DEATH" in the Context of 'Death' or 'afterlife in sadness or HELL influence on it' in Job 3:5.

(iii) Job 10:21

Job clearly sets the context of afterlife when referring to go to the region of the SHADOW of DEATH from which he will not return in Job 10:21. It's obvious from the surrounding verses too such as Job 10:19 - 20 which points to his few days on earth from womb to the grave.

Example:

"Before I go whence I shall not return, even to the land of darkness and the SHADOW of DEATH;
A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." (Job 10:21 - 22, KJV)

(iv) Job 28:3

Again we find Job referring to the usage of SHADOW of DEATH to mean the gloomy regions of the afterlife here as man tries to search even this out in an attempt to know or understand it (implied):

"He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the SHADOW of DEATH." (Job 28:3, KJV)

(v) Jeremiah 2:6

"Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the SHADOW of DEATH, through a land that no man passed through, and where no man dwelt?" (Jeremiah 2:6, KJV)

Apart from forgetting the LORD in regards to His Deliverance from earth itself (e. g. through Egypt and the Wilderness), they also forgot that He kept them safe even "of the SHADOW of DEATH" too (which is from dying & going to a place of afterlife punishments regions of Sheol).

(vi) Psalm 107:10

"Such as sit in darkness and in the SHADOW of DEATH, being bound in affliction and iron;"
(Psalm 107:10, KJV)

These ones are punished in the afterlife gloomy regions of Sheol (the SHADOW of DEATH) for "rebelling" against the "Word of God" & viewing "His Counsel" with "contempt" (Psalm 107:11).
(vii) Psalm 107:14

"He brought THEM OUT of darkness and the SHADOW of DEATH, and brake their bands in sunder." (Psalm 107:14, KJV)

God in Christ SAVES them that were Bound to these afterlife punishment regions of Sheol (SHADOW of DEATH) as it is mentioned in verse above so clearly after they cried out to Him first as it is mentioned in Psalm 107:13.

Conclusion

This Post-Judgment afterlife SALVATION is ONLY available through Lord Jesus Christ through His Mercy which Triumphs over (and ENDS, James 2:13) ----> even these afterlife Judgments in HELL (signified by the Phrase "SHADOW of DEATH" in both Psalm 107:10 and Psalm 107:14 too) as these verses clearly describe as it is WRITTEN PROPHETICALLY Regarding Christ's Saving Act from HELL itself as discussed further in post in link below too:

https://www.anonymouschristian.org/blog/hells-missed-messianic-prophecy-shadow-of-death/

This post shows that the EXACT phrase "SHADOW of DEATH" in 'all sense' as it occurs in each verse above in the Bible all point to an 'afterlife context' only making the claim irrefutable with Holy Scripture.

Peace to you and let us realize wisely this Great Forgotten HOPE of the GOSPEL (Acts 24:15).

P/S: Here's a closely related post for further edification:

What happens at Death?

https://www.anonymouschristian.org/blog/death-what-happens-at-death/

How is this possible?

How could the existing Bible scholars mostly miss it?

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matthew 11:25, KJV)
'In case you still have doubts, please consult a little child by asking if God (Christ) can defeat the Dragons and Save from HELL or not? An innocent child usually knows the answer to this better than your best theologians' - Anonymous

'God is the Genius' - Unknown

Yes, in Luke, this FACT of Understanding Him to be All Powerful (implied) like a little child who would think of Him as such (Luke 10:21) is mentioned to be the 'meaning of He is ONLY known to whom HE makes known like this' (in Luke 10:22) as the context of consecutive verses clearly imply as it is Written too:

"At that very time He rejoiced greatly in the Holy Spirit, and said, “I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight. “All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him.” (Luke 10:21 -22, NASB)

Are we like little children who know or like the wise who don't know?
Hope Beyond Hell from Syria - a 1983 Discovery

To quote:

But in 1983 Sebastian Brock discovered in the Bodleian Library, Oxford, the complete text of a group of discourses that were virtually unknown in the Byzantine and Latin Churches. Unlike the well known homilies belonging to the First Part, translated into English under the title The Ascetical Homilies of Saint Isaac the Syrian, these other discourses had never been translated into Greek nor into any other language (except perhaps Arabic). That they existed was known to scholars, but the one extant text in Iran was lost in 1918. And then Brock made his remarkable discovery, and in 1995 he published an English translation of the text under the riveting title The Second Part. In this volume we find three homilies specifically devoted to the Last Things. These three eschatological homilies, chapters 39, 40, and 41, reveal an Isaac of Nineveh whose understanding of hell was far more original and daring than previously suspected outside the Syrian Christian world: the damned may be “scourged by the scourge of love,” but the scourging is not forever!

As we have seen, underlying Isaac’s reflections on eschatology is his fierce conviction that retributive punishment is incompatible with the God of absolute and infinite love. Our Father wills, always wills, our good. He does not inflict unnecessary pain. If he chastises, it is always with the aim of our conversion and sanctification:

For it would be most odious and utterly blasphemous to think that hate or resentment exists with God, even against demonic beings; or to imagine any other weakness, or possibility, or whatever else might be involved in the course of retribution of good or bad as applying, in a retributive way, to that glorious divine Nature. Rather, He acts towards us in ways He knows will be advantageous to us, whether by way of things that cause suffering, or by way of things that cause relief, whether they cause joy or grief, whether they are insignificant or glorious: all are directed towards the single eternal good, whether each receives judgement or something of glory from Him—not by way of retribution, far from it—but with a view to the advantage that is going to come from all these things. ...

That is how everything works with Him, even though things may seem otherwise to us: with Him it is not a matter of retribution, but He is always looking beyond to the advantage that will come from His dealing with humanity. And one such thing is this matter of Gehenna. (II.39.3,5)

And one such thing is this matter of Gehenna—even perdition is encompassed within God’s salvific plan for humanity. Even hell can be used by God for our good.

Source: https://afkimel.wordpress.com/2013/03/21/st-isaac-the-syrian-the-triumph-of-the-kingdom-over-gehenna/
This Great Biblical Mystery is Deeper than you think, to quote (from the same source again, above):

Accordingly we say that, even in the matter of the afflictions and sentence of Gehenna, there is some hidden mystery, whereby the wise Maker has taken as a starting point for its future outcome the wickedness of our actions and wilfulness, using it as a way of bringing to perfection His dispensation wherein lies the teaching which makes wise, and the advantage beyond description, hidden from both angels and human beings, hidden too from those who are being chastised, whether they be demons or human beings, hidden for as long as the ordained period of time holds sway. (II.39.20)

Another quote:

Wacław Hryniewicz (2007) argues that Brocks translation (1995) of the Second Part of Isaac's writings on Gehenna (discovered 1983) confirm claims of earlier Universalist historians such as John Wesley Hanson (1899) that Isaac was an advocate of universal reconciliation.


P/S: What a Coincidence?

I was born in 1983 too.

If St. Isaac the Syrian can believe and preach all these, I can do likewise and go to heaven too, right?

Are you sure that I'm the heretic in light of all these and Verses quoted in various posts?

Please 'think deeply' because One Day we are all going to Stand before Him, Blessed be His Holy Name, Lord Jesus Christ, Saviour of the World!
Ransom for Few, Many or All?

In our exegesis,

(i) The word ‘few’ means ‘few’

The “few” refers those who enter His Kingdom during His Marriage or become His Bride (Matthew 7:14, Matthew 25:1 – 13) to be part of the “First Resurrection” (Revelation 20:4 – 6) which is NOT EVERYONE (Context of Consecutive Verses in Matthew 7:21 – 23). Please note ‘carefully’ that Matthew 7:23 and Matthew 25:12 have the similar phraseology ‘I never knew you’ (linking these two – ‘Context’) tying this up to the Timeline of His Return on His White Horse for Marriage with His Bride apart from Destroying the antichrist (Revelation 19).

(ii) The word ‘many’ means ‘many’ and the word ‘all’ means ‘all’

Question

Is Christ’s Ransom for Many or All?

Reply

Let’s consider the Verses first:

1) Ransom for Many - Verses

"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (Mark 10:45, NASB)

"just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (Matthew 20:28, NASB)

"for this is My blood of the covenant, which is poured out for many for forgiveness of sins." (Matthew 26:28, NASB)

"so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him." (Hebrews 9:28, NASB)

2) Ransom for All

"who did give himself a ransom for all -- the testimony in its own times --" (1 Timothy 2:6, YLT)
3) His Ransom for Many or All?

Explanation:

Let's consider these set of Verses:

"Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. And inasmuch as it is appointed for men to die once and after this comes judgment, so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him." (Hebrews 9:26 - 28, NASB)

What do these Verses mean?

(i) Christ's Ransom toward the "Many"

Firstly, who are "the Many" referred to in each of the quoted Verses?

"the many" = "those who eagerly await Him" as Hebrews 9:28 reveals.

Christ's Ransom toward the "sins of Many" is toward "those who eagerly await Him" where these will obtain "salvation without reference to sin" as Hebrews 9:28 above clearly mentions this case agreeing to the Verse below too Perfectly:

"Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal [age-during] life, and does not come into judgment, but has passed out of death into life." - Lord Jesus Christ (John 5:24, NASB)

Please note that

The "salvation without reference to sin" (in Hebrews 9:28) = "does not come into [afterlife] judgment, but has passed out of death into life" (in John 5:24)

[Emphasis Mine]

(ii) How about "the rest" who are NOT part of "the many" or "those who eagerly await Him"?

Christ's Ransom for All applies in its own Divine-Kairois (Plural) Times (1 Timothy 2:6) which is not necessarily during the 'His Second Coming' (a singular-time) only and it is ONLY AFTER "afterlife Judgment" first as the Consecutive Verse in Hebrews 9:27 implies.
In other words, the author of Hebrews is clearly revealing that "Generally all men need to endure afterlife Judgment after they die" (Hebrews 9:27) but "His Ransom" toward the 'particular' (special or highlighted) group called "the many" causes these ones to obtain a "salvation without reference to sin" (Hebrews 9:28) or "without any afterlife Judgment" (John 5:24).

But that's not all the meaning in these Verses as the phrase "put away sin by the sacrifice of Himself" (Hebrews 9:26) applies in CONTEXT toward "all men who needed to endure afterlife Judgment first after they die" (Hebrews 9:27) but to a particular "many" (believers only) His Ransom applies to them without them having the need to undergo any afterlife Judgment at all (Hebrews 9:28, John 5:24) as the Context of Consecutive Verses Prove Irrefutably.

In other words, His Ransom for ALL (1 Timothy 2:6) is to be understood here as to "put away sin by the sacrifice of Himself" (Hebrews 9:26) toward the CONTEXT of "all men (or all human beings) who needed to endure afterlife Judgment first after they die" (Hebrews 9:27) but a SPECIAL group amongst these called the "MANY" (consisting of those who eagerly await His Second Coming, hence it refers to 'believers only') who do NOT need to undergo any afterlife Judgment at all (Hebrews 9:28, John 5:24) before His Ransom applies to them as the Context of Consecutive Verses Prove Irrefutably (in Hebrews 9:26 - 28).

So, "the rest" of the "ALL Men" must endure afterlife Judgment first (Hebrews 9:27) unlike the 'special Many' (or believers), who do NOT endure any afterlife Judgment at all (Hebrews 9:28) before His RANSOM applies to them too (as part of the 'All', 1 Timothy 2:6) ---> where HIS RANSOM being APPLIED to each of the ALL (i. e. "the many" and "the rest") in its own Divine-Kairos Times (1 Timothy 2:6) ----> causes the SAME EFFECT namely that, "their sin is put away by the sacrifice of Himself" (as Hebrews 9:26 clearly Defines this CONTEXT or Meaning First).

In the Context of "All men" (the argument holds even if the ALL in 1 Timothy 2:6 refers to "All Creation", since "All men" would be a 'subset of this'), and so, we see that:

ALL = "the many" + "the rest"

Or with Verses attached to it,

ALL (1 Timothy 2:6, Hebrews 9:26) = "the many" (Hebrews 9:28, John 5:24) + "the rest" (Hebrews 9:27)

Where, "the many" (Hebrews 9:28) = NO afterlife Judgment toward believers only (John 5:24, Romans 8:19)

"the rest" (Hebrews 9:27) = The ones not part of 'the many' (or believers) must generally endure afterlife Judgment first ----- but Mercy Triumphs and ends it later even in the worst afterlife Judgment sentence with no Mercy first (James 2:13)
ALL (Hebrews 9:26) = The sin of ALL is put away by the by the sacrifice of Himself (including the sin of all men, particularly) ----> even the sin of the Whole World too (1 John 2:2) which will eventually cease to exist when taken away fully (John 1:29, Romans 8:20 - 21) in its own Divine-Kairos Times (1 Timothy 2:6, Ephesians 1:9 - 10) and God Will become All in All Creation (1 Corinthians 15:28) causing ALL Creation to be Born Again eventually (Romans 8:22, Mark 16:15).

Truly, God Will Have ALL MEN to be Saved (1 Timothy 2:4 - KJV, implied in Hebrews 9:26 too 'generally') though some may have to endure afterlife Judgment first (Hebrews 9:27) but HIS MERCY will Triumph and End any afterlife Judgment Sentence (as Prophetically mentioned in James 2:13) toward ALL too (Romans 11:32) in its "own appointed times" (1 Timothy 2:6) but believers (or 'the many' in these Verses) are 'more special' (1 Timothy 4:10) for example in the aspect that 'believers do NOT come under any afterlife Judgment Sentence at all' (Hebrews 9:28, John 5:24).

When will His Ransom for All take away all Sin of the World till sin ceases to exist from all creation? (1 John 2:2, 1 Timothy 2:6, John 1:29, Romans 8:20 - 22)?

In its own Divine-Kairos Times (1 Timothy 2:6) = "consummation of the ages" (Hebrews 9:26)

Note:

"consummation of the ages" (Hebrews 9:26) = "ends of the ages" (Hebrews 9:26)

More details,

His RANSOM for ALL in its own Divine-Kairos Times (1 Timothy 2:6) = "consummation of the ages He has been manifested to put away sin by the sacrifice of Himself" (Hebrews 9:26)

Truly God is Good and All Glory to Lord Jesus Christ, our Blessed Savior of the World (1 John 4:14)!

In Short, we do NOT change any of the meaning for the words 'few', 'many' or 'all' and strive to Understand it with Other Scripture Speaking of the SAME Topic and Timeline 'as it is Written'. Shalom.
Wicked - Does Lord Jesus Christ bring Hope to the Goats too?

Question

How about the goats? Aren't they supposed to be in the Lake of Fire?

Reply

The goats will endure age-during Judgment in the Lake of Fire (Revelation 20:11-15, Matthew 25:46) on Judgment Day (Matthew 25:31, Revelation 20:11, 1 Peter 4:5) in their 'resurrected flesh' for Judgment (John 5:28-29, 1 Peter 4:6 mentions 'judged in the flesh' meaning this) ----> but thereafter these will 'live to God in their spirit-state' (as 1 Peter 4:6 reveals this Mystery as the Reconciliation from the Lake of Fire as beautifully echoed in Revelation 22:17 too).

These former goats or wicked spirit will be a given a suitable spiritual body thereafter sir (1 Corinthians 15:44) as God Wills (1 Corinthians 15:38) as the Promise of Hope in being "made Alive" due to Lord Jesus Christ's Work (1 Corinthians 15:21) applies to "all men" (1 Corinthians 15:22) including the wicked too (Acts 24:15).

The Equation for Romans 5:18 - 19 as it is Written is this:

Adam + The Many = All Men

To Quote:

Please also note these two verses below speaking this SAME BIBLICAL TRUTH:

“So then as through one transgression there resulted condemnation to ALL MEN, even so through One Act of Righteousness there Resulted Justification of LIFE to ALL MEN.” (Romans 5:18, NASB)

“For as through the one man’s disobedience THE MANY were made SINNERS, even so through the Obedience of the One THE MANY will be made RIGHTEOUS.” (Romans 5:19, NASB)

The SAME ALL MEN mentioned to be condemned is the SAME ALL MEN mentioned to be eventually Justified to LIFE in Romans 5:18 without any ‘strange manipulations or explanations’.

Similarly, the SAME THE MANY which were made SINNERS is the SAME THE MANY mentioned to be MADE RIGHTEOUS eventually in Romans 5:19 agreeing to all these. The MANY is mentioned here in this verse since ALL MEN were made SINNERS through ADAM (where ADAM + THE MANY = ALL MEN who were made SINNERS).
In fact, ALL MEN condemned is mentioned in Romans 5:18 because it includes ADAM + the REST of MANKIND (the MANY). Lord Jesus Christ is OUT OF THIS EQUATION simply because HE did NOT SIN and is NOT condemned by ADAM’s sin but rather He is mentioned DISTINCTLY as the ONE through WHOM this JUSTIFICATION of LIFE and being MADE RIGHTEOUS will Happen toward ALL MEN (that is, ADAM + the MANY, where THE MANY = the REST of MANKIND excluding ADAM).

In Greek it is ‘the many’ and ‘not many’ which is mentioned in Romans 5:19 meaning that a particular ‘the many’ is referred to here namely that ‘the many’ that were made ‘sinners through Adam’ which is ‘the rest of mankind excluding Adam’, that is:

THE MANY (in Romans 5:19) = ‘the rest of mankind excluding Adam only’

ADAM is singled out since he is the CAUSE of the FALL from whom the CONDEMNATION and SIN is passed on. THE MANY is separately mentioned as part of the ALL MEN as the rest of MANKIND gets imputed with this sin/condemnation automatically as is the JUSTIFICATION of LIFE and the being MADE RIGHTEOUS in CHRIST is also PROMISED to be AUTOMATIC eventually when His Ransom applies in its OWN TIMES being a Testimony (or comes to pass, as 1 Timothy 2:6 reveals).

Source: www.anonymouschristian.org/blog/resurrection-of-the-dead-is-there-hope-for-the-wicked-too/

Conclusion

Please note that ALL FLESH in Verses below refer to ALL HUMAN BEINGS ever created having been MADE ALIVE by Lord Jesus Christ in their respective Resurrected Spiritual Bodies (Bodily Resurrection)

To quote:

Thus in light of all these Scripture we see that the “age-during life” given to “each of the ALL FLESH” mentioned in this Verse (John 17:2) must mean as follows:

(i) Life age-during in AGE1 onward is given to Sheepfold1 in the FLESH of their SINLESS RESURRECTED BODIES.

(ii) Life age-during in AGE2 onward is given to Sheepfold2 in the FLESH of their SINLESS RESURRECTED BODIES.

(iii) Life age-during in AGE3 onward is given to the formerly-Wicked post Lake of Fire Judgment in the FLESH of their SINLESS RESURRECTED BODIES (implied).
P/S: FLESH refers to a RESURRECTED BODY in these Verses (Context of afterlife and Salvation implies this). For example, the infamous Prophecy by Job that he will see God in the FLESH (or Resurrected Body)

“And though after my skin worms destroy this body, yet in my FLESH shall I see God:” (Job 19:26, KJV)

ALL Glory to Lord Jesus Christ, the Blessed Saviour of the World!

To Quote again (some details):

Consider also these Verses regarding ALL FLESH PROPHETICALLY Written toward this END [Please note the word ALL FLESH carefully in each Verse]:

“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.” (Isaiah 66:24, KJV)

“according as Thou didst give to Him authority over ALL FLESH, that — all that Thou hast given to Him — He may give to them life age-during;” – Lord Jesus Christ (John 17:2, YLT)

“And ALL FLESH shall see the Salvation of God.” (Luke 3:6, KJV)

“And the Glory of the LORD shall be revealed, and ALL FLESH shall see it together: for the Mouth of the LORD hath spoken it.” (Isaiah 40:5, KJV)

What do these Verses mean?

So these Verses imply that ALL FLESH (in their Respective IMPERISHABLE – SINLESS Resurrected Bodies – 1 Corinthians 15:42, 1 Corinthians 15:50, being Made Alive by Christ eventually in the END, 1 Corinthians 15:21 – 22) —> will EXPERIENCE God’s Salvation because:

1) CARCASSES ONLY

CARCASSES = Dead Body with NO SOUL and NO SPIRIT (hence NO Conscious Torment remains)

“CARCASSES of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched” (Isaiah 66:24) = Eventually in this Fire that is NOT quenched ONLY the LIFELESS Dead Bodies remain with NO SOUL and NO SPIRIT of any man being DESTROYED because SIN DWELT there (refers to the absolute destruction of the bodies which contained sin).
2) SPIRIT lives to God post Lake of Fire Judgment

What happened to their ‘soul and spirit’?

As Explained prior, in the Lake of Fire which contains the Fires of Gehenna (from Hades, Revelation 20:14) —> causes the Second Death toward the BODY + SOUL only belonging to these WICKED (Matthew 10:28) —> Man is made up of Body + Soul + Spirit distinctly though there may be overlaps (1 Thessalonians 5:23 reveals this distinction) —> so the wicked is Resurrected in a PERISHABLE FLESH first for JUDGMENT in the LAKE of FIRE which is DESTROYED, hence perishable (John 5:28 – 29) —> but their SPIRIT is SAVED because it LIVES to GOD after this Judgment in the Lake of Fire (1 Peter 4:6).

This SPIRIT may be given a SPIRITUAL BODY (1 Corinthians 15:44) as the General Context of the Resurrection of the Dead (1 Corinthians 15:21) applies toward ALL MEN eventually (1 Corinthians 15:49) in their ‘own order (or time, implied in 1 Corinthians 15:23)’ as the HOPE for the Wicked too (Acts 24:15) toward this END for ALL MEN to be MADE ALIVE by CHRIST (1 Corinthians 15:22).

MADE ALIVE by CHRIST (1 Corinthians 15:22) = In an Imperishable Sinless Body (1 Corinthians 15:42, 1 Corinthians 15:50).

Is there Hope beyond the Lake of Fire as Described Earlier? Yes, to quote:

Reconciliation from the Lake of Fire is Prophetically mentioned in the Mysterious Verse below (after their Judgment first in the Lake of Fire, ‘their part’ in Revelation 21:8):

“The Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who wishes take the water of life without cost.”
(Revelation 22:17, NASB)

Please note that the ‘Bride’ (His Church, believers) are calling out to the “thirsty” ones (from the ‘lake of Fire’, post Judgment) to be ‘relieved of their thirst’ (as ONLY those being punished in the Lake of Fire can feel thirsty, right?). Believers can never thirst in the afterlife (John 6:35, John 4:14) and thus cannot be the ones referred to in the verse above (Revelation 22:17) especially since ‘all believers of faith’ are His BRIDE (mentioned distinctly in Revelation 22:17).
3) ALL FLESH together = ALL MANKIND in their IMPERISHABLE RESURRECTED BODIES of differing Glory accordingly (1 Corinthians 15:35 – 49)

Hence the quoted Verses referring to ALL FLESH (all men ever created being in their respective resurrected bodies) SEE the SALVATION of God and in Isaiah 66:24 —> some of them also look at their FORMER CARCASS or DEAD BODY in sin being destroyed in the ‘unquenchable Lake of Fire’ —> they ‘loathe their past self in that body’ (because now they are SAVED in an IMPERISHABLE Resurrected Body HATING SIN too) as it is PROPHETICALLY Revealed in Verses above agreeing in PRINCIPLE in Verse below (toward such amongst these):

“There will be a remembrance of your evil ways and your deeds that were not good, and you will loathe yourselves in your own sight for your iniquities and your abominations.” (Ezekiel 36:31, NASB)

So, Isaiah 66:24 must refer PROPHETICALLY to somewhere a Time in AGE3 because only then ALL FLESH (All Mankind ever Created are SAVED being Resurrected in an Imperishable Sinless Body too).

Source: www.anonymouschristian.org/blog/salvation-of-all-men-post-afterlife-judgments-must-be-saved/

To Quote (also):

Keys’ are for ‘Unlocking’ Verses:

“I will give you the KEYS of the kingdom of heaven; and whatever you BIND on earth shall have been BOUND in heaven, and whatever you LOOSE on earth shall have been LOOSED in heaven.” – Lord Jesus Christ (Matthew 16:19, NASB)

“and He Who is Living, and I did become Dead, and, lo, I am Living to the ages of the Ages. Amen! and I have the KEYS of the HADES and of the DEATH.” – Lord Jesus Christ (Revelation 1:18,YLT)

The time frame of “ages of the Ages” is highlighted in the above to show that HE will use the KEYS to SAVE from those Bound to HADES and DEATH in the LAKE OF FIRE too (e.g. Revelation 14:11, Revelation 20:10 with Revelation 20:14) — Can you see it? (the phrase ‘ages of Ages’ occurs in some of these Verses quoted connecting these together)

“From the hand of Sheol I do ransom them, From death I redeem them, Where is thy plague, O death? Where thy destruction, O Sheol? Repentance is hid from Mine Eyes.” – God Speaks (in Hosea 13:14, YLT)
Repentance is hid from Mine eyes = God Will NOT Change His Mind from Saving in the afterlife from both SHEOL (HADES) or DEATH as Hosea 13:14 Reveals Majestically even if when these are cast into the LAKE of FIRE for the Final SECOND DEATH (as Revelation 20:14 clearly mentions causing the Mysterious Reconciliation from the Lake of Fire toward these “thirsty ones” as Prophesied Majestically in Revelation 22:17 as well – His Bride and the Spirit calls out to these thirsty ones and only the Lake of Fire makes someone to still be thirsty, right? His Bride or Church, believers are NOT the thirsty ones for we NEVER thirst again after our Resurrection – Isn’t it obvious? Revelation 20:4 – 6, John 4:14, Luke 20:35 – 36).

If the time frame of “ages of Ages” is NOT highlighted in Verse above, God knows that some men will ’add’ to His Holy Word by Claiming that the KEYS to UNLOCK ‘time period is only in the dispensation of Grace now or other man made limits’ which are all REFUTED by this WRITTEN phrase.

Source: https://www.anonymouschristian.org/blog/afterlife-salvation-mysteries/

Truly, God Alone is both Good (Mark 10:18) and Perfect (Matthew 5:48)!

"You have heard ... hate your enemy. But I say to you, love your enemies ..." - Lord Jesus Christ (Matthew 5:43 - 44, BLB)

Please note the phrase "But I say to you" carefully in Verses above which proves that God Will CANCEL every HATE YOUR ENEMY concept(including Judgment) eventually and Replace it with LOVE YOUR ENEMIES and that's why He Commands us to Demonstrate that on earth itself. The LOVE here is AGAPE = The Highest LOVE of GOD.

Truly:

"But LOVE ye your ENEMIES, and do good, and lend, hoping for nothing again; ... HE is KIND unto the UNTHANKEFUL and to the EVIL." - Lord Jesus Christ (Luke 6:35, KJV)

Amazing Love Indeed!
Here's a Nice Poem:

"He saves the sheep, the goats he doth not save!"
So rang Tertullian’s sentence, on the side
Of that unpitying Phrygian sect which cried, --

"Him can no fount of fresh forgiveness lave
Who sins, once washed by the baptismal wave!"
So spake the fierce Tertullian.

But she sighed, The infant church, of love she felt the tide
Stream on her from her Lord's yet recent grave,

And then she smiled, and in the Catacombs,
With eye suffused, but heart inspired true,
On those walls subterranean, where she hid
Her head in ignominy, death and tombs,
She her Good Shepherd's hasty image drew,
And on His shoulders, not a lamb, a kid." (by Matthew Arnold)

*A Kid = a young goat.

A Little 'Rarely Known History of the Church', please consider (to quote):

Testimony of the Catacombs.

An illuminating side-light is cast on the opinions of the early Christians by the inscriptions and emblems on the monuments in the Roman Catacombs. It is well known that from the end of the First to the end of the Fourth Century the early Christians buried their dead, probably with the knowledge and consent of the pagan authorities, in subterranean galleries excavated in the soft rock (tufa) that underlies Rome.

These ancient cemeteries were first uncovered A.D. 1578. Already sixty excavations have been made extending five hundred and eighty-seven miles. More than six, some estimates say eight, million bodies are known to have been buried between A.D. 72 and A.D. 410.
Eleven thousand epitaphs and inscriptions have been found; few dates are between A.D. 72 and 100; the most are from A.D. 150 to A.D. 410. The galleries are from three to five feet wide and eight feet high, and the niches for bodies are five tiers deep, one above another, each silent tenant in a separate cell. At the entrance of each cell is a tile or slab of marble, once securely cemented and inscribed with name, epitaph, or emblem.

Haweis beautifully says in his "Conquering Cross:" "The public life of the early Christian was persecution above ground; his private life was prayer underground." The emblems and inscriptions are most suggestive. The principal device, scratched on slabs, carved on utensils and rings, and seen almost everywhere, is the Good Shepherd, surrounded by his flock and carrying a lamb. But most striking of all, he is found with a goat on his shoulder; which teaches us that even the wicked were at the early date regarded as the objects of the Savior's solicitude, after departing from this life.

Source: [http://www.tentmaker.org/books/Prevailing.html](http://www.tentmaker.org/books/Prevailing.html)
Never Forget.

(John 12:32) ---› ALL MEN.

The Word "Draw" in Greek here is the same Word used for 'fishing' hence Lord Jesus Christ is implying that He is the Great Fisher of ALL MEN (none will be lost eventually).

Let us speak 'Worthily' of Him. Please. Think.
MERCY to ALL eventually

God’s Mercy can end any ‘passed afterlife Judgment Sentence’ even. Please consider James 2:13.

Firstly, Verse 11 - 12 (in James 2, Context) speaks of a person ‘though preaching right’ (e.g. says 'don't commit adultery') but does 'not practice it' (i.e. 'commits murder instead') in the context of the 'whole law' too (Verse 10).

So, apostle James is reminding such persons that 'by BOTH SPEAKING and ACTING properly', we belong to the class of persons who will be judged by the 'Law of Liberty' --- Verse "So speak and so act as those who are to be judged by the law of liberty." (James 2:12, NASB).

Next, apostle James warns ‘why’ we should ‘speak properly’ to ‘remain being Judged by the Law of liberty’ (and not be condemned with the world, implied first in James 2:12) in the next Verse as follows:

Kinda like, apostle James is saying that 'if you don't act like you preach' (James 2:12) --- and you continue in adultery and those sins (James 2:11) in regards to the 'Whole Law' too (James 2:10) --- then you will face 'Judgment without Mercy first' in the afterlife (NO more place in the 'Law of Liberty', implied) as James 2:13 WARNS first (in agreement to a 'believer’ receiving the 'same condemnation as per the 'unbelievers' in Principle of Luke 12:46) --- but it does NOT end there as MERCY still TRIUMPHS (ends, NASB) or REJOICES AGAINST (KJV) that 'afterlife Judgment Sentence' which must be endured first for such 'unrepentant transgressors' (second part of James 2:13). The 'Context' is 'Clear' from the 'Consecutive Verses' itself.

"For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment." (James 2:13, NASB)

"For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment." (James 2:13, KJV)

First part of James 2:13 speaks of Judgment with no mercy to the one having shown no mercy ---- refers to "afterlife Judgment" (Isaiah 3:11, Galatians 6:7, Hebrews 9:27).

Second part of James 2:13 ---- apostle James reminds that Judgment doesn't have the final say ---- Mercy will Rejoice Over that 'same afterlife-Judgment' mentioned first in James 2:13 ending it (when Mercy will be shown, the 'triumph, NASB') ---- cause of "rejoicing AGAINST it" (KJV).
This agrees to apostle Paul's conclusions of all Judgment of God in Romans 11:32 that ALL the DISOBEDIENT will be shown MERCY too eventually.

"For God has shut up all in disobedience so that He may show mercy to all." (Romans 11:32, NASB)

"For God hath concluded them all in unbelief, that He might have mercy upon all." (Romans 11:32, KJV)

In the end When Mercy is shown, we are saved (Romans 9:15 - 16).

So, when MERCY finally reaches "all" as Promised (Romans 11:32), Afterlife Judgments END and "rejoicing" begins (James 2:13).

It is Written. Irrefutable. Be Glad. Peace to you.

Maybe?

God Does NOT Write "maybe's" but only what He will Accomplish when it depends only on Him Fulfilling it (with "no" Creation's will or role) as the Context of Mercy Warrants (Romans 9:16 with Isaiah 46:10) toward "ALL in disobedience" (Romans 11:32, NASB) or from the 'other Manuscript' toward "ALL in unbelief too" (Romans 11:32, KJV) as the Final Word on All Judgment of God (as Romans 9 - 11 Describe prior and 'ends' in Romans 11:32 - Can you see it? Proper Context 'as it is Written only') agreeing to James 2:13 (discussed above as well). Consistent Scriptural Exegesis (Perfect).

“For God said to Moses, “I will show mercy to anyone I choose, and I will show compassion to anyone I choose.” So it is God who decides to show mercy. We can neither choose it nor work for it.” (Romans 9:15–16, NLT)
HalleluYah!

How about the Greek? Please consider this next as follows:

AORIST - MERCY - Predestination - Creation's Choice vs God's Will

Question

What are your thoughts on predestination vs. "free will" or the sovereignty of God vs. man's accountability?

Reply

I see that God Predestined Good only (James 1:17).

Regarding "Evil", God allowed Creation to make 'the choice of evil' (even before the 'fall', Genesis 2:17) but He doesn't influence creation to do evil at all (James 1:13). Creation may influence each other to do evil as the case of the Serpent in Genesis reveals as well (Ephesians 6:12, Genesis 3:4 - 6, 1 Timothy 2:14, Psalm 82).

The 'test' to Abraham is to be understood as thus (a 'choice') where Abraham is allowed to make a choice but God never allows Abraham to do the evil and stopped him (Genesis 22:11 - 12).

The choice of creation to do evil is the "Vanity" (Romans 8:20) which will end by the Predestination of God (Romans 8:21) and this being BORN AGAIN will affect ALL CREATION (Romans 8:22). So, I see that God allowed "choice of evil" (Vanity) but has also Predestined it to be defeated by His Will as claimed to set Creation Free from all Evil and sin eventually as Romans 8:20 - 22 reveals where He rewards us (especially believers) greatly whenever we do His Will in our lives (e.g. Romans 8:19).

Since Salvation is God's Work Alone, He Will Succeed. However, God's Will to be Done by Creation (e.g. we are to 'keep His Commands') ---> of which we may fail if we make the wrong choice. Please note the difference in these two cases as follows:

God Doing His Own Will ---> Always Will Happen eventually in the END (Isaiah 46:10) ---> e.g. Romans 8:19 - 22 aforementioned.

Creation (e.g. Man) doing His Will ---> may 'fail' at times as we are NOT Perfect ---> e.g. 'our sins'.

These Two Cases are Distinct as per Holy Scripture reveals and that's how I understand Predestination, Choice (not exactly 'free will') and God's Will in a nutshell.
Here's a Post explaining a little of that (the rest are 'Scriptural details'):

https://www.anonymouschristian.org/blog/free-will-versus-gods-will-dilemma-will-god-really-save-world/

P/S: Ancient Biblical Koine Greek Analysis

Example: The Verb-MERCY in Romans 11:32 which is promised to ALL is an AORIST tense in Greek which is actually 'indefinite in regards to both time and completion'.

So, the Force of the Completion of the AORIST-MERCY of God (in Romans 11:32) to ALL eventually --> is only dependable on the SUBJECT of the Matter --> which is GOD HIMSELF in this case, and thus it WILL COME TO PASS eventually because He Does NOT Fail to Fulfill His Own Will.

Similarly, in regards to the "indefinite time" aspect of the AORIST-MERCY (in Romans 11:32 again) --> is only dependable on the SUBJECT of the Matter --> which is GOD HIMSELF again and so in this aspect as well, --> it WILL COME TO PASS eventually because He Does NOT Fail to Fulfill His Own Will.

So, that's how the Greek Works here as simple as that in such AORIST tenses where the CONTEXT is ONLY Determined by the SUBJECT ALONE.

Conclusion

"Declaring the END from the beginning, And from ancient times things which have NOT been DONE, Saying, 'MY PURPOSE will be ESTABLISHED, And I will ACCOMPLISH ALL My GOOD Pleasure';" - God Speaks (in Isaiah 46:10, NASB)

To quote:

“For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now.” – apostle Paul (Romans 8:19 – 22, NASB)

All Creation (Romans 8:22) --> will be BORN AGAIN (as the Greek Word in Romans 8:22 refers to ‘Birth Pangs’ Implying this, and has the Word ALL in front of ‘Creation’) --> in the Aspect of ‘liberty from Vanity or Decay, the corruption of sin’ causing ‘sin to cease to exist eventually’ as it is mentioned first in Immediate Consecutive Verses (Romans 8:20 – 21) --> where we, the ‘believers in faith’ (of ‘church’) are ‘more special’ inheriting more than just that (as the Verse earlier in Romans 8:19 describes the ‘rest of creation’ awaiting this).
To quote also (His GREATEST AORIST-MERCY):

His GREAT MERCY is Promised to ALL Prophetically in Verse below:

“For God has shut up ALL in DISOBEDIENCE so that He may show MERCY to ALL.” – apostle Paul (Romans 11:32, NASB – the Last Word or Conclusion of ALL Judgment of God)

or in another ‘Manuscript’:

“For God hath concluded them ALL in UNBELIEF, that He might have MERCY upon ALL.” (Romans 11:32, KJV)

*Maybe? There are NO “maybe’s” in the Original Biblical Koine Greek here. It’s ‘added’ in translation. The Meaning in Greek is that ‘it will come to pass’ [Mercy in Greek here is ‘Aorist Subjunctive ACTIVE’ – Let’s ‘go figure’]. Explained above too.

Source: https://www.anonymouschristian.org/blog/born-again-will-it-apply-to-all-creation-eventually-or-believers-only/

God’s MERCY is the FINAL WORD on EVERYTHING (Which will Overcome and END any afterlife Judgment Sentence too, be it ‘even if it’s the eternal Hell sentence that we deserve first' as James 2:13 reveals):

"For judgment will be merciless to one who has shown no mercy; MERCY triumphs over Judgment." - apostle James (James 2:13, NASB)

where, "For judgment will be merciless to one who has shown no mercy" = Afterlife Judgments are to be endured first (be it even the eternal Hell sentence in the Lake of Fire).

But somewhere during that Sentence, as God does NOT repay us according to our sins (He does NOT change and has NO Partiality, Psalm 103:10, Ezra 9:13, Lamentations 3:22 --> Hence, His Mercy is toward all is Likewise in accordance to this Perfect Principle. Romans 2:11, Acts 10:34):

"MERCY triumphs over Judgment" = MERCY ends that afterlife Judgment Sentence eventually.

The AORIST tense is a ONE TIME OCCURRENCE usually and thus it APPLIES at the POINT of SALVATION when His Ransom applies to each of the ALL in its OWN TIMES (1 Timothy 2:6, Ephesians 1:9 - 10, Acts 3:21) as He Makes ALL [Created] THINGS NEW as He Promises where some have to endure the Lake of Fire First (Revelation 21:5 - 8) --> but will be Reconciled from the Lake of Fire too (Revelation 22:17, Colossians 1:16 with Colossians 1:20).
To quote:

Reconciliation from the Lake of Fire is Prophetically mentioned in the Mysterious Verse below (after their Judgment first in the Lake of Fire, ‘their part’ in Revelation 21:8):

“The Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who wishes take the water of life without cost.” (Revelation 22:17, NASB)

Please note that the ‘Bride’ (His Church, believers) are calling out to the “thirsty” ones (from the ‘lake of Fire’, post Judgment) to be ‘relieved of their thirst’ (as ONLY those being punished in the Lake of Fire can feel thirsty, right?). Believers can never thirst in the afterlife (John 6:35, John 4:14) and thus cannot be the ones referred to in the verse above (Revelation 22:17) especially since ‘all believers of faith’ are His BRIDE (mentioned distinctly in Revelation 22:17).

Source: https://www.anonymousschristian.org/blog/afterlife-judgment-to-the-final-great-white-throne-of-judgment/

Indeed, this is thus an IRREFUTABLE BIBLICAL TRUTH —> His MERCY (due to His Unfailing LOVE-AGAPE) is His Ultimate Truth, to Quote:

“So then IT [God’s Election or God’s Chosen: Context, Romans 9:11] does NOT depend on the man who WILLS [e.g. ‘our faith’] or the man who RUNS [e.g. ‘our works of the Law – good works’], but on God Who has MERCY.” – apostle Paul (again, in Romans 9:16, NASB)


Source: https://www.anonymousschristian.org/blog/salvation-mercy-election-by-grace-chosen/
Comment:

Okay let's not insult each other because your own words can condemn you (Matthew 12:36 - 37, 1 Peter 3:9, Romans 12:17). Cheers mate, relax take it easy.

God Alone decides Mercy (Romans 9:16) and He is NOT going to Fail (Romans 3:3 - 4) because of our unbelief or disobedience though we will be Judged in Hell first for that if need be (Romans 11:32), Blessed be His Holy Name for He is Justified in Condemning me!

May God have Mercy on us (Romans 9:15)

"Accept the troubles that come to you as good, knowing that nothing happens without God." - The Didache

Example:

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." - Lord Jesus Christ (Luke 6:22, NASB)

How about sin and its relation to body and soul?

Sin causes Bodily Death and implies the Soul to Die too eventually (Romans 6:23).
Verses:

Soul that sinneth shall die too (Ezekiel 18:20).

Body dies ---> to Dust (Ecclesiastes 3:20).

Soul dies ---> eventually at Gehenna, Lake of Fire (as Christ said that BOTH BODY and SOUL can be DESTROYED at GEHENNA, Matthew 10:28)

For the righteous their 'soul' is 'ransomed' from 'Sheol' itself as Psalm 49:15 reveals (so it does NOT die, e.g. Abraham and Lazarus in Luke 16:19 - 31).

Christ's Soul did NOT die as for the Case of righteous, His SOUL is RANSOMED too (Acts 2:27 proves this).

Thus, only for the righteous, 'our souls don't get destroyed at Gehenna' like Christ's and is 'ransomed' (Psalm 49:15). So, just like Christ Died only in the 'Body', the righteous 'die' in the body too as His Full Ransom applies only to the 'righteous, many' including for the 'Forgiveness of sins' (Matthew 26:28, Hebrews 9:28) hence 'believers don't come into any afterlife Judgment at all' (John 5:24).

As for the Wicked, this 'forgiveness does NOT apply' and 'they may pay in the Gehenna Final Fire' (Luke 12:49) but only 'till the last penny only' (Later Consecutive Verses, Luke 12:57 - 59) and both their soul and body can be destroyed at Gehenna eventually (Matthew 10:28) - ---> and they only 'live with their spirits first post this Final Judgment' (1 Peter 4:5 - 6) ----> as only by MERCY which ENDS that afterlife Judgment Sentence (James 2:13, Romans 11:32) ----> His Ransom for being 'Made Alive Sinless part' (Context: 1 Corinthians 15:21 - 22) applies to the 'Wicked' too as a 'Hope' (Acts 24:15) ---> for their 'spirit' to be given a 'bodily resurrection' as 'spirit + body = spiritual body' (1 Corinthians 15:44) too ---> as that's how He puts away sin by the Sacrifice of Himself by Making them 'sinless' to ALL eventually (Hebrews 9:26, 1 Timothy 2:6) as the 'wicked or the rest of creation' only share this part/area or 'aspect' of the GLORIOUS LIBERTY (from sin, 'decay' or 'vanity' being SINLESS again) as it is Prophesied Majestically toward ALL Creation in 'Birth Pangs' (implying being BORN AGAIN eventually, in Romans 8:22) with Romans 8:20 - 21 (Consecutive Verses, Context).
Gehenna as Hell - Salvation Beyond

Question

Doesn't Gehenna only refer to the physical garbage dump in Jerusalem at the time of Christ as per the 70AD theory?

Reply

Sorry guys, you're quoting the physical Gehenna only (shallow interpretation - physical, shadow) which in analogy refers to the afterlife punishment regions (deep interpretation, spiritual - substance).

Apostle James himself quotes that the tongue is set on fire from Gehenna (which clearly refers to the afterlife Judgment-part and not the physical dumping ground - the shallow interpretation which is just alluded in analogy - Please see James 3:6, Hell = Gehenna).

Source of that "ill speaking" is not from the physical garbage dump (as carelessly proposed by the 70AD proponents) but rather is due to the spiritual wickedness which is from "Gehenna" (or 'Hell') as apostle James Writes Inspiredly (in James 3:6). Please decide for yourselves which interpretation makes 'sense' and agrees to Judaism's view of it too 'at that time'.

Looks like you guys missed the "deeper" part in the 70 AD theory.

Lord Jesus Christ pronounces afterlife Judgment toward the Pharisees by using the term "Gehenna" proving again that its New Testament usage (His usage of it) refers to afterlife punishment regions in Verse below too (not all Pharisees died in 70 AD at the earthly-physical-Gehenna or around that time & Christ’s Judgment is clearly toward their afterlife punishment as these never got punished by God generally on earth being 'somewhat immune to earthly Judgment by the Torah as religious leaders').

To Quote:

www.anonymouschristian.org/blog/gehenna-what-is-gehenna/

I will remain believing in the "Deeper" meaning of "Gehenna" as aforementioned.
(v) How about Gehenna from Jewish Writings in Judaism?

An Example from history:

Question

If Gehenna is Hell, why didn’t God reveal it in an obvious manner in the Old Testament itself as He reveals His secrets to His prophets first, right? (as Amos 3:7 mentions)

Reply

Well, He revealed it as Sheol. Gehenna is a region in Sheol.

1) Gehenna Revealed as a Metaphor (or analogy) as an afterlife punishment region in Old Testament times

Example – the Targums

The ancient Aramaic paraphrase-translations of the Hebrew Bible known as Targums supply the term “Gehinnom” frequently to verses touching upon resurrection, judgment, and the fate of the wicked. This may also include addition of the phrase “second death”, as in the final chapter of the Book of Isaiah, where the Hebrew version does not mention either Gehinnom or the Second Death, whereas the Targums add both. In this the Targums are parallel to the Gospel of Mark addition of “Gehenna” to the quotation of the Isaiah verses describing the corpses “where their worm does not die”. [20]

Example – Rabbinical Judaism

The picture of Gehenna as the place of punishment or destruction of the wicked occurs frequently in the Mishnah in Kiddushin 4.14, Avot 1.5; 5.19, 20, Tosefta t. Bereshith 6.15, and Babylonian Talmud b.Rosh Hashanah 16b:7a; b. Bereshith 28b. Gehenna is considered a Purgatory-like place where the wicked go to suffer until they have atoned for their sins. It is stated that the maximum amount of time a sinner can spend in Gehenna is one year. There are also four people who do not get a share in Olam Ha-Ba.[21] Those people are Doeg the Edomite, Ahitophel, Balaam, and Gehazi.

Source:

https://en.m.wikipedia.org/wiki/Gehenna
(vi) If their concept of Gehenna is wrong, Christ wouldn’t have mentioned it.

But does it mean that Rabbinical Judaism got the facts regarding Gehenna right?

The Rabbinical writings contain some truth but they missed some part of it.

That’s why when Lord Jesus Christ spoke of Gehenna, He is referring to what they know but corrected their understanding of it and revealed more details as it is Written in New Testament verses.

Some ‘secrets’ regarding Gehenna in the Context of Universal Reconciliation in Christ (Colossians 1:16, Colossians 1:20) may only be known through His Prophets (or Saints) as Amos 3:7 mentions in New Testament times (Colossians 1:26). Yes, the secrets revealed in New Testament times includes the fact that the ‘Gentiles are co-heirs in Christ’ (Colossians 1:27) and that God Will Reconcile All Created things (Colossians 1:16) back to Himself too eventually (Colossians 1:20) as the Context of Consecutive Verses in Colossians implies irrefutably as it is Written Majestically in Holy Scripture as well.

Source:


Shalom

P/S: More?

Please consider:

(i) What’s the Difference between Gehenna and Sheol (Hades)?

To quote (Page 34):

“Hanhart (1966:32) states that according to Jeremias, however, it is fundamental for our understanding of the New Testament to make a sharp distinction between Hades and Gehenna.

Hades is used exclusively for the interim period, Gehenna on the other side for a state of punishment after the last judgment. In Hades, the punishment is provisional, in Gehenna eternal.”
(ii) Can the Messiah [Lord Jesus Christ] Save from Gehenna (the Final Judgment, Lake of Fire) itself?

To quote (Page 38):

“Bernard (1915:290) quotes two passages from the Bereshith Rabba to show that this idea was prominent in Jewish literature. He is, however, unsure of the dating of the literature. Nevertheless, it still demonstrates the basic purpose of the descent:

‘When they are bound, they that are in Gehinnom, saw the light of the Messiah, they rejoiced to receive him’; and ‘This is that which stands written, We shall rejoice and exult thee.

When?

When the captives climb out of hell, and the Shechinah at their head.’

The only difference here is that the captives are in Gehinnom and not Sheol.”

Source:

https://www.anonymouschristian.org/blog/gehenna-is-salvation-possible-from-gehenna/

Do you believe in ECT (Eternal Conscious Torment)?

Reply

No, I don't believe in ECT bro.

I believe in Universal Reconciliation in Lord Jesus Christ Alone but for some, it's only after Afterlife Judgments be it in Hades now or Gehenna (Lake of Fire) at the Second Death later at the end of this age.

This is the same "Purgatorial Hell Universalism" which was believed in earliest Christianity according to New Testament Scriptures.

As 'history is written by later ECT Victors', much of details relating to this is lost.

Regarding Hell in Church History, please consider the write up below:

www.anonymouschristian.org/blog/hell-in-church-history/
Here are some quotes from the earliest authorities in Doctrine agreeing to this belief where Greek was 'more of their mother tongue' too (Can you see it 'irrefutably'? Deep, if you 'understand' this):

“He, indeed, saves all; but some [He saves], converting them by punishments; others, however, who follow voluntarily [He saves] with dignity of honour; so “that every knee should bow to Him, of things in heaven, and things on earth, and things under the earth;” Philippians 2:10 that is, angels, men, and souls that before His advent have departed from this temporal life.” - St. Clement of Alexandria, called the 2nd or 3rd Greek ‘father’ [I don't like this term] of the Church by later historians (150 - 215)

“For the wicked there are punishments, not perpetual, however, lest the immortality prepared for them should be a disadvantage, but they are to be purified for a brief period according to the amount of malice in their works. They shall therefore suffer punishment for a short space, but immortal blessedness having no end awaits them…the penalties to be inflicted for their many and grave sins are very far surpassed by the magnitude of the mercy to be showed to them.” –Diodore of Tarsus, 320-394 A.D.

“And God showed great kindness to man, in this, that He did not suffer him to continue being in sin forever; but as it were, by a kind of banishement, cast him out of paradise in order that, having punishment expiated within an appointed time, and having been disciplined, he should afterwards be recalled...just as a vessel, when one being fashioned it has some flaw, is remoulded or remade that it may become new and entire; so also it happens to man by death. For he is broken up by force, that in the resurrection he may be found whole; I mean spotless, righteous and immortal.” –Theophilus of Antioch (168 A.D.)

“Wherefore also he drove him out of paradise and removed him far from the tree of life, not because He envied him the tree of life, as some dare assert, but because He pitied him and desired that he should not be immortal and the evil interminable and irremediable.” St.Iraneaus of Lyons – the first Greek father & author of the infamous treatise, “Against Heresies”.(182 A.D.)

“These, if they will, may go Christ’s way, but if not let them go their way. In another place perhaps they shall be baptized with fire, that last baptism, which is not only painful, but enduring also; which eats up, as if it were hay, all defiled matter, and consumes all vanity and vice. –Gregory of Nazianzeu, Bishop of Constantinople.” (330 to 390 A.D.) Oracles 39:19.

Source:

www.anonymouschristian.org/blog/universalist-quotes-compilation-from-various-historical-scholars/
Here's An Irrefutable Historical Fact (NO PhD can change this - try it, LOL):

The Biggest 'Hidden' Truth regarding this is that ----> Even these two 'eternal Hell theologians' (more Latin based than Greek based) ----> St. Basil the Great and St. Augustine of Hippo ----> ADMITTED in their "own writings" (LOL) that CHRIST CENTERED UNIVERSALISM is the MAJORITY DOCTRINE even in THEIR OWN REGIONS during their lifetime (Are we that 'blind' to the ECT heroes themselves 'admitting' to this as well?), here they are:

St. Basil the Great (c. 329-379) in his De Asceticis wrote: “The mass of men (Christians) say that there is to be an end of punishment to those who are punished.”

“… some, indeed very many … say they do not believe it [eternal torment] shall be so; not, indeed, that they directly oppose themselves to Holy Scripture.” (Augustine, “The Enchiridion,” ch. 112, p. 273)

Please note carefully that even Augustine of Hippo himself does NOT DARE claim that the VERY MANY (a majority at that time in his location too – can you see it?) who do NOT believe in ENDLESS TORMENTS are heretics.

Augustine and other theologians are very quick to condemn those who oppose them to an ‘eternal hell’ but yet in regards to these MANY Christians who do NOT believe in eternal Hell, he dared NOT say that they are heretics —> and in fact says that these do “NOT” —> “directly oppose themselves to Holy Scripture” —> which means that even in his eyes, they must be CHRISTIAN and SAVED too.

Irrefutable Conclusion

Back to the bible:

“And we have seen and testify that the Father has sent his Son to be the Savior of the world.” — Apostle John, the one who leaned on Christ’s breast & probably heard the very heartbeat of God Himself. (1 John 4:14)

How can I miss apostle Paul?

“For to this end we both labor and suffer reproach, because we have set our trust in the living God, Who is the Savior of all men, especially of those who believe.” — Saul of Tarsus, later became known as Apostle Paul. (1 Timothy 4:10)
Our final quote by “God Himself” on the destruction of “hell” itself. (Sheol in Hebrew, Hades in Greek, grave in English). From the “King James Version” (their best translated verse in my opinion) with a little correction from “grave” to be replaced with “hell”:

“I will ransom them from the power of Hell (Sheol in Hebrew/Hades in Greek); I will redeem them from Death: O Death, I will be thy plagues; O Hell, I will be thy destruction: repentance shall be hid from Mine Eyes.” (Hosea 13:14)

The phrase “repentance shall be hid from Mine Eyes” means that God Will not “pity” the “destruction” of both “Hell” and “Death” meaning they will eventually “cease to exist”! (Correlate with the verses in 1 Corinthians 15 below):

“The last enemy that shall be destroyed is death.” (1 Corinthians 15:26)

“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 that is written, Death is swallowed up in victory. O Death, where is your sting? O Hell, where is your victory?” (1 Corinthians 15:54 – 55)

Icing on the cake; by God Himself when He came in flesh (Lord Jesus Christ):

“And I, if I be lifted up from the earth (Resurrected to heaven), I will draw all men unto me (He will save all men).” – by the mouth of our Blessed Saviour, Lord Jesus Christ Himself (John 12:32)

How does all these together PROVE Biblical TRUTH Irrefutably?

"There is no wisdom, nor understanding, Nor counsel, over-against Jehovah." (Proverbs 21:30, YLT)

"for I will give you utterance and wisdom which none of your opponents will be able to resist or refute." - Lord Jesus Christ (Luke 21:15, NASB)

Most Blessed be the Savior of the World, God Who became Flesh in Lord Jesus Christ!
Salvation of All Men post Afterlife Judgments? - Must be Saved

What's the Deeper Meaning of Acts 4:12 (Verse in image)?

Explanation

"we MUST be SAVED" --- No matter now, or in the future --- in this temporal life or in the afterlife --- before afterlife Judgment or post afterlife Judgments.

The meaning of "MUST" in "we MUST be SAVED".

The Original Greek Word translated as "MUST" in this Verse is "Dei" (please see image above) which means "INEVITABLY NECESSARY" and since Salvation depends on God Alone (as unless the Father Draws - John 6:44 and ALL are taught by God first - John 6:45, in this life or next), NONE can be SAVED or COME to Him (John 6:37) unless He WILLS it. Best is He has WILLED the SALVATION of ALL MEN (1 Timothy 2:4, 1 Timothy 4:10, Titus 2:11, 2 Peter 3:9) and thus it MUST come to PASS EVENTUALLY.

Hence Salvation depending on God's Work Alone in Lord Jesus Christ CANNOT FAIL and thus ALL MANKIND will eventually be SAVED by HIS MOST AWESOME WORK of HIS CROSS!
Further Explanation

Please remember that believers are NOT the 'only' ones "given to Him" (as popularly erred in Calvinism, quoting John 6:37) without realizing that ALL [Created] things are GIVEN to Lord Jesus Christ (John 3:35, John 13:3, Luke 10:22) and apostle Paul understood it likewise too (Colossians 1:16 with Colossians 1:20).

Can you see the 'predestined Salvation' of All men eventually as Prophesied elsewhere in 1 Timothy 2:4 and 1 Timothy 4:10 way past any afterlife Judgments?

That's why God's Will is SOVEREIGN and IMMUTABLE and WILL COME TO PASS in its OWN DIVINE-KAIROIS TIMES eventually (1 Timothy 2:6).

Let's not be deceived otherwise.

Now, Who are the "all that the Father doth give to Me will come unto Me" (John 6:37)?

Let Scripture explain Scripture (e.g. Let John 17:2 interpret John 6:37).

Verses:

"all that the Father doth give to Me will come unto Me; and him who is coming unto Me, I may in no wise cast without" - Lord Jesus Christ (John 6:37, YLT)

"according as Thou didst give to Him authority over all flesh, that -- all that Thou hast given to Him -- He may give to them life age-during;" - Lord Jesus Christ (John 17:2, YLT)

where

"All Flesh" = ALL MEN after they are RESURRECTED or MADE ALIVE in CHRIST post afterlife Judgment (1 Corinthians 15:21 - 22).

Please note carefully in John 17:2 & John 6:37, that the similar phrase contained therein means this:

"all that the Father doth give to Me" (John 6:37) = "all that Thou hast given to Him" (John 17:2) = "according as Thou didst give to Him authority over all flesh" (example in the context or subset of ALL FLESH - highlighted, John 17:2) = ALL MEN in the RESURRECTED State (meaning of ALL FLESH, 1 Corinthians 15:21 - 22, Acts 24:15).

Please note that the 'first resurrection of the Wicked' (explained in John 5:28 - 29) is them being raised in a PERISHABLE FLESH (1 Corinthians 15:44) of some sort for JUDGMENT in the Lake of Fire (Revelation 20:11 - 15) ---> where this FIRST RESURRECTED FLESH for JUDGMENT will be DESTROYED with THEIR SINS in the Gehenna Fires of Hades now mingled in the Lake of Fire to form the SECOND DEATH (Revelation 20:14) as the FINAL JUDGMENT toward THE DEAD (1 Peter 4:5) ----> but it doesn't end there as their SPIRIT will LIVE TO GOD post this FINAL JUDGMENT as 1 Peter 4:6 Reveals this Secret.
So, the WICKED DEAD die TWICE (first in their temporal life and a second time in the Lake of Fire) ----> the 'meaning of Second Death' (Revelation 20:11 - 15, 1 Peter 4:5) ----> but will LIVE TO GOD in their SPIRIT-state thereafter as the MADE ALIVE IN CHRIST (1 Corinthians 15:22) part applies in the Context of the Resurrection of the Dead (1 Corinthians 15:21) toward a HOPE of obtaining a SINLESS non-perishable (i.e. IMPERISHABLE) Body too, 1 Corinthians 15:50 as Promised to ALL MEN (1 Corinthians 15:42, 1 Corinthians 15:49, 1 Corinthians 15:22) including the WICKED too (Acts 24:15).

Apostle Paul does NOT Write about the Second Death in the Lake of Fire at all in 1 Corinthians because he is focused in the BEYOND the afterlife Judgment-part toward the END result only in that "all men who die in Adam" will be "made alive in Christ" (1 Corinthians 15:21 - 22, not immediately but post age-during Judgment in the Lake of Fire for some) ----> where "being MADE ALIVE in CHRIST" means in the FLESH of a RESURRECTED IMPERISHABLE SINLESS BODY eventually but with differing glory (1 Corinthians 15:38 - 44).

So, the "age-during life" given to ALL FLESH = ALL MEN eventually as John 17:2 Reveals Beautifully refers to

(i) Believers in Faith of Jesus Christ - Sheepfold1

Believers (John 3:16), Sheepfold1 who "know Him during their temporal life on earth itself" (Definition: John 10:14) or the dead in Christ (1 Thessalonians 4:14 - 17) obtain the age-during life at the start hour "now is" (John 5:25) in the "Last Day" of this age itself - AGE1 during the "First Resurrection" (Revelation 20:4 - 6) and live onwards without ever dying (Luke 20:35 - 36).

(ii) Believers after Seeing Him (not faith) - Sheepfold2

Those who believe in Him after seeing Him in the afterlife (John 6:40) and are Saved by Lord Jesus Christ there (implied in analogy of John 3:14 - 15) are the righteous in life with good deeds (John 5:28 - 29) who did "NOT know Him during their temporal life on earth prior" (Definition: John 10:16) ----> who obtain the "Second Resurrection toward the righteous" (being raised in a FLESH or RESURRECTED BODY together with the WICKED - same time, as Described in both Daniel 12:2, John 5:28 - 29) ----> after the "1000-year Millennial Reign of Christ with His Bride toward those living on earth at that time is over" (Revelation 20:4 - 6) -- -- > obtain "age-during life" toward life in AGE2 (Matthew 25:46) onwards ----> post Great White Throne Judgment having been Raised during the last hour or the "hour is coming" (referred to in both John 5:25 and John 5:28 - 29) during this Last Day of AGE1 (John 6:40) having their names Written in the Lamb's Book of Life post Great White Throne of Judgment (Matthew 25:31 - 46, Revelation 20:11 - 15). Before the Resurrection, these live with their 'souls (with spirit)' either in the Blessed afterlife Regions (for the righteous) or in the Punishment regions (for the wicked) as Luke 16:19 - 31 in the story of the "Rich Man and Lazarus reveals". After the Resurrection, one gets to live in the FLESH (soul with spirit or spirit only if soul was destroyed in Gehenna Fire completely for some, Matthew 10:28) ----> gets a BODY (a Bodily Resurrection in a 'spiritual body', 1 Corinthians 15:44) ----> spirit + body = spiritual body = Bodily Resurrection in the FLESH.
Please note carefully that "two sheep folds or sheep pens" are referred to by Lord Jesus Christ in John 10:14 and John 10:16. The Greek Word "Aules" (meaning "pen" or "fold" or "house" or "courtyard" for the sheep) refers to its dwelling place and NOT the sheep itself.

Can you see it?

The popular fallacy of claiming that the "two sheep folds" (John 10:16) refers to "Jewish vs Gentile sheep" is flawed because if true, it means that "Jewish sheep go to a different sheep pen or sheep house than the Gentile sheep" meaning that Jewish and Gentile sheep go to different places in the heavens with their souls after they die plainly contradicting Galatians 3:28 and Ephesians 3:6 in that there is NO AFTERLIFE Distinction between Jewish and Gentile sheep when they die.

Please note that when Lord Jesus Christ meant "sheep fold or sheep pen" (John 10:16), He is referring to the "dwelling place" (or "Home" or "House") of the sheep meaning that it refers to their AFTERLIFE DWELLING PLACES (John 14:2 - 3) and NOT an earthly sheep fold/pen/house in any way because we are 'strangers and pilgrims on earth' having only a HEAVENLY HOME (Hebrews 11:13 - 16).

So, if the sheep are separated into two types based on their AFTERLIFE DWELLING PLACES or "sheep pen/fold/house" then "Sheepfold1" vs "Sheepfold2" go to a 'higher vs lower' blessed afterlife regions (different houses - area) in the AFTERLIFE where Sheepfold1 (John 10:14) KNOW Him (hence any believer in the Faith of Jesus Christ, be it Jew or Gentile, 1 Thessalonians 4:14 - 17) while Sheepfold2 (John 10:16) do NOT know Him until they are brought in by Lord Jesus Christ (i.e. Saved in the afterlife, John 3:14 - 15) and only recognize Him after SEEING Him there as their Saviour (John 6:40) being brought into their respective "sheep fold/pen/house" respectively as John 10:16 clearly means.

Lord Jesus Christ makes these two sheep folds into one on Judgment Day (Revelation 20:11 - 15) as both sheep inherit age-during life but His Bride (Sheepfold1) is always 'higher' having lived 1000 years earlier too (Revelation 20:4 - 6).

Sheepfold1 inherits age-during life in AGE1 itself in their RESURRECTED FLESH (as promised in this time (or last day during the 1000 years Millennial Reign itself - Revelation 20:4 - 6, of this current AGE1) in Luke 18:30, Mark 10:30) and in the "age to come too (AGE2)" (Luke 18:30, Mark 10:30 - post Judgment Day) while Sheepfold2 only obtains age-during life post Judgment Day (Matthew 25:46) into life in a RESURRECTED BODY or FLESH in AGE2 onwards.

Scripture's Depth and Accuracy is incredible if we take each Verse and phrases contained therein to mean details as we just discussed above.

Please also note that in Matthew 25:31 - 46, some of the righteous are "genuinely surprised" that the Lord considers them having done Good to His Brethren which proves that these must be Sheepfold2 and not Sheepfold1 especially since no Christian would be surprised by it (KNOWING the Lord and His Words).
Also, please note that the Great White Throne of Judgment (Revelation 20:11-15) occurs after the 1000 Millennial Reign of Christ (Revelation 20:4-6 first) meaning that Sheepfold1 being the only ones having the RESURRECTED in the FLESH with a PERFECT IMMORTAL GLORIOUS BODY to "live on earth" (Luke 20:35-36) alongside "mortals" too prior (e.g. Isaiah 65:20) - surely MUST KNOW that the "Second Death" cannot harm them in any way (Revelation 20:6) - and thus Sheepfold1 CANNOT be hypocritically "surprised" to realize that their names are in the Book of Life (as Matthew 25:37-39 mentions these 'surprised sheep') because they have already reigned with Christ 1000 years earlier (Revelation 20:5) and thus must surely know that their names are in the Book of Life!

Best proof of Sheepfold2 is by the Mouth of our Blessed Savior Himself Who Declares that this Second Resurrection (John 5:28-29) which refers to both the wicked + righteous raised at the 'same time, simultaneously hence it cannot be the First Resurrection (Revelation 20:5, Daniel 12:2) - consists of the Sheepfold2 referring to "those who did GOOD DEEDS" (please note this phrase carefully in John 5:28-29) and NOTHING is mentioned regarding "faith in Christ or believing in Him prior in these Verses" (let's not add to His Blessed Words) - agreeing to apostle Paul's Judgment Day Description in Romans 2 where he also does NOT mention any Judgment with regard to 'faith in Christ or believing prior in their temporal life' (Romans 2:5, Romans 2:16, Romans 2:6) but only a Final Judgment based on GOOD WORKS toward these (Romans 2:7) as it is Written agreeing to all this.

(iii) The Wicked

The phrase "those who don't obey the truth" (Romans 2:8) refers NOT to 'faith in Christ or believing prior in their temporal life' - as nowhere in Romans 2 it is linked to that - but rather it refers to "WHATEVER GOOD DEEDS vs BAD DEEDS" (Romans 2:6) which matches or is against God's Law accordingly (Romans 2:12-13) as Verses below Describe too:

"For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, on the [Judgment] Day when, according to my Gospel, God will judge the secrets of men through Christ Jesus." - apostle Paul (Romans 2:14-16, NASB)

[Emphasis Mine]

The believing vs not believing Judgment-part is from the time now till before the Final Great White Throne of Judgment. Can you see it?

The Verse in Romans 2:6 makes it clear that this Final Judgment is based on what one did only and those who have believed in Him (Sheepfold1 in faith - 1 Thessalonians 4:14-17 while Sheepfold2 after seeing Him in the afterlife-John 6:40) are 'safe on Judgment Day' - where the WICKED who refused to believe Him and have done abominable deeds will find themselves in the Lake of Fire first (Romans 2:9, Revelation 20:15, Revelation 21:8).
Please note that some of the wicked will not be forgiven till the next age [AGE2] as it is WARNED in Verse below (please do NOT utter things against His Holy Spirit - I implore you):

"Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age [AGE1] or in the age to come [AGE2]." - Lord Jesus Christ (Matthew 12:32, NASB)

The Lake of Fire Sentence is to the "age to come [AGE2]" because Judgment Day occurs on His Throne on this Last Day of this AGE [AGE1, i.e. AGE1 is OVER by then, Matthew 25:31 & Revelation 20:11 for this Context first):

"And these [wicked] shall go away to punishment age-during [in AGE2], but the righteous to life age-during [in AGE2]." - Lord Jesus Christ (Matthew 25:46, YLT)

There are "ages [plural] to come" referring to 'AGE2 and AGE3 at least' because 'future ages cannot refer to the current age' [AGE1, excluding this age] as it is revealed in Verse below:

"so that in the ages to come [AGE2, AGE3, ...] He might show the surpassing riches of His grace in kindness toward us in Christ Jesus." (Ephesians 2:7, NASB)

Thus since the MAXIMUM Judgment Sentence is till AGE2 (Matthew 12:32, Matthew 25:46) as per Verses above, the HOPE for the RESURRECTION of the DEAD for the WICKED (Acts 24:15) to be MADE ALIVE in CHRIST (1 Corinthians 15:21 - 22) must this happen in AGE3 onward as the 'three ages Mystery regarding the Salvation of All Men may be referred to in Verse below':

"He [Lord Jesus Christ] spoke another parable to them, "The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened." (Matthew 13:33, NASB)

Where, leaven = Christ's Leaven is SALVATION
three pecks = Three AGES
flour = All MEN
all leavened = ALL [Men] SAVED

Regardless if the parable above refers to this interpretation or not, the remaining wicked men (now not wicked anymore post Lake of Fire Judgment in AGE2) --- Must be SAVED (as per Acts 4:12 and stronger Verses stating this Fact Plainly such as 1 Timothy 2:4-KJV, Titus 2:11 even believers contrasted as a special subset to which God Saves ALL MEN eventually is mentioned in 1 Timothy 4:10 too, Romans 5:18 - 19 as well) as His MERCY Triumphs and ENDS any afterlife Judgment Sentence (even if it's the 'eternal Hell Sentence') as it is Mentioned in James 2:13. God does NOT Change from His Perfect Principles Revealed in Holy Scripture.
Consider also these Verses regarding ALL FLESH PROPHETICALLY Written toward this END [Please note the word ALL FLESH carefully in each Verse]:

"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." (Isaiah 66:24, KJV)

"according as Thou didst give to Him authority over ALL FLESH, that -- all that Thou hast given to Him -- He may give to them life age-during;" - Lord Jesus Christ (John 17:2, YLT)

"And ALL FLESH shall see the Salvation of God." (Luke 3:6, KJV)

"And the Glory of the LORD shall be revealed, and ALL FLESH shall see it together: for the Mouth of the LORD hath spoken it." (Isaiah 40:5, KJV)

What do these Verses mean?

So these Verses imply that ALL FLESH (in their Respective IMPERISHABLE - SINLESS Resurrected Bodies - 1 Corinthians 15:42, 1 Corinthians 15:50, being Made Alive by Christ eventually in the END, 1 Corinthians 15:21 - 22) ----> will EXPERIENCE God's Salvation because:

1) CARCASSES ONLY

CARCASSES = Dead Body with NO SOUL and NO SPIRIT (hence NO Conscious Torment remains)

"CARCASSES of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched" (Isaiah 66:24) = Eventually in this Fire that is NOT quenched ONLY the LIFELESS Dead Bodies remain with NO SOUL and NO SPIRIT of any man being DESTROYED because SIN DWELT there (refers to the absolute destruction of the bodies which contained sin).

2) SPIRIT lives to God post Lake of Fire Judgment

What happened to their 'soul and spirit'?

As Explained prior, in the Lake of Fire which contains the Fires of Gehenna (from Hades, Revelation 20:14) ---> causes the Second Death toward the BODY + SOUL only belonging to these WICKED (Matthew 10:28) ---> Man is made up of Body + Soul + Spirit distinctly though there may be overlaps (1 Thessalonians 5:23 reveals this distinction) ---->so the wicked is Resurrected in a PERISHABLE FLESH first for JUDGMENT in the LAKE of FIRE which is DESTROYED, hence perishable (John 5:28 - 29) ---> but their SPIRIT is SAVED because it LIVES to GOD after this Judgment in the Lake of Fire (1 Peter 4:6).
This SPIRIT may be given a SPIRITUAL BODY (1 Corinthians 15:44) as the General Context of the Resurrection of the Dead (1 Corinthians 15:21) applies toward ALL MEN eventually (1 Corinthians 15:49) in their ‘own order (or time, implied in 1 Corinthians 15:23)’ as the HOPE for the Wicked too (Acts 24:15) toward this END for ALL MEN to be MADE ALIVE by CHRIST (1 Corinthians 15:22).

MADE ALIVE by CHRIST (1 Corinthians 15:22) = In an Imperishable Sinless Body (1 Corinthians 15:42, 1 Corinthians 15:50).

Is there Hope beyond the Lake of Fire as Described Earlier? Yes, to quote:

Reconciliation from the Lake of Fire is Prophetically mentioned in the Mysterious Verse below (after their Judgment first in the Lake of Fire, ‘their part' in Revelation 21:8):

“The Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who wishes take the water of life without cost.”

(Revelation 22:17, NASB)

Please note that the ‘Bride’ (His Church, believers) are calling out to the “thirsty” ones (from the ‘lake of Fire’, post Judgment) to be ‘relieved of their thirst’ (as ONLY those being punished in the Lake of Fire can feel thirsty, right?). Believers can never thirst in the afterlife (John 6:35, John 4:14) and thus cannot be the ones referred to in the verse above (Revelation 22:17) especially since ‘all believers of faith' are His BRIDE (mentioned distinctly in Revelation 22:17).

3) ALL FLESH together = ALL MANKIND in their IMPERISHABLE RESURRECTED BODIES of differing Glory accordingly (1 Corinthians 15:35 - 49)

Hence the quoted Verses referring to ALL FLESH (all men ever created being in their respective resurrected bodies) SEE the SALVATION of God and in Isaiah 66:24 ---> some of them also look at their FORMER CARCASS or DEAD BODY in sin being destroyed in the 'unquenchable Lake of Fire' ---> they 'loathe their past self in that body' (because now they are SAVED in an IMPERISHABLE Resurrected Body HATING SIN too) as it is PROPHETICALLY Revealed in Verses above agreeing in PRINCIPLE in Verse below (toward such amongst these):

"Then you will remember your evil ways and your deeds that were not good, and you will loathe yourselves in your own sight for your iniquities and your abominations." (Ezekiel 36:31, NASB)

So, Isaiah 66:24 must refer PROPHETICALLY to somewhere a Time in AGE3 because only then ALL FLESH (All Mankind ever Created are SAVED being Resurrected in an Imperishable Sinless Body too). Deep, isn't it?
The Word of the LORD is Such (Deep and 'a little here, a little there'):

"To whom would He teach knowledge,
And to whom would He interpret the message?
Those just weaned from milk?
Those just taken from the breast?

“For He says,
‘Order on order, order on order,
Line on line, line on line,
A little here, a little there.’” (Isaiah 28:9 - 10, NASB)

4) ALL FLESH in John 17:2

"according as Thou didst give to Him authority over all flesh, that -- all that Thou hast given to Him -- He may give to them life age-during;" - Lord Jesus Christ (John 17:2, YLT)

Thus in light of all these Scripture we see that the "age-during life" given to "each of the ALL FLESH" mentioned in this Verse (John 17:2) must mean as follows:

(i) Life age-during in AGE1 onward is given to Sheepfold1 in the FLESH of their SINLESS RESURRECTED BODIES.

(ii) Life age-during in AGE2 onward is given to Sheepfold2 in the FLESH of their SINLESS RESURRECTED BODIES.

(iii) Life age-during in AGE3 onward is given to the formerly-Wicked post Lake of Fire Judgment in the FLESH of their SINLESS RESURRECTED BODIES (implied).

P/S: FLESH refers to a RESURRECTED BODY in these Verses (Context of afterlife and Salvation implies this). For example, the infamous Prophecy by Job that he will see God in the FLESH (or Resurrected Body)

"And though after my skin worms destroy this body, yet in my FLESH shall I see God:" (Job 19:26, KJV)

ALL Glory to Lord Jesus Christ, the Blessed Saviour of the World!
General Judgment - A Possible Hope for non-Christians as well?

What is the General Judgment?


Who are possibly Sheepfold2?

The righteous in Good Deeds (Works) who did NOT believe in Lord Jesus Christ during their earthly lives (John 10:16) but may have believed Him in the afterlife after seeing Him (John 6:40) or after hearing the Gospel there (1 Peter 4:6, John 3:14 - 15).

I have discussed it in some details in my post below citing the Shepherd of Hermas & Sadhu Sundar Singh's visions of Hell for the existence of Sheepfold2:


1) Roman Catholic Church

Does the Catholic Church acknowledge that non-Christians may be Saved by the Mercy of Lord Jesus Christ during the "General Judgment"?

To Quote:

"The CATHOLIC CHURCH TEACHES that at the time of the LAST JUDGMENT Christ will come in His glory, and all the angels with him, and in his presence the truth of each man’s relationship with God will be laid bare, and each person who has ever lived will be judged with perfect justice with those believing in Christ (and the UNKNOWN NUMBER of the RIGHTEOUS IGNORANT of CHRIST’S TEACHING, but who MIGHT be MYSTERIOUSLY SAVED through by CHRIST’S ATONEMENT), GOING to EVERLASTING BLISS, and those who reject Christ going to everlasting condemnation."
At that time, all will be resurrected. Those who were in purgatory will have already been purged, meaning they would have already been released into Heaven, and so like those in Heaven and Hell will resurrect with their bodies.

Following the Last Judgment, the bliss of Heaven & Earth, as well as the pains of Hell will be perfected in that those present will also be capable of physical bliss/pain. After the Last Judgment the Universe itself will be renewed with a new Heaven and a new earth in the World to Come.

The Eastern Orthodox and Catholic teachings of the Last Judgment differ only on the exact nature of the in-between state of purgatory/Abraham's Bosom. These differences may only be apparent and not actual due to differing theological terminology and tradition." (Catholicism, Last Judgment - Wikipedia)

Source:

https://en.m.wikipedia.org/wiki/Last_Judgment

Hope for Sheepfold2?

Please note these words 'carefully' from the above:

The CATHOLIC CHURCH TEACHES that at the time of the LAST [General] JUDGMENT ----> and the UNKNOWN NUMBER of the RIGHTEOUS IGNORANT of CHRIST'S TEACHING ----> Sheepfold2 (John 10:16) ----> but who MIGHT be MYSTERIOUSLY SAVED ----> through by CHRIST'S ATONEMENT), ----> GOING to EVERLASTING [age-during] BLISS.

2) Eastern Orthodox Church

To Quote (from that same Wikipedia Source):

"Eastern Orthodoxy teaches that salvation is bestowed by God as a free gift of Divine grace, which cannot be earned, and by which forgiveness of sins is available to all.
However, the deeds done by each person are believed to affect how he will be judged, following the Parable of the Sheep and the Goats. How forgiveness is to be balanced against behavior is not well-defined in scripture, judgment in the matter being solely Christ's.

Similarly, although ORTHODOXY TEACHES that salvation is obtained only through Christ and his Church, the FATE of THOSE OUTSIDE the CHURCH at the LAST JUDGMENT is left to the MERCY of GOD and is NOT DECLARED." (Eastern Orthodoxy, Last Judgment - Wikipedia)

Hope for Sheepfold2?

Please note these words 'carefully' from the above:

ORTHODOXY TEACHES ----> that salvation is obtained only through Christ and his Church ----> the FATE of THOSE OUTSIDE the CHURCH ----> at the LAST JUDGMENT ----> is left to the MERCY of GOD and is NOT DECLARED.

Conclusion

This Hope remains valid as both the Roman Catholic and Eastern Orthodox Churches do not deny it either as some from among them also believed in it based on these same Bible Verses (quoted prior).
Reconcile All created things - Plants and Animals too?

(i) Definition: Please note the phrase "all created things" in verse below

"because in Him were created all things in the heavens and upon the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him." (Colossians 1:16, BLB)

Please note the phrase "visible (seen)" and "invisible (unseen)" in verse above too.

(ii) To Reconcile All things

Lord Jesus Christ Will have "all created things" (mentioned in Colossians 1:16) to be Reconciled back to God eventually as stated few verses later (in context):

"and by Him to reconcile all things to Himself, having made peace by the blood of His cross through Him, whether the things on the earth or the things in the heavens." (Colossians 1:20, BLB)

(iii) Will only the 'elect be reconciled back to Him'?

No. As even the verses in Colossians 1:16 & Colossians 1:20 prove (in context), "all created things" will eventually be "reconciled (subjected) back to Him" though 'not yet' as of 'now' (Hebrews 2:8 in context of Hebrew 2: 9 - 10).

The Believing (or Elect) who are "saved" & "reconciled" as of "now" or in the "present time" (Colossians 1:21 - 22, Romans 11:5, Ephesians 2:13) is on earth itself as the verses below clearly prove this context [please note the words "now" or "present time" to 'understand this context correctly; it does NOT imply that "only" believers are going to be reconciled contradicting so many other verses which speak of 'all or all men too', e.g. 1 Timothy 2:4, 1 Timothy 4:10, John 12:32, 1 John 2:2]

"And although you were formerly alienated and hostile in mind, engaged in evil deeds,

yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—" (Colossians 1:21 - 22, NASB)

"Even so then at this present time also there is a remnant according to the election of grace." (Romans 11:5, KJV)

"But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ." (Ephesians 2:13, NASB)
(iv) How about animals and plants? How are they Reconciled?

Someone remarked further, 'how about the cockroach'?

Reply:

Firstly, the verses below prove that "those who are reconciled" (e.g. "us", 'believers') will become 'a new creation' (not remain in the same state - either physically or spiritually or both):

"so that if any one [is] in Christ — [he is] a new creature; the old things did pass away, lo, become new have the all things.

And the all things [are] of God, who reconciled us to Himself through Jesus Christ, and did give to us the ministration of the reconciliation," (2 Corinthians 5:17 - 18, YLT)

Please note that though the 'process of change' toward a 'new creation' has begun for 'every believer', we are not immediately transformed especially physically we are still quite the same & will die too first:

"Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is." (1 John 3:2, NASB)

And the 'reconciliation' is not only for us (believers) but also for the whole world too as is echoed in the next consecutive verse to the ones quoted before (context):

"how that God was in Christ — a world reconciling to Himself, not reckoning to them their trespasses; and having put in us the word of the reconciliation," (2 Corinthians 5:19, YLT)

The Gospel is for "all creation" even if the non-rational living thing or non-living objects cannot 'hear' the Gospel but it is certain that the Preaching of the Gospel includes a Restoration for them as well as part of the "all created things" (as His Word by the Preaching too Will Fulfill His Will, as His Words never pass away but will accomplish the thing for which it is sent), as 'it is written':

"And He said to them, "Go into all the world and preach the gospel to all creation." (Mark 16:15, NASB)
"whom it behoveth heaven, indeed, to receive [Lord Jesus] till times of a restitution [Restoration] of all things, of which God spake through the mouth of all His holy prophets from the age." - (Acts 3:21, YLT)

"Heaven and earth will pass away, but My words will not pass away." - Lord Jesus Christ (Matthew 24:35, NASB)

"So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it." - God (Isaiah 55:11, NASB)

Now, animals & plants are 'living' as God created them (as God Spoke these into being):

"Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so." (Genesis 1:24, NASB)

"Then God said, "Let the earth sprout vegetation: plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them"; and it was so." (Genesis 1:11, NASB)

Is there a difference between 'plants & animals' versus 'human beings' with respect to being 'living'?

Yes, to quote:

'In Genesis 2:7, we are told that the difference is the “breath of life.” Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. The Hebrew word describing man’s life is not “chay” but “chay nephesh” Hence we conclude that there is a difference in the kind of life lived by mankind versus the kind of life lived by animals and plants.' - David Baker via Mike Scott

Since there is a difference between the 'being alive part' when compared between 'human beings' vs 'plants & animals', their 'Restoration too could be different'. Scripture does not explicitly reveal this part but it is possible that the 'life' given to the plant or animal is restored back to God Who Will then use it to make 'new things' (as He promised to make All things New, Revelation 21:5) which may be unrevealed for now.
So, the current cockroach will perish (even cease to exist in this form as the former things do go away to be remembered no more even, Isaiah 65:17) especially since all of the 'animals & plants' got "cursed" due to the ground which was 'cursed' because of Adam's Sin as verses reveal [thus the animals in the current state, e.g. the cockroaches too are 'cursed' and hence 'die' & cannot remain in the current state beyond this life]:

"Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life." (Genesis 3:17, NASB)

The Serpent is said to be "more cursed" than "all the other animals" (which implies that 'all other animals are cursed too'):

"The LORD God said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life;" (Genesis 3:14, NASB)

The 'curse' is contagious since the 'ground' was 'cursed' (Genesis 3:17) and it follows that the 'animals & plants who live off the ground in some way inherit this curse directly from the ground' which in turn spreads the curse to 'any animal or plant which eats or lives off other animals & plants' (including man) ---> and so, "all these die".

That's why God cursed the ground so that all the living thing on earth will die eventually. If He had cursed Adam only, the plants & animals would be clean and only Adam cursed to die from which it would cause a contradiction for survival since Adam can only eat dead things to survive due to sin. So, the curse for the ground is good for Adam as now Man can eat off these dead things (plants or animals) for him to live on temporarily on earth.

Based on this 'relative common fact' that 'all living things die' & 'return to the ground', we are said to be 'same' to the 'beasts too' (under this context) as verses below describe:

"For the fate of the sons of men and the fate of beasts is the same. As one dies so dies the other; indeed, they all have the same breath and there is no advantage for man over beast, for all is vanity.

All go to the same place. All came from the dust and all return to the dust." (Ecclesiastes 3:19 - 20, NASB)
How about the 'breath (or spirit) of the beast'?

"Who knows that the breath of man ascends upward and the breath of the beast descends downward to the earth?" (Ecclesiastes 3:21, NASB)

So, whether God Chooses to 'Make All things New' (Revelation 21:5) via His Restoration for All Created things (Colossians 1:16, Acts 3:21) by using 'that breath in a different way to make new life' or by using 'that breath to change that original/former creature into a new creature' (as it is for Human Beings, Rational creature as even the analogy prior in 2 Corinthians 5:17 - 18 earlier points too) is 'not' revealed explicitly & hence I don't speculate further.

One thing is certain though: God Will Restore All Creation to something New in 'Some Way' according to His Will and His Wisdom setting all creation free from the "corruption" (sin & its effects, permanently) as it is 'written in verses below too':

"for to vanity was the creation made subject — not of its will, but because of Him who did subject [it] — in hope,

that also the creation itself shall be set free from the servitude of the corruption to the liberty of the glory of the children of God;" (Romans 8:20 - 21, YLT)

Conclusion

Christ's Spirit is a Life-Giver and NOT a 'permanent life destroyer' toward 'living things':

"It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life." - Lord Jesus Christ (John 6:63, NASB)

Yes, even when He "destroys", He "re-makes new" (General verses quoted below proving this to be generally true in principle too, context):

"Thou turnest man to destruction; and sayest, Return, ye children of men." (Psalm 90:3, KJV)

"Arise and go down to the potter’s house, and there I will announce My words to you."

Then I went down to the potter’s house, and there he was, making something on the wheel.

But the vessel that he was making of clay was spoiled in the hand of the potter; so he REMADE it into another vessel, as it pleased the potter to make." (Jeremiah 18:2 - 4, NASB)

For a detailed discussion regarding this aspect with "verses" please consider the write-up below for edification:

https://www.anonymouschristian.org/blog/remade-fall-rise-grace/
P/S: Some related verses

"and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world." (1 John 2:2, NASB)

"whom it behoveth heaven, indeed, to receive [Lord Jesus] till times of a restitution [Restoration] of all things, of which God spake through the mouth of all His holy prophets from the age." (Acts 3:21, YLT)

"For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind." - God (Isaiah 55:17, NASB)

"and I heard a great voice out of the heaven, saying, ‘Lo, the tabernacle of God [is] with men, and He will tabernacle with them, and they shall be His peoples, and God Himself shall be with them — their God,

and God shall wipe away every tear from their eyes, and the death shall not be any more, nor sorrow, nor crying, nor shall there be any more pain, because the first things did go away.’

And He who is sitting upon the throne said, ‘Lo, new I make all things; and He saith to me, ‘Write, because these words are true and steadfast;’

and He said to me, ‘It hath been done! I am the Alpha and the Omega, the Beginning and the End; I, to him who is thirsting, will give of the fountain of the water of the life freely;" (Revelation 21:3 - 6, YLT)
Age Counting - Great Mystery or Secret of the Ages

"in these last days did speak to us in a Son, whom He appointed HEIR of ALL things, through whom also He did make the AGES [Aionas];" (Hebrews 1:2, YLT)

Counting the Ages - or we Miss Great Biblical Truths by not doing so.

I see it as counting of ages done by God even in emphasizing some age or ages to be more special out of the total ages from these same examples quoted (in that write up) as I have discussed in my posts too.

Knowing this Biblical Concept of "ages" (time periods, plural) is part of "faith" as it is mentioned in the Verse below from the Infamous Chapter Explaining faith itself (please note both the words "faith" and "ages"-plural as it is found in this Verse to 'realise this' as it is Written):

"by FAITH we UNDERSTAND the AGES to have been prepared by a saying of God, in regard to the things seen not having come out of things appearing" (Hebrews 11:3, YLT)

Emphasis: by FAITH ---> we UNDERSTAND ---> the AGES ---> can we see it?

So, if someone says that "understanding the ages" is irrelevant for "our faith", I don't buy it for it clearly contradicts the Verse above.
And yes, there were "ages past" (plural-ages) which has ended, proving time-period quantity meaning only in the past [as it is implied in example Verses below]:

"Now these things happened to them as an example, and they were written for our instruction, upon whom the ENDS of the AGES have come." (1 Corinthians 10:11, NASB)

"that is, the mystery which has been hidden from the PAST AGES and generations, but has now been manifested to His saints," (Colossians 1:26, NASB)

"and to cause all to see what is the fellowship of the secret that hath been hid from the AGES in God, who the all things did create by Jesus Christ," (Ephesians 3:9, YLT)

And also, there are "AGES to come" (plural-ages) which have not begun yet, proving time-period quantity meaning only for the future likewise [an example Verse below]:

"that He might show, in the AGES that are COMING, the exceeding riches of His grace in kindness toward us in Christ Jesus," (Ephesians 2:7, YLT)

Thus, we don't change the Biblical meaning and let Scripture interpret Scripture only with regards to the meaning of this "same Greek root word aions or eons [meaning ages in English]" as time periods of the past (1 Corinthians 10:11, Colossians 1:26, Ephesians 3:9) and likewise indicating time periods of the future (Ephesians 2:7) each with a BEGINNING and an END (i.e. a limited & usually long-unknown time period known to God and not eternity as popularly erred AGAINST these Verses) for God to Fulfill His Holy Will in His "PURPOSE of the AGES":

"according to a PURPOSE of the AGES, which He made in Christ Jesus our Lord" (Ephesians 3:11, YLT)

Please note that the Greek Word for "world" (Kosmos) and "ages" (Aion or Eon) has nothing to do with each other in Factual Statements as it is 'often confused in Greek literature' (non-factual poetic writings) as both words are found in the Factual Verse below proving distinction clearly as claimed by quoting Biblical Usage "only" (sorry but I don't believe in Greek literature quotes, especially Fictional quotes, my faith is NOT built upon its usage in FABLES or OPINION-writings):

"since it had behoved Him many times to suffer from the foundation of the WORLD [Kosmou], but now once, at the full END of the AGES [Aionon], for putting away of sin through His Sacrifice, He hath been Manifested;" (Hebrews 9:26, YLT)
If you claim otherwise, where are the VERSES proving it? (not non-literal interpreted translations, you and I know what this means)

If we don’t count the ages, we miss the highlights or purpose of the ages which is chiefly Christ gathering all creation to Himself (Ephesians 1:10) by Reconciling it (Colossians 1:16 with Colossians 1:20) in the dispensation of the Fulness of times (Ephesians 1:10) according to a part of the Mystery or Secret of His Will (Ephesians 1:9, Colossians 1:26, Ephesians 3:3 - 4) till God becomes all in all (1 Corinthians 15:28).

There in this quoted Biblical phrases here in this explanation itself - (as I am sure we are aware of the quoted Verses), it's clear that God is counting the ages to achieve His Purpose to Save the World (John 3:17, 1 John 4:14) and set ALL Creation free (Romans 8:22) from the decay or corruption of sin and its effects eventually (Romans 8:20 - 21) with the "sons of God" (Romans 8:19, Luke 20:34 - 35, Galatians 3:26 - 29) or "His Bride" (the Elect, Church, Revelation 19:7) being more special to be part of the First Resurrection (1 Thessalonians 4:14 - 17, Revelation 20:4 - 6, Luke 20:35 - 36).

Yes, His Bride or Church (Revelation 19:7) who after the Marriage with the Lamb becomes His Body being One in Flesh too which Consummates in the First Resurrection (Revelation 20:4 - 6) and His Bride is called His "Wife" thereafter according to this Mystery (Revelation 21:9). Before this Marriage His Bride or Church is 'One in Spirit' with Him (1 Corinthians 6:17). This Great Mystery of His Church (being His Body, Prophetically) is Mentioned as being One Flesh with Him after His Marriage is Hinted Mysteriously in Ephesians 5:30 - 32 agreeing to all this Perfectly as it is Written as well. So, in short, the author 'misses Universal Reconciliation in Christ' when he doesn't count the ages.

Conclusion

For example in the infamous Verse below regarding "man" during "His Great White Throne Judgment" (Matthew 25:31, Revelation 20:11 - the Phrase "His -Throne" linking these Verses, Context):

"And these shall go away to punishment age-during [Kolasin Aionion], but the righteous to life age-during [Zoen Aionion]." - Lord Jesus Christ (Matthew 25:46, YLT)

I see the both quantity and quality being described in the phrase "Zoe Aionion" or "life age-during" intended meaning as follows:

Zoe(n) = life (describes the quality part which is to 'know Him', John 17:3).

Aionion = age-during (describes the time period, a singular-age, hence quantity of duration, Matthew 25:46, Matthew 18:8).

Kolasin = Chastisement for their betterment, Matthew 25:46 where they get back what evil they have done first in Judgment, Isaiah 3:11, Galatians 6:7. To ignore quantity or quality, is to miss a part of the meaning intended in this phrase. I take it quite literally as it is Written sir.
P/S:

Let's not 'remain blind' to the Biblical Concept of the AGES too taking it as it is Written (accurately translated first, an important required condition to see this clearly) especially since the END of this AGE is coming too:

"So it will be at the END of the AGE; the angels will come forth and take out the wicked from among the righteous" - Lord Jesus Christ (Matthew 13:49, NASB)

"Known from the AGES to God are all His Works" (Acts 15:18, YLT)

"in whom the god of this AGE did blind the minds of the unbelieving, that there doth not shine forth to them the enlightening of the Good News of the Glory of the Christ, Who is the Image of God;" (2 Corinthians 4:4, YLT)

Please note the words "AGE" or "AGES" carefully as it occurs in these last three Verses too (all from the SAME Greek root word AION or EON - singular or plural accordingly).

This Message of the RESTORATION of ALL things is the SAME Message His Prophets have Spoken with their 'mouhts' (so, not necessarily Written always) as the Verse below declares Majestically too:

"whom it behoveth heaven, indeed, to receive [Lord JESUS CHRIST] till TIMES of a Restitution [RESTORATION] of ALL things, of which God spake through the mouth of all His holy prophets from the AGE." (Acts 3:21, YLT)
And yes, the "RESTORATION" of ALL things includes both Israel and way beyond 'Israel only' (as popularly erred in theology too) including even Sodom which suffered the VENGEANCE of ETERNAL FIRE first during JUDGEMENT (more accurately age-during fire here) Via His MERCY which will eventually TRIUMPH or END ANY [afterlife] JUDGMENT Sentence as Verses below clearly imply when 'seen together' as it is Written:

"just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of ETERNAL [age-during] FIRE." (Jude 1:7, NASB)

"However, I will RESTORE the fortunes of Sodom and her daughters and of Samaria and her daughters, and your fortunes [Israel's fortunes] along with them," - God Speaks (in Ezekiel 16:53, NIV)

Truly:

"For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment." (James 2:13, NASB)

With Emphasis, [where my words are added in these brackets throughout this write up for a clearer understanding], please consider that same Verse as follows for edification:

"For judgment will be merciless to one who has shown no mercy [which must be endured first accordingly toward such]; [but after that] MERCY TRIUMPHS over [and ends any afterlife] JUDGMENT." (James 2:13, NASB)

Yes:

"We have seen and testify that the Father has sent the Son to be the Savior of the world." (1 John 4:14, NASB)

Blessed be the Savior of the World, Lord Jesus Christ!
Sadhu Sundar Singh - A Christian Universalist

A Brief Biography is found in link below:

http://www.newworldencyclopedia.org/entry/Sadhu_Sundar_Singh

P/S:

Most Christians don't realize that he initially believed in "eternal hell" but towards the latter part of his matured spiritual life, God Showed him the Truth of Christian Universalism in Lord Jesus Christ alone through significant supernatural visions of the spirit world.

Here's an image highlighting this part from the link itself (at the end of this write-up):

Also, here are additional images (at the end of this write-up) proving Christian Universalism in his other rarely known quotes from his own letters and conversations as recorded in his earliest biographies too.

Knowing that Lord Jesus Christ saves all men eventually (from Hell itself be it some from the Lake of Fire later, in the "age(s) to come" - post Judgment as well) as prophesied (implied) in Verse below agreeing to his Visions sounds pretty important to a Proper Theological Understanding for me:

"Who will have all men to be saved, and to come unto the knowledge of the truth." - apostle Paul (1 Timothy 2:4, KJV)

Blessed be the Savior of All Men, Lord Jesus Christ!

Further Links for edification:

1) https://www.anonymouschristian.org/blog/secrets-beyond-hell-sadhu-sundar-singh/

Universalism

Sundar Singh had been a Christian universalist; he believed that all people would, eventually, attain salvation. Writing in 1925 he argued:

If the Divine spark in the soul cannot be destroyed, then we need despair of no sinner... Since God created men to have fellowship with Himself, they cannot forever be separated from Him... After long wandering, and by devious paths, sinful man will at last return to Him in whose Image he was created; for this is his final destiny.[9]

In 1929, before his final mission, some theology students in Calcutta asked him about the doctrine of eternal punishment. He said: "There was punishment, but it was not eternal," and that "Everyone after this life would be given a fair chance of making good, and attaining to the measure of fullness the soul was capable of. This might sometimes take ages."[9]
etc. I thank you heartily for this precious gift and treasure... I shall be very thankful to have other works of Swedenborg on Genesis, Exodus and Revelation, etc. If you would let me know the price, I will gladly pay for them, as I should not be a burden to you or other friends. I am so glad to see that many things which I have seen in the spiritual world and heavens are exactly the same as Swedenborg has described and written in his works. But there are also other things which I have not yet seen and which I find described in his books only. It may be that he was endowed with special gifts and appointed by the Lord for a special work, so that he was permitted to see far and wide in countless spheres and heavens and then described very many things, which I have not been able, or permitted as yet, to see. I think I am not yet fit, or have not yet reached that stage where the Lord could allow me to see further those things which our most venerable elder brother in the Lord, Swedenborg, saw.

Yes, I have seen the venerable Swedenborg in my visions several times. He is a most lovable personality and has a very high position in heaven and is always joyfully busy in helping others but he is not called there by his earthly name. It is quite different but just according to his real self, which I cannot write. You will have the privilege of seeing him and the dear Lord before very long.

With all good wishes and Christian love,
Your humble brother in our dear Lord
and Saviour Jesus Christ,

SUNDAR SINGH

November 12, 1928.

My dear friend:
Thank you for your letter of October 11, 1928... Yes, I have talked with the venerable Swedenborg and some other saints and angels about the hells, although I am unable to explain adequately all that they told me. But it is somewhat like this: No spirit can exist forever, if separated from God by sin or evil. It must either cease to exist or return to God who is the source of life. There is no spirit which will ever cease to exist; therefore every spirit finally must return to God, even though it may be after ages of ages...

Now you are old, in your ninetieth year. Swedenborg says that "the time is not very far when I, with many others, will say,
Welcome, Brother Goddard; and he will be very happy and young for ever and ever."

May the Lord continue to bless you abundantly; with all good wishes and love in the Lord,

Your brother in Him,

SUNDAR SINGH

January 2, 1929.

My dear friend:

Thank you for your letter which I have just received. I have had several talks with Swedenborg and some other saints and angels. They say that the hells are eternal in the sense that innumerably souls from many earths in the universe will continually enter into them according to their condition, as long as the creation of human beings continues; but not in the sense that the same evil spirits will remain eternally in the hells. If it were so, then God’s love and wisdom would not have created such spirits and He who is love can’t see His creatures suffering in hells forever and ever, however wicked they may be; the time will come when nothing will remain which is discordant and against the will of God. When even the hells will have fulfilled their purpose, then, finally and eternally, God will be all in all.

With regard to the doctrine of reincarnation and transmigration also, I have conversed with Swedenborg and some Hindu saints who, after entering into the spiritual world, have accepted the Lord as the only true God and Saviour and also those who have not yet accepted Him. They all say that reincarnation is impossible, although there are many who are anxious that if possible they would like to come and help their brothers and sisters on earth, and the Lord permits and appoints them to help others in the spiritual world instead of sending them to the earth in order to make up their losses and prepare themselves for heaven.

They too are sent to a kind of reformatory and preparatory schools in the spiritual world, but are never sent to the earth for the purpose. Then, there are those spirits who attach themselves to men on earth in such a way that they enjoy many things which the men who are possessed speak in such languages of which the men who are possessed know nothing at all. Swedenborg says that in Heaven and Hell, No. 256; he does not mean that the doctrine of reincarnation is
though they think that the desire is entirely their own. Thus God works on their minds from within, something in the same way, though in the opposite direction, as that in which Satan suggests temptation to us here. Thus, what with God’s work within and the Light without, almost all those in Hell will ultimately be brought to Christ’s feet. It will perhaps take millions of ages, but when it is attained they will be full of joy and thankfulness towards God; though they will still be less happy than those who have accepted Christ on earth. Thus Hell also is a training school, a place of preparation for Home. Those in Hell know that it is not their home because they suffer there. Men were not created for Hell and therefore do not enjoy it, and, when there, desire to escape to Heaven. They do so, but they find Heaven even more uncongenial than Hell, so they return. But this convinces them that there is something wrong in their lives, and thus they are gradually led to repentance. At least, that is the case with the majority, but there are some few personalities, Satan for instance, in regard to whom I was told, ‘Don’t ask about them.’ And so I didn’t like to ask, but I hoped that for them also there was some hope.

“They also told me that the Saints help in the work of saving souls in Hell, because there can be no idleness in Heaven. Those in Hell will ultimately be brought to Heaven like the prodigal son, but with regard to the ultimate fate of a certain number you must not ask.” The Sadhu is inclined to think that perhaps these few will be annihilated.

“Once I said, ‘So many people will be lost because they have not heard of Christ.’ They said, ‘The contrary will be the case; very few will be lost.’ There is a
kind of heavenly joke, no, joke is not a good word for it. Very few will be lost but many will be saved. It is so, but don’t tell,’ they said, as it were, in jest, ‘because it will make men careless, and we want them to enjoy the First Heaven—that is the Heaven on earth—as well.’”

“If there were no hope for all the non-Christians in the world and all the Christians who die in sin, God would stop creating men. We must do our part here on earth to save sinners, but if they refuse we need not be without hope for them.”

The Sadhu’s “universalism” recalls the famous “Shewing” to Mother Juliana of Norwich, “All manner of things shall be well,” and her comments thereon—except that her respect for the authority of the Church precludes her making any suggestion how this may be possible.¹ The Sadhu faithfully obeys the injunction, “Don’t tell.” In his popular teachings, as we shall see in the next chapter, he stresses the need of repentance, and the certainty of immediate judgment in the next life, but he never speaks of his hope of ultimate salvation even for the unrepentant.

OTHER VISIONS

The Sadhu’s visions are not only, or even mainly, concerned with Eschatology. Not a few of the parables and arguments he uses in his preaching appear to have come to him this way. Sometimes also he finds in Ecstasy answers to questions of Scriptural exegesis which have puzzled him.

A Prophecy Regarding Lord Jesus Christ (in image) which makes 'sense' simply because people are 'hating Him' Who Alone cares enough to Save them (be it from Hell or the Lake of Fire itself) via His Mercy which can Triumph (and end) any afterlife Judgment Sentence, be it the eternal hell sentence itself:

"For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment." (James 2:13, NASB)

Yes, the Verse above clearly implies that in the context of the Worst Judgment (without mercy may have to be endured first in the afterlife) but yet, His Mercy Triumphs (and ends) any afterlife Judgment Sentence thereafter.

"... they hated me without reason."-John 15:25
Chapter 7: Sibyline Prophecies

Bonus: As Christians, can we read the SIBYLINE PROPHECIES?

The ancient Judeo-Christian Sibyline Prophecies foretell Universal Salvation in that God Saves from the Lake of Fire too (proving basis that the 'thirsty' referred to in Revelation 21:6 are 'those who did their part first in the Lake of Fire - Revelation 21:8' to whom even the BRIDE calls too, Revelation 22:17 - proving that these 'thirsty ones' are NOT His BRIDE or CHURCH, Sheepfold1) as explained in link below:


Please note that in 'Justin's Time', the SIBYL or SIBYLINE Collection of Prophecy refers to the above too (inclusive of it - Context - let's us not be so gullible by claims saying this is not so - let us NOT be so easily deceived with the 'no' proof of such 'otherwise' claims - claiming a 'non-existent, not found yet' Sibyline Prophecy).

Can we read this Prophecy?

Yes, according to Justin Martyr himself (and he says it is a GOOD THING to READ these and that it is a PLEASING CONTENT to ALL):

"... but God FOREKNOWING all that shall be done by ALL MEN, and it being His Decree that the future actions of men shall all be recompensed according to their several value, He foretells by the Spirit of prophecy that He will bestow meet rewards according to the merit of the actions done, always urging the human race to effort and recollection, showing that He cares and provides for men. But by the agency of the DEVILS DEATH has been DECREED AGAINST those who READ the BOOKS of Hystaspes, or of the SIBYL, or of the PROPHETS, that through FEAR they may PREVENT MEN who READ THEM from RECEIVING the KNOWLEDGE of the GOOD, and may RETAIN THEM in SLAVERY to themselves; which, however, they could not always effect. For NOT only do we FEARLESSLY READ THEM, but, as you see, bring them for YOUR INSPECTION, knowing that THEIR CONTENTS will be PLEASING to ALL. ..." (Justin Martyr, First Apology, CHAPTER XLIV -- NOT NULLIFIED BY PROPHECY)
"I will speak using stories; I will tell things that have been secrets since the world was made."
- Matthew 13:31-35 -

Have the gates of death been shown to you? Have you seen the gates of the shadow of death?

Job 38:17
Ephesians 1-10 Mystery - All Things in the Heavens and Earth as One in Him Eventually in the Dispensation of the Fullness of the Times.

“He made known to us the Mystery of His Will, according to His kind intention which He purposed in Him with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth. In Him”
– apostle Paul (Ephesians 1:9 – 10, NASB)

To Quote from St, Iraneus of Lyons:

As highlighted above, Irenaeus is considered to be the first to clearly express a recapitulation view of the atonement, although he is anticipated by Justin Martyr,[14] whom Irenaeus quotes in Against Heresies 4.6.2:

In his book against Marcion, Justin does well say: "I would not have believed the Lord Himself, if He had announced any other than He who is our framer, maker, and nourisher. But because the only-begotten Son came to us from the one God, who both made this world and formed us, and contains and administers all things, summing up His own handiwork in Himself, my faith towards Him is steadfast, and my love to the Father immoveable, God bestowing both upon us." [Emphasis added]

There follows two representative quotes from Irenaeus:

[Christ] was in these last days, according to the time appointed by the Father, united to His own workmanship, inasmuch as He became a man liable to suffering ... He commenced afresh the long line of human beings, and furnished us, in a brief, comprehensive manner, with salvation; so that what we had lost in Adam—namely, to be according to the image and likeness of God—that we might recover in Christ Jesus.

So the Syriac. The Latin has, "in seipso recapitulavit," He summed up in Himself.

He has therefore, in His work of recapitulation, summed up all things, both waging war against our enemy, and crushing him who had at the beginning led us away captives in Adam ...the enemy would not have been fairly vanquished, unless it had been a man [born] of woman who conquered him. ... And therefore does the Lord profess Himself to be the Son of man, comprising in Himself that original man out of whom the woman was fashioned, in order that, as our species went down to death through a vanquished man, so we may ascend to life again through a victorious one; and as through a man death received the palm [of victory] against us, so again by a man we may receive the palm against death.

What’s the meaning of this?

The Famous Theologian William Barclay explains (quoted from the same source):

'Through man’s disobedience the process of the evolution of the human race went wrong, and the course of its wrongness could neither be halted nor reversed by any human means. But in Jesus Christ the whole course of human evolution was perfectly carried out and realised in obedience to the purpose of God.' - William Barclay

P/S: A Problem in Reading St. Irenaeus' Against Heresies 'Correctly' Today since the Original Text in Greek is not available (at least we don’t have it) is this:

Since we only seem the have the LATIN translation of St. Irenaeus' Against Heresies, we get the following translation of Book 4, Chapter 28, Verse 2 in English from 'Latin':

'thus also the punishment of those who do not believe the Word of God, and despise His advent, and are turned away backwards, is increased; being not merely temporal, but rendered also eternal. For to whomsoever the Lord shall say, "Depart from me, ye cursed, into everlasting fire," these shall be damned for ever; and to whomsoever He shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you for eternity," these do receive the kingdom for ever, and make constant advance in it;' - Irenaeus of Lyons (Against Heresies, 4:28:2 [189 A.D])

Points to Consider:

(i) Matthew 25:41, 46 is quoted

In the Bible the word is denoting a 'singular-age' ('aion or eon') but in the Latin it is translated as 'everlasting' as it is portrayed in the English Translation above.

There are also "ages to come" (AGE2, AGE3..., Ephesians 2:7) proving that the "next age" (AGE2, Matthew 25:41, 46, Matthew 12:32) CANNOT be 'an eternal age'.

Current age (Matthew 12:32, Matthew 13:49) = AGE1

Next age (Matthew 25:41, 46) = AGE2

Ages to come (Ephesians 2:7) = AGE2, AGE3, ...

Each word translated as "age or ages" respectively in these quoted Verses (above) come from the same Greek root word transliterated popularly as "Aion or Eon" according to whether it is a singular or plural adjective/noun respectively.
(ii) Temporal vs Eternal

St. Iraneous must have gotten this phrase "not merely temporal, but rendered also eternal" ---> in comparison to the New Testament Verse below (translated 'literally'):

"we not looking to the things seen, but to the things not seen; for the things seen are temporary, but the things not seen are age-lasting." (2 Corinthians 4:18, YLT)

So, again unless one can show me the exact Greek Text, the Latin must have reflected this original equivalent Koine Greek Phrase where literally ---> it refers to "things seen are temporary, but the things not seen are age-lasting" (2 Corinthians 4:18, YLT)

Why is it age-lasting and NOT eternal?

1. The Current Heavens and Earth only lasts till the END of this CURRENT AGE (e.g. Revelation 20:4 - 10).

2. The Current Heavens and Earth 'passes away' which is inclusive of the 'current unseen' (referred to in 2 Corinthians 4:18 and even 2 Peter 3:7, Revelation 20:11 as 'fled away', Matthew 24:35, 2 Peter 3:10 - 12).

So, this agrees with the 'current unseen' only lasting to 'this current age' ("age-lasting" in 2 Corinthians 4:18 must thus be the equivalent KOINE GREEK phrase 'being not merely temporal, but rendered also eternal (age-lasting)").

We cannot be sure either way until we see the actual Koine Greek text. However, the Biblical Text sharing the equivalent phrase points it to be 'age-lasting' as discussed agreeing also to the fact that the 'current things' (including the 'unseen', e.g. heaven or Hades) CANNOT remain the same as the Verses such as 2 Peter 3:10 - 13 with Revelation 20:14 implies.
3. A NEW heavens and earth is created next (Revelation 21:1) which further proves that the
'unseen of the earlier heavens & earth' (2 Corinthians 4:18) lasted only till the 'end of that
age' (Matthew 13:49).

4. Suppose the word is eternal for argument's sake. His MERCY can TRIUMPH and END any
Judgment Sentence be it even the Eternal Hell Sentence (Based on James 2:13) as it is even
Described in the Sibyline Prophecies agreeing to the 'Thirsty' (from the Lake of Fire, implied
as believers thirst no more) will be given the Water of Life 'freely' eventually too ('freely'
denoting that NO merit is required for it but HIS GREAT MERCY only, Revelation 21:6).
Please note that HIS BRIDE (the Church, Ephesians 5:25 - 32) calls out to the THIRSTY ones
too (implying that these CANNOT be His CHURCH at all) in Revelation 22:17 being MERCIFUL
together with HIS SPIRIT.

My intention is "accurate" exegesis sticking to the literal words found in Holy Scripture first.

Peace to you

FAQ

1.) Body, Soul and Spirit at Death

1 Thessalonians 5:23 where body, soul and spirit are distinct.

Soul is attached to the spirit (Luke 16:19 – 31).

Also, death is body separating from soul with spirit (implied in James 2:26).

When the soul-with-spirit is with body (some of your examples), it refers to 'being alive on
the earth' ----> "a living soul" (i. e. living on earth, Genesis 2:7, 1 Corinthians 15:45).

Body returns to the dust at death (‘dust you are, you shall return’, i. e. the body sleeps in
the dust of the earth at Death, Ecclesiastes 3:20) but the 'spirit-man' or 'spirit of a man'
doesn't sleep there with the body at death but MOVES as the preacher contemplated in the
next consecutive Verse in Ecclesiastes 3:21 (agreeing to the phrase 'body without the spirit
is dead' James 2:26 too).
So, 'the dead know nothing' (Ecclesiastes 9:5, i.e. being 'unconscious at death') refers to the 'body knowing nothing', i.e. NOT being able to perceive what's 'done on earth, under the Sun' --- as the 'body' is referred to as 'the dead' in James 2:26 (please note this phrase 'body without the spirit is dead' [NASB], 'carefully' in this Verse to realize this often 'missed' point in some exegesis).

Even in the example of a rising of a dead body in Christ's Ministry, the "body woke up" (Luke 8:54) after the "dead little girl's spirit returned" (Luke 8:55) proving this distinction again with 'Consecutive Verses' (Context) where the 'body sleeps at death but the spirit-with-soul' moves out.

Please notice carefully that in Luke 8:54, the "body awoke from the sleep of death" (Luke 8:52 - 53) only after "the spirit returned" (implying a movement of the spirit upon death) and also that it is NOT Written that the 'spirit woke up from sleeping too' in Luke 8:55 describing this 'fine detail'.

2.) Is the Punishment in the Lake of Fire at most to the "ages" and 'not eternal' as per the literal translations (Revelation 14:11, Revelation 20:10)?

Let's see these Verses first to understand these Scriptural Details more accurately:

"Then shall He say also to those on the left hand, Go ye from Me, the cursed, to the fire, the age-during, that hath been prepared for the Devil and his messengers [angels];" - Lord Jesus Christ (Matthew 25:41, YLT)

"and the smoke of their torment doth go up to ages of Ages; and they have no rest day and night, who are bowing before the beast and his image, also if any doth receive the mark of his name." (Revelation 14:11, YLT)

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

Those among the wicked who have 'received the mark of the beast (or antichrist)' will have the 'smoke' of their torment rising to the "ages: out of the total (or bigger set) of the Ages proving that this too is 'limited' to the 'ages' where

(The larger time period of the "Ages") > (the subset time period of the "ages contained within it)

This clearly proves that the time period of the "ages" (plural in Greek) is 'limited' and NOT forever because it is 'lesser and contained within' the larger time period of the "Ages". That's what is 'literally' Written in the Original Koine Greek Bible. You don't need a phD to 'understand' this same Greek word 'aion-aionion' (singular vs plural or noun vs adjective) as it occurs in such Verses.

Please also note these two slightly DIFFERENT phrases used in Holy Scripture as follows (to 'ignore' such subtle differences is to 'ignore' a fine detail of Truth' meant in Scripture for Holy Scripture surely has meanings for 'each Word used'):

i) "smoke of their torment doth go up to ages of Ages" (Revelation 14:11) ---> refers to the special subset of the Wicked who 'receive the mark of the beast and bow and worship the antichrist'

ii) "they shall be tormented day and night to the ages of Ages" (Revelation 20:10) ---> refers to these three only, 'the beast (antichrist), the false prophet and the Satan'.

What's the difference?
The phrase in Revelation 14:11 has the word SMOKE [Transliterated Greek: "kapnos"] while the phrase in Revelation 20:10 does NOT have this Word. So, there must be a difference in regards to these two punishments which agrees to the 'other Verses' (such a Matthew 25:41).

How?

The Wicked are punished in the Lake of Fire to the 'next age only' (Matthew 25:41) in the Lake of Fire ('Gehenna') but among these, a special subset of the Wicked who have received the mark of the beast or worshiped him will have --- their LIFELESS DEAD BODIES or CARCASSES or CORPSES (Isaiah 66:24) to burn in the 'unquenchable fire' (Matthew 3:12, Luke 3:17), Mark 9:44 - 48) to the 'next age after that' (AGE3) or 'to the ages after that' (AGE3, AGE4, etc.) which is implied by the word SMOKE in Revelation 14:11.

Yes, the SMOKE indicates that 'something has ended from the previous burning' namely that 'their spirit now lives to God' post their 'Judgment in their resurrected flesh from their Resurrection to Judgment prior' (1 Peter 4:5 - 6 with John 5:28 - 29).

Their 'lifeless dead bodies or corpses' (Isaiah 66:24) contains NO SOUL (Matthew 10:28) and these DEAD BODIES continue to BURN to the ages (Revelation 14:11) as an abhorrence to ALL Flesh referring to ALL Mankind ever created (including these punished ones too in Principle of Ezekiel 36:31, Ezekiel 20:43) sometime during AGE3 onward when ALL MEN will be SAVED by then as Prophesied in Holy Scripture (1 Timothy 2:4-KJV, Titus 2:11) where 'believers are more special for Trusting Him first' (1 Timothy 4:10).

Yes, the 'SMOKE of their torment' (Revelation 14:11) indicates that 'only their lifeless dead bodies or corpses' (Isaiah 66:24) containing NO SOUL (Matthew 10:28) which continues to burn to the 'age(s), Revelation 14:11'. It's called SMOKE in Revelation 14:11 because the SOUL has been destroyed ('cease to exist' as Matthew 10:28 implies) where the 'remaining burning only affects the sin in the body last' which may even 'cease to exist next too' being 'destroyed' (as Matthew 10:28 itself implies with Isaiah 66:24).

Indeed, the phrase 'SMOKE of their torment' itself indicates that it is 'their TORMENT which must END' because it's referred particularly as the SMOKE in Revelation 14:11. Can you see it?

As for these trio ---- Satan, Beast and the False Prophet ---- they will be TORMENTED to the "ages" ---- meaning differently from the above in that the 'smoke' is NOT mentioned here proving this distinction in Revelation 20:10. This is explained in regards to 'other Scriptural details' too in Post "a)" earlier and in the post below too:

https://www.anonymouschristian.org/blog/death-what-happens-at-death/
3.) Did the Earliest Christians understand the punishment of the Wicked to be to the "ages" only in the Lake of Fire or 'Forever'?

Let's consider these passages from an accepted Earliest Christian Prophecy (in obedience to 2 Peter 1:20) from the 'Sibyline Oracles' which is 'accepted' as true and is NON-rejected by both the Catholic and Eastern Orthodox Churches alike (except that 'they don't really believe its contents, an irony indeed):

"310 Who are to be judged at the judgment-seat,

That worthy recompense they may receive
And pay for all each did in mortal life.
And then shall all pass through the burning stream

Of flame unquenchable; but all the just

315 Shall be saved; and the godless furthermore

Shall to all AGES perish, all who did

Evils aforetime, and committed murders,

And all who are accomplices therein,

Liars and thieves, and ruiners of home," (Sibyline Oracles - Book II or Book 2, 216 - 241, Pg 48)

I repeat, please note the word "ages" [AGES, highlighted in the above] 'carefully' denoting the punishment of the Wicked in each of these Verses (translated by 'eternal Hell theologians themselves').

"125 Of drinking blood and wretched course of life.

Alas, alas for thee, thou reckless land, Great barbarous nation; thou didst not perceive

Whence naked and unworthy thou didst come To the sun's light, that to that place again

130 Naked thou mightest withdraw and afterwards

Come unto judgment, as unjustly judging. . . .

With hands gigantic coming from on high

Alone through all the world thou, shalt abide
Under the earth. By naphtha and asphalt
135 And brimstone and much fire thou utterly
Shalt disappear and shalt be burning dust
For AGES; and each one who sees shall hear

From Hades a great mournful bellowing (Sibyline Oracles - Book VIII or Book 8, 61 - 82, Pg 165)

"240 And there shall be a [First] Rising of the dead;
The running of the lame shall be most swift,
The deaf shall bear, the blind shall see, and those
That talk not shall talk, and to all
Shall life and wealth be common. And the land
275 Alike for all, divided not by walls
Or fences, shall bear more abundant fruits.
And fountains of sweet wine and of white milk
And honey it shall give. . . .

And judgment of the Immortal God (Great King).
280 But when God shall change times . . .
Winter producing summer, then shall be
Oracles (all fulfilled) . . .

But when the world has perished . . .

[Revelation 20:11, ‘fled away’, 2 Corinthians 4:18
proving that the current unseen in the world is
age-during only and NOT eternal, ‘perished’]

JESUS CHRIST! SON OF GOD, SAVIOUR, CROSS.

Millennium Reign = AGE-During life in AGE1
And the earth shall perspire, when there shall be
285 The sign of judgment. And from heaven shall come
The King who for the AGES is to be,
Present to JUDGE all flesh and the whole world."

(Sibyline Oracles - Book VIII or Book 8, 184 – 205, Pg 171)

The "small" (Sheepfold2, Revelation 20:12).

The "dead" (Wicked, Revelation 20:12 and 1 Peter 4:5 – 6)

"Faithful and faithless mortals shall see God

The Most High with the saints at the end of time [AGE1].

290 And of men bearing flesh He judges souls

Upon His Throne, when sometime the whole world

Shall be a desert and a place of thorns.

And mortals shall their idols cast away

And all wealth. And the searching fire shall burn

1295 Earth, heaven, and sea; and it shall burn the gates,

Of Hades' prison. Then shall come all flesh

Of the dead to the free light of the saints;

But the lawless shall that fire whirl round and round.

For AGES."

(Sibyline Oracles - Book VIII or Book 8, 205 - 219, Pg 172)

Judgment without Mercy first to the one having shown no mercy (James 2:13)

"565 Nor sunrise; for a long day I will make.

And unto AGES there shall be the light

Longed for of the great . . .

(Christ Jesus, of AGES)" (Sibyline Oracles - Book VIII or Book 8, 404 - 427, Pg 182)

The words 'hour now is' and the 'hour is coming' (in John 5:25) are PROPHETICALLY mentioned in View of the Resurrection to Life during these two distinct hours of the Last Day

His Bride the Church who will be inheriting His Kingdom

'sons of God' as His Saints too

according to the Promise


His Bride of Church, His Saints do NOT get Judged on Judgment Day

(John 5:24, Revelation 21:7) simply because they have been Judged during their earthly lives prior itself

(Hebrews 12:6, Revelation 3:19, Proverbs 3:12).

"Why should any living mortal, or any man, Offer complaint in view of his sins?" (Lamentations 3:39, NASB)

The "small" (Sheepfold2, Revelation 20:12).

The "dead" (Wicked, Revelation 20:12 and 1 Peter 4:5 – 6)

The "Great" (Sheepfold1, Revelation 20:12).

The words 'hour now is' and the 'hour is coming' (in John 5:25) are PROPHETICALLY mentioned in View of the Resurrection to Life during these two distinct hours of the Last Day
The Wicked will be eventually be 'saved' from the 'Lake of Fire' as MERCY Triumphs and ends an y Judgment Sentence, even the 'worst Judgment Sentence to the one who has shown no mercy - has to be endured first' as James 2:13 Majestically Implies agreeing to the Prophecy below 'Perfectly' (Yes, MERCY to ALL the DISOBEDIENT too as apostle Paul himself Prophesied toward this end as the Last or Final Word of ALL JUDGMENT of GOD in Romans 11:32 as well):

405 Imperishable grant another thing,

When they shall ask the Imperishable God:

That He will suffer [Save, Release] men from raging [Lake of] fire

And endless gnawing anguish to be saved;

And this will He Do. ← Mercy Triumphs and ENDS that Judgment (James 2:13)

For hereafter He [God, Lord Jesus Christ]

410 Will pluck them [Wicked] from the restless flame, elsewhere

Remove them [Wicked from the ‘Lake of Fire’],

and for His own people's sake [His Bride]

Send them [Wicked] to other and eternal life

With the Immortals [His Bride], in Elysian field,

(Sibyline Oracles - Book II or Book 2, 297 - 322, Pg 51)

*Please compare the original translation text against my [emphasized] one for ‘clarity’.

Translation Source used for the Sibyline Oracles:


4) Who are the THIRSTY ones referred to in the Book of Revelation (Revelation 21:6, Revelation 22:17)?

The Sibyline Oracles clearly mentions that the THIRSTY ones during the Final Lake of Fire Judgment (Context) are the WICKED ONLY, to quote from that 'same' eternal-hell theologian's translation (please note the phrase RAGING THIRST in the below to 'realize' this):

"370 But long worn under dark, dank Tartarus
Aloud shall they cry; and they shall repay
In cursed places thrice as much as all
The evil work they did, burned with much fire;
And all of them, consumed by RAGING THIRST
375 And hunger, shall in anguish gnash their teeth
And call death beautiful, and death shall flee
Away from them. For neither death nor night
Shall ever give them rest. And many things in vain
Will they ask of the God that Rules on High,
380 And then will He his face turn openly
Away from them. For He to erring men
Gave, in seven AGES for repentance, signs
By the hands of a virgin undefiled." (Sibyline Oracles - Book II or Book 2, 269 - 296, Pg 50)

So, the THIRSTY ones whom our Blessed God Will give to Drink of the Water of Life FREELY WITHOUT any COST are the 'failed' ones (i.e. the 'wicked' as opposed to the 'overcomers in faith' - the successful ones as it is contrasted in these Consecutive Verses itself, Context: Revelation 21:6 - 7) which is Echoed as Part of HIM Who Sits on the Throne MAKING ALL THINGS NEW (Revelation 21:5). Christians or His Bride THIRST NO MORE especially since they are already Immortals being Perfected already during this time (Revelation 20:4 - 6, 1 Thessalonians 4:14 - 18, Luke 20:36 with John 4:13 - 14 too).
Yes, Please note that His BRIDE (or Church, Ephesians 5:23 - 32) herself calls out MERCIFULLY together with the SPIRIT of GOD toward these THIRSTY ones from the Lake of Fire (after 'their part' in it, Revelation 21:8 which is only till the 'last penny' and 'NOT forever', in this FIRE-Luke 12:49 with Luke 12:57 - 59) as it is Beautifully Prophesied in Revelation 22:17 Irrefutably agreeing to the Sibyline Prophecy Perfectly as well.

And yes, I did NO private interpretation of Scripture as you can 'see clearly now'.

**Maranatha**, Even so Come Lord Jesus. Amen.

'Lamb of God ... WHO ... TAKES AWAY ... the SIN of the WHOLE WORLD, thus sin will eventually cease to exist' (1 John 2:2, John 1:29, 1 John 4:14) from ALL Creation too (Romans 8:20 - 22).

Blessed be Lord Jesus Christ, the SAVIOUR of the WHOLE WORLD!

TRUE LOVE is only this:

"In this is love, not that we loved God, but that He loved us and sent His Son to be the Propitiation for our sins." - apostle John (1 John 4:10, NASB)

Yes,

"and He Himself is the **Propitiation** for our sins; and **not for ours only**, but **also for those** of the **WHOLE WORLD**." - apostle John (1 John 2:2, NASB)

ALL Glory to God for His Amazing Grace!

"But the path of the righteous is like the light of dawn, That shines brighter and brighter until the full day." (Proverbs 4:18, NASB)
SIBYL and HYSTASPES - Mystery of what actually did Hystaspes Say?

To Quote (in the Context of Christian Theology - I quote Justin Martyr and Clement of Alexandria below):

The following texts refer to Hystaspes and may thus be quoted with confidence as excerpts from the oracles of Hystaspes:

(1) Justin Martyr (ca. 150 C.E.), Apology I, 20, 1 (ed. J. K. Th. von Otto, p. 62; cf. Bidez and Cumont, II, p. 361), Greek: “And both the Sibyl and Hystaspes have said that the extermination of the corrupt will happen by fire.”

(2) Clement of Alexandria (ca. 190 C.E.), Stromata VI, 5, 1 (ed. O. Stählin, p. 453; cf. Bidez and Cumont, II, pp. 362-63), Greek, quoting an apocryphal speech by Paul: “Grasp also the Hellenic books, recognize the Sibyl more perfectly . . . , and grasp and read Hystaspes, and you will find the Son of God described much more distinctly and clearly, and how against Christ many kings will fight, hating him and those who bear his name, and his followers, and the suffering [of Christ] and his coming.”

Source:

http://www.iranicaonline.org/articles/hystaspes-oracles-of

P/S:

Is Clement of Alexandria mentioning a Secret that apostle Paul tried to say in regards to Hystaspes when he writes, 'quoting an apocryphal speech by Paul'?

Is that why Justin Martyr (knowing this) also quotes Hystaspes in a 'Universal Salvation' manner ----> saying, 'extermination of the corrupt will happen by fire' ---> which refers to the extermination of the 'corrupt' (sin & evil) ---> as even the SIBYL quoted together in the above obviously taught Universal Salvation (proving this Context Stronger), to quote:

"... for a long day will God make. And to the pious will the almighty God 405 Imperishable grant another thing,"
When they shall ask the imperishable God:
That he will suffer men from raging fire
And endless gnawing anguish to be saved;
And this will he do. For hereafter he
Will pluck them from the restless flame, elsewhere
Remove them, and for his own people's sake
Send them to other and eternal life
With the immortals, in Elysian field," (Sibyline Oracles, Book II, 297-322, p. 51)

Translation Source:

http://www.sacred-texts.com/cla/sib/sib04.htm

I repeat with Emphasis:

"... for a long day will God make.
And to the pious will the Almighty God
Imperishable grant another thing,
When they shall ask the imperishable God:
That He will suffer men from RAGING FIRE
And ENDLESS GNAWING ANGUISH to be SAVED;
And THIS WILL HE DO. For hereafter He
Will PLUCK THEM [Wicked] from the RESTLESS FLAME, elsewhere REMOVE THEM
[Wicked, the 'thirsty' from the 'Lake of Fire'], and for His own people's sake [His Bride,
Revelation 22:17] Send them to OTHER [Outside Regions of the Kingdom of the Heavens,
Matthew 5:19] and eternal [AGE -DURING, Fulfilling John 17:2 toward ALL MEN or ALL FLESH or ALL HUMANITY] life With the Immortals [Revelation 20:4 - 6], in Elysian field," (Sibyline Oracles, Book II, 297-322, p. 51)
The Hystaspes quoted by Justin Martyr & Clement of Alexandria is therefore believed to be of the Zoroastrian scripture and tradition.

Please note carefully that neither Justin Martyr nor Clement of Alexandria is endorsing Zoroastrianism but rather both are pointing to the parts where such ones ‘might have a similar prophecy speaking of Christ regarding the quoted context which in the case is the Lake of Fire and Final Judgment’ as it relates to the

(i) ‘Sibyl and Hystaspes have said that the extermination of the corrupt will happen by fire’ (Justin Martyr)

or

(ii) ‘quoting an apocryphal speech by Paul: “Grasp also the Hellenic books, recognize the Sibyl more perfectly . . . , and grasp and read Hystaspes, and you will find the Son of God described much more distinctly and clearly’ (Clement of Alexandria)

So, in light of the encouragement above by both Justin Martyr and more so by Clement of Alexandria quoting apostle Paul himself on it, we find it within orthodoxy to have a closer look at the Zoroastrianism Prophecies but only in the context of the Final Judgment in the Lake of Fire (next).

To my surprise, I realized that the Zoroastrianism Prophecies also disproves both the eternal hell concept and the annihilation concept and endorses Christ Centred Universalism again in Essence which will be discussed in the next chapter for edification in light of this.

Please take note that among the wise men or magi who came from the east during Christ’s Birth, it is well supported by Christian Historians that these were of the ancient Zoroastrianism religion which makes this encouragement stronger as the Bible called them wise (which Proves that ‘they must know something deep’).
Chapter 8: Christmas Mystery - Magi of the East

"... and there were kings among men..." - Anonymous

"And let all kings bow down before Him, All nations serve Him." (Psalm 72:11, NASB)

'O Glorious One, we have Come to Worship Thee at Thy Incarnation in the Flesh' - Unknown

1) Who were the Magi who visited Lord Jesus Christ at His Birth?

To Quote:

"The biblical Magi[a] (ˈmædʒə/ or ˈmeɪdʒə; singular: magus), also referred to as the (Three) Wise Men or (Three) Kings, were, in the Gospel of Matthew and Christian tradition, a group of distinguished foreigners who visited Jesus after his birth, bearing gifts of gold, frankincense and myrrh. They are regular figures in traditional accounts of the nativity celebrations of Christmas and are an important part of Christian tradition.

The Gospel of Matthew is the only one of the four canonical gospels that mentions the Magi. Matthew reports that they came "from the east" to worship the "king of the Jews". The gospel never actually mentions the number of Magi, but most western Christian denominations have traditionally assumed them to have been three in number, based on the statement that they brought three gifts."
The Word translated as "Wise Men" in the Bible is actually "Magi". Description, to quote:

"Greek magos itself is derived from Old Persian maguš from the Avestan magâunô, i.e., the religious caste into which Zoroaster was born (see Yasna 33.7: "yâ sruyê parê magâunô" = "so I can be heard beyond Magi"). The term refers to the Persian priestly caste of Zoroastrianism.[11] As part of their religion, these priests paid particular attention to the stars and gained an international reputation for astrology, which was at that time highly regarded as a science. Their religious practices and use of astrology caused derivatives of the term Magi to be applied to the occult in general and led to the English term magic, although Zoroastrianism was in fact strongly opposed to sorcery."


2) Zoroastrianism Prophesies of Evil Ceasing to Exist via Lord Jesus Christ's Birth

Zoroastrianism reveals a Majestic Secret that the One BORN in the FLESH (God Himself becoming Flesh, Implied) Will Triumph Over Evil till ALL EVIL CEASES to EXIST eventually agreeing to UNIVERSAL SALVATION in Lord Jesus Christ ALONE as it may be Inferred from these Writings, to quote (They didn't know His Name till He was Born and hence Called Him by the Names mentioned below in their Prophecies which relate to Christ's Birth):

"Zoroastrianism also includes beliefs about the renovation of the world and individual judgment (cf. general and particular judgment), including the resurrection of the dead.

Individual judgment at death is by the Bridge of Judgment, which each human must cross, facing a spiritual judgment. Humans' actions under their free will determine the outcome. One is either greeted at the bridge by a beautiful, sweet-smelling maiden or by an ugly, foul-smelling old woman. The maiden leads the dead safely across the bridge to the Amesha Spenta Good Mind, who carries the dead to paradise. The old woman leads the dead down a bridge that narrows until the departed falls off into the abyss of hell.

Zoroastrian hell is reformative; punishments fit the crimes, and souls do not rest in eternal damnation. Hell contains foul smells and evil food, and souls are packed tightly together although they believe they are in total isolation.

In Zoroastrian eschatology, a 3,000-year struggle between good and evil will be fought, punctuated by evil’s final assault. During the final assault, the sun and moon will darken and humankind will lose its reverence for religion, family, and elders. The world will fall into winter, and Angra Mainyu's most fearsome miscreant, Azi Dahaka, will break free and terrorize the world.
The final savior of the world, Saoshyant, will be born to a virgin impregnated by the seed of Zoroaster while bathing in a lake. Saoshyant will raise the dead – including those in both heaven and hell – for final judgment, returning the wicked to hell to be purged of bodily sin. Next, all will wade through a river of molten metal in which the righteous will not burn. Heavenly forces will ultimately triumph over evil, rendering it forever impotent. Saoshyant and Ahura Mazda will offer a bull as a final sacrifice for all time, and all humans will become immortal. Mountains will again flatten and valleys will rise; heaven will descend to the moon, and the earth will rise to meet them both.

Humanity requires two judgments because there are as many aspects to our being: spiritual (menog) and physical (getig)."

Source:

https://en.wikipedia.org/wiki/Zoroastrianism#Renovation_and_judgment

Please don't take the above Belief 'word to word' (for it is NOT Inspired Writing) but it is obvious that it Speaks in the Context of Universal Salvation in Lord Jesus Christ in the End where some of the concepts Described therein (e.g. the 'Resurrection of the Dead' is clearly Biblical). Let us be Wise.

In the above.

"Saoshyant" = Lord Jesus Christ (The Resemblance is Incredible isn't it?)

Conclusion

Lord Jesus Christ is Truly the 'Magic of Christmas'.

Please remember that the Bible called them WISE meaning that 'something they believed in about Lord Jesus Christ' must be TRUE.

The part where Christ's Purpose of being BORN in the FLESH (His Incarnation) to SAVE the WORLD (John 3:17, 1 John 4:14) by eventually ENDING ALL SIN (1 John 2:2) till SIN CEASES to EXIST (John 1:29) from ALL CREATION (Romans 8:20 - 22) but 'believers are more special' (Romans 8:19) is Identical in the Zoroaster Religion's view of UNIVERSAL SALVATION through HIM (as Point 2 above correlates to HIS BIRTH) where GOOD wins over EVIL (till EVIL is NON-EXISTENT) in the END. Can you see it?
The other parts of the Zoroaster's Religion is Immaterial to the Christian View simply because the Bible Calls them WISE for only one aspect, in that they Recognized the SAVIOR of the WORLD's BIRTH ---> and this part of the Zoroastrianism's Prophecy PROVES UNIVERSAL SALVATION too IRREFUTABLY through LORD JESUS CHRIST [whom they didn't know prior] but knew that HE was to be BORN as the KING of the JEWS at that TIME. Isn’t the Correlation AMAZING?

"It is the Glory of God to conceal a matter, But the glory of kings is to search out a matter. As the heavens for height and the earth for depth, So the heart of kings is unsearchable." (Proverbs 25:2 - 3, NASB)

'A king would want to Save All his people and thus his heart is unsearchable; How much more the KING of kings would Will to Save All His Creation in the Whole World? ' - Anonymous

P/S: A Hope for the Whole World

"I have come as Light into the world, so that everyone who believes in Me will not remain in darkness." - Lord Jesus Christ (John 12:46, NASB)

"And I, when I am Lifted Up [Resurrected to Heaven] from the earth, will Draw ['Drag as in Fishing', in Biblical Koine Greek] ALL MEN to Myself.”. " - Lord Jesus Christ (John 12:32, BSB)
Please note the words ALL MEN vs BELIEVERS distinct in the Factual Verse below where God SAVES BOTH but the ‘Believers are more Special for Trusting Him first’ - Can you see it Irrefutably now? Majestic, isn't it?

"For it is for this we labor and strive, because we have fixed our hope on the Living God, who is the SAVIOR of ALL MEN, ESPECIALLY of BELIEVERS." - apostle Paul (1 Timothy 4:10, NASB)

“Thus on the destruction of God’s enemies, he writes: “When the Psalmist says, ‘Thine enemies, O God, shall perish,’ * * every one who has been Thine enemy shall hereafter be made Thy friend ; the man shall not perish, the enemy shall perish.” — In Ps. xcii. 9.” – An Unknown author quoting St. Jerome of the Vulgate on it

Poem: Beautiful Reason

Lost in time,

Buried in history,

When the morning stars sang,

And the sons of God rejoiced;
Evil replaced good,
Darkness fought Light,
Bound in Chains,
Everlasting the sentence.

Man was born,
Sin was done,
All was torn,
It was undone.

War replaced Peace,
Hate fought Love,
Death reigned in sin,
Love is cold within.

Hope was lost,
Faith was absent,
None were present,
To witness this treason?

Days passed,
Years went by,
Hades enlarged,
Paradise heard its cry.
In Light He sat,
And darkness was under His feet;
In Grace and Truth,
The Son left His throne.

The sky was lit,
A Star was seen,
Born this Day,
The King of kings.

His hands healed,
His mouth preached,
His heart beat,
All with Love.

Him they beat,
Him they spat,
Him they ridiculed,
Him they killed.

Though He could,
He didn’t save Himself;
Now He can,
He saves them all!
Darkness couldn't comprehend,
   Hades couldn't hold;
   Death couldn’t kill,
   The Prince of Life.

   In Him was life,
   The light of men;
   He gave His Life,
   All for the World.

   A beam of light,
   A gleam of dawn,
   All of Light,
   He gives them Life.

   Without Him,
   Nothing was possible;
   With Him,
   All things are possible.

   Three days passed,
   Death lost its sting;
   Darkness passed,
   Heaven found its King.
Men can now,
Rest in Peace;
Born was then,
Christ the King.

In Him we hope,
In Him we know,
Sons of God,
Sons of light.

In Love He conquered,
In Truth He triumphed,
In Time shall be,
And Ever will be.

The matter is sealed,
For His glory;
The duty of kings,
To search it out!

Judgment is coming,
The end is near,
He will reign,
Till all is won.
Light He fills,
Love He fills,
All He fills,
Ends all ills.

When ages past,
And time is lost,
The day will come,
One in Christ.

Perhaps we’ll hear,
Heaven’s anthem again;
When the morning stars sang,
And the sons of God rejoiced.

The reason for treason,
Is lack of reason;
The reason for reason,
Is the Son.

A reason to live,
A reason to die,
Beautiful Reason,
The risen Son.

END
Remember,

“It is written, Christ is Risen…”

And behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceedingly great joy.

He Has Made Everything Beautiful In Its †ime

(Ecclesiastes 3:11)
Everything Will Come to Pass in its Own TIMES (Please note the Word TIMES-Plural, carefully in each Verse below):

"Whom [Lord Jesus Christ] it behoveth heaven, indeed, to receive till TIMES of a Restitution [Restoration] of ALL [Created] THINGS, of which God spake through the mouth of all His Holy Prophets from the AGE." (Acts 3:21, YLT)

"Who [Lord Jesus Christ] did give HIMSELF a RANSOM for ALL -- the TESTIMONY [will Come to Pass] in its OWN TIMES --" - apostle Paul (1 Timothy 2:6, YLT)

Please remember that GOSPEL means GOOD NEWS.

"And He [Lord Jesus Christ] said to them, "Go into ALL the WORLD and preach the GOSPEL [Good News] to ALL CREATION." - (Mark 16:15, NASB)

Thank You Lord Jesus Christ!

We Bless Your Holy Name & ALL Glory and Honour to Thee!

HalleluYAH!

'Indeed, ALL Glory can only be Given to the One Who SAVES ALL the World eventually; Isn't it obvious?' - Unknown

'When our hearts are still ugly, we cannot believe in Beautiful Things; but do not despair for He Will Make Everything Beautiful Eventually as He Promised (Ecclesiastes 3:11, Acts 3:21) and please remember that it is He Who Sits on the Throne (Revelation 21:5)' - Anonymous

"And He Who sits on the Throne said, "Behold, I Am Making ALL [Created] THINGS NEW." And He said, "Write, for these words are FAITHFUL and TRUE." (Revelation 21:5, NASB)

Maranatha! Even so Come, Lord Jesus.

Hosanna in the Highest!
The forest was shrinking, but the trees kept voting for the axe because its handle was made of wood and they thought it was one of them.
JESUS CAME TO PAY A DEBT He DIDN’T OWE because we owed a debt we COULDN’T PAY

DAYSTAR
Appendix I: Translation Sources for Justin Martyr and Irenaeous’ Writings

Translation Sources for each quote above are from the links below unless specified otherwise:

Translation Source:

1) Justin Martyr

- FRAGMENTS OF THE LOST WORK OF JUSTIN ON THE RESURRECTION

- JUSTIN'S HORTATORY ADDRESS TO THE GREEKS

- DIALOGUE WITH TRYPHO

- FIRST APOLOGY

- SECOND APOLOGY
2) Irenaeous - Against Heresies, Books 1 to Book 5.


3) Barnabas - Epistle of Barnabas

http://www.earlychristianwritings.com/text/barnabas-lightfoot.html

All Glory to God Alone in Lord Jesus Christ our Most Blessed Saviour of the World!

Peace to you

‘How it must have Felt, the night the KING was Born
How it must have Been, when the Angels Sang!’
Appendix II: Lake of Fire – Hell and Death – HOPE under FIRE - Mystery - Resurrection of the Dead – Three Ages Mystery

Here is a Verse which Proves Directly that God’s MERCY SAVES from the LOWEST pit of HELL:

“For great is Thy MERCY toward me: and thou hast delivered my SOUL from the LOWEST HELL.” (Psalm 86:13, KJV)

At first glance, the eternal Hell theologians would point to the word ‘me’ and say that it refers to king David. Next, they would say that it must be metaphoric only since king David never went to the LOWEST HELL (Sheol/Hades). They are right about that in regards to king David being righteous & it means such in the context of the righteous (e.g. Psalm 86:2 – 4).

However, there is MORE as CHRIST also mentions that many things regarding HIM are in the Psalms as well (Luke 24:44). To see more than that, we also got to see it PROPHETICALLY as king David’s Psalm toward CHRIST are all PROPHETIC in meaning. This gives the CONTEXT for interpreting the above VERSE in PSALMS PROPHETICALLY too apart from its first meaning as well (which is equally true as well).

Please note that this is the part which is MISSED by the Jewish theologians of the past among those who REJECT Christ simply because they only ‘saw one meaning’ (which is ‘referring to Israel only’) ignoring the HIDDEN PROPHETIC meaning whenever such Verses Speak thus. An example below would be clear to help us understand this NEW TESTAMENT take on Scripture as it is DONE in the BIBLE as follows by the inspired GOSPEL writers themselves:

“When Israel was a child, then I loved him, and called my son out of Egypt.” (Hosea 11:1, KJV)

“And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son.” (Matthew 2:15, KJV)

Now, do take note that “my son” (referred to in Hosea 11:1) is clearly Israel but in Matthew 2:15 it is taken to mean PROPHETICALLY to “Christ”. Fact is, both are True.

Similarly, the verse prior in Psalm 86:13 refers to king David, yes. But being a Factual Statement, could it be that it metaphors a hidden meaning namely that God does a Work of Wonder (Psalm 86:10) which none other can do (Psalm 86:8) which will cause ALL NATIONS (i.e. ALL Gentiles) to WORSHIP Him eventually too (Psalm 86:9) ----> where since the context of ALL Nations (or ALL Gentiles begins with verse 9 onwards) ----> king David could be referring to something common to him (and other Gentiles too) in that God’s MERCY can SAVE from the LOWEST HELL (Psalm 86:13) as the ONLY Deed of God which is MENTIONED DIRECTLY in these context of Consecutive Verses as a WONDER (Psalm 86:10) and that it cannot be done by others (Psalm 86:8) ----> which relates to His MERCY (Psalm 86:3, 5, 13, 15, 16) to SAVE (Psalm 86:2, 16)?
I am not saying that this is the meaning but rather am seeing that king David believes that His MERCY can SAVE from the LOWEST of HELL (Psalm 86:13). So, a POSSIBLE interpretation of Psalm 86:13 could be that viewing it PROPHETICALLY in light of ALL NATIONS (i.e. ALL Gentiles, Psalm 86:9 – mentioned first prior) would WORSHIP Him because He would SAVE them from the LOWEST of HELL too (Psalm 86:13).

Now since it refers to ALL Nations (or ALL Gentiles) and not some or the believing or the faithful from among them (Psalm 86:9), the SAVING of God from the LOWEST HELL (Psalm 86:13) could mean ‘escaping Hell for the righteous Gentile who don’t come into afterlife Judgment’ (e.g. John 5:24) while ‘being saved from Hell itself for the unrighteous Gentile who go into afterlife Judgment first’ (e.g. John 5:29, 1 Peter 4:5) where these ‘wicked’ (1 Peter 4:4) ----> ‘live to God in the spirit’ eventually post-afterlife-Judgment (1 Peter 4:6) due to His Great MERCY which Triumphs (and ENDS), be it even (if it’s) the Eternal Hell Sentence with ‘no Mercy’ which has to be endured first as James 2:13 reveals in light of New Testament Scripture. So in light of this interpretation, king David is assumed to be PROPHETICALLY mentioning God’s SAVING from the LOWEST HELL (in Psalm 86:13) even toward ALL Gentiles too (i.e. ALL Nations, Psalm 86:9) which would cause ALL Gentiles to Worship Him too as No one else (Psalm 86:8) could do this WONDER (Psalm 86:10).

This idea ASSUMES that a psalmist can speak PROPHETICALLY on behalf of INTECEEDING toward ALL MEN (allowed in 1 Timothy 2:1) even in ‘giving thanks’ in the context of God SAVING ALL MEN (1 Timothy 2:4 – KJV) ----> and in light of this assumption, it could be that though king David uses the word “me” in Psalm 86:13 ----> he could be PROPHETICALLY be INTECEEDING for ALL Gentiles ----> where the “me” could refer to a Gentile lost in the “lowest of Hell” ----> so that if need be, God is DECLARED MAJESTICALLY to SAVE them from the LOWEST of HELL too (Psalm 86:13) ----> as seeing this as a PROPHECY which will COME to PASS for CERTAIN, king David Declares that ALL Gentiles would thus Worship the True God (Psalm 86:8, 10) Who SAVES them from HELL itself! (Psalm 86:13).

This PROPHETIC view could be true since the sons of Korah (being psalmists too) do ‘assume’ themselves to be ‘evil men who are cast down into HELL/Sheol first’ as these Verses describe (just two chapters later in Psalms):

“For my soul hath been full of evils, And my life hath come to Sheol. I have been reckoned with those going down [to] the pit, I have been as a man without strength. Among the dead — free, As pierced ones lying in the grave, Whom Thou hast not remembered any more, Yea, they by Thy hand have been cut off. Thou hast put me in the lowest pit, In dark places, in depths. Upon me hath Thy fury lain, And [with] all Thy breakers Thou hast afflicted. Selah.” (Psalm 88:3 – 7, YLT)
Interestingly, these PROPHETIC Verses hint on a HOPE for such ones who are cast into HELL/Sheol/Hades as it is described in consecutive Verses below (next):

“Mine eye hath grieved because of affliction, I called Thee, O Jehovah, all the day, I have spread out unto Thee my hands. To the dead dost Thou do wonders? Do Rephaim rise? do they thank Thee? Selah. Is Thy kindness recounted in the grave? Thy faithfulness in destruction? Are Thy wonders known in the darkness? And Thy righteousness in the land of forgetfulness?” (Psalm 88:9 – 12, YLT)

* Rephaim = spirit

Could it be that the phrase WONDERS to the DEAD (Psalm 88:10, Psalm 86:10) refers to “thou hast delivered my SOUL from the LOWEST HELL” (Psalm 86:13) in the Context of MERCY which makes it possible (by Triumphing over Judgment & ending it, James 2:13) as this context of MERCY/KINDNESS links these two chapters too?

Yes, please note the word MERCY or KINDNESS in Psalm 86:13 and in Psalm 88:11 in the “afterlife context” as echoed by the Phrases “MERCY... thou hast delivered my soul from the lowest hell” (Psalm 86:13, KJV) which is perhaps the answer to these questions ----> “Is Thy KINDNESS recounted in the grave?” (Psalm 88:11, KJV) and “To the dead dost Thou do wonders? Do Rephaim [spirit] rise?” (Psalm 88:10, KJV)

Please don’t get me wrong and accuse me of attaching a false teaching or anything before hearing me out first (John 7:51), okay?

I am NOT saying that this is the meaning of Psalm 86:13. What I am saying is that Psalm 86:13 could be PROPHETICALLY echoing a HOPE for SALVATION from HELL (Hades/Sheol) itself in Light of CHRIST’s Work Only (e.g. Revelation 1:18) with regards to these important questions regarding the damned (Psalm 88:3 – 7) as it was echoed in (Psalm 88:10 – 11).

Even if Psalm 86:13 does NOT prove that SALVATION from the LOWEST of HELL is possible by ‘using this verse only’, we would look at other SOLID Scriptural Grounds for this often Unknown Great HOPE of the Gospel which is a Treasure Buried Deep in Scripture as we shall see.

In other words, our HOPE of the Gospel in that Lord Jesus Christ SAVES MAJESTICALLY from HELL too does NOT rely on Psalm 86:13 at all. Please take note.

How? Let’s begin!
Please consider the brief Scriptural consideration regarding this:

(i) Is Hell Literal or Metaphoric in Scripture?

I believe that it is literal where it refers to the afterlife punishment regions of any type primarily those of Hades/Sheol which pertain to men. For example, in the rich man and Lazarus story, Abraham was a real person and so the incident must be real too.

An another way to see this is as follows: Even in a case of a parable, Christ does NOT use 'imaginary things' (such as unicorns) is His descriptions but rather only uses 'things which exist' which itself implies that there must be 'an afterlife place of punishment vs comfort' as it was described in Luke 16:19 - 31 with regards to this Description of Hades/Sheol.

The dead seem to come from HADES, DEATH and the SEA during Judgment (Revelation 20:13). I also see that those men in the Lake of Fire are bound to Hades/Sheol and Death first (Revelation 20:13) and the fact that ONLY Sheol & Hades (and not the Sea) are thrown into the Lake of Fire first (Revelation 20:14) and men later (as per the order mentioned in Scripture, Revelation 20:15) proves that these men who are thrown into the Lake of Fire are BOUND to Hades/Sheol and Death at there too.

If men could be directly thrown into the Lake of Fire without the need of being 'bound to Death or Hades/Sheol first' (Revelation 20:13, for example: Isaiah 28:15), there is NO need for these [Death & Hades] to be thrown into the Lake of Fire first (Revelation 20:14) as men could have been thrown directly into the Lake of Fire without DEATH or HADES which released them a while for Judgment first (Revelation 20:13 with Revelation 20:11 - 12).

Please note that 'the dead from the sea' (Revelation 20:13) will also be bound to Death and Hades (after these dead are thrown into the Lake of Fire after their Judgment, Revelation 20:15) --> as only these [Death & Hades/Sheol/Hell] are thrown into the Lake of Fire - first (Revelation 20:14, as the order of verses reveal this sequence clearly) --> and these three (Death, Hades, Lake of Fire COMBINED) is called the SECOND DEATH (in Revelation 20:14).

Can you see it?

Verses:

"And I saw a Great White Throne, and HIM that Sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the SEA gave up the dead which were in it; and DEATH and HELL delivered up the dead which were in them: and they were judged every man according to their works. And DEATH and HELL were cast into the LAKE of FIRE. This is the SECOND DEATH. And whosoever was not found written in the Book of Life was cast into the Lake of Fire." (Revelation 20:11 - 15, KJV)
The SEA is NOT mentioned to be thrown into the Lake of Fire because it will be NO more (CEASE to exist, as mentioned in Revelation 21:1) below:

"And I saw a New Heaven and a New Earth: for the first heaven and the first earth were passed away; and there was NO MORE SEA." (Revelation 21:1, KJV)

(ii) Why does God Bound them Hades/Sheol and Death first?

For example:

"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:" (Isaiah 28:15, KJV)

Please note the phrase "when the OVERFLOWING SCOURGE shall pass through, it shall NOT come unto us" in verse above where the "OVERFLOWING SCOURGE" (Isaiah 28:15, KJV) refers to "a destroying storm, as a flood of mighty WATERS OVERFLOWING" (Isaiah 28:2, KJV - having the Properties of WATER, hence a LAKE) and also is "the flame of devouring FIRE" (Isaiah 29:6, KJV - thus also having Properties of FIRE) ---> combining which we see with New Testament Scripture that it must refer to the LAKE of FIRE.

I repeat: now, why would God have such wicked men to be bound to Death and Hades/Sheol (Hell) first?

To SAVE them later. Really?

"And your Covenant with DEATH shall be DISANNULED, and your Agreement with HELL shall NOT stand; when the OVERFLOWING SCOURGE shall pass through, then ye shall be trodden down by it." (Isaiah 28:18, KJV)

Please note that when they are TRODDEN DOWN by the OVERFLOWING SCOURGE, the Covenant with DEATH and the Agreement with DEATH for 'these evil ones whom God Judges' here (context: verse prior, Isaiah 28:17) is DISANNULED and does NOT Stand eventually as He Himself RANSOMS and REDEEMS them later (in His Impartial principle of Hosea 13:14). Can you see this Amazing Truth?

Strange? Yes, it's His Strange Work to Save in His Wrath (Isaiah 28:21, Zephaniah 3:8 – 9).

The popular fallacy of interpreting this Scripture in Isaiah 28:15 as 'they tried to escape Judgment' and then are Judged in HELL/DEATH with 'no' escape in Isaiah 28:18 or equivalent does NOT make sense to the meanings of the actual words Written in Holy Scripture here.
For (as per their 'claim') if Isaiah 28:18 implies a Judgment into the afterlife (Isaiah 28:17) where their PUNISHMENTS could be made STRONGER toward ETERNITY as 'they claim' (using Isaiah 28:22), then why is their binding with both DEATH and HELL end up being CANCELLED (as implied in Isaiah 28:18) where both DEATH and HELL are bound to the LAKE of FIRE 'eternally' (as per their claim too, right, Revelation 20:14)? Isn’t this a plain CONTRADICTION?

Indeed, if Isaiah 28:18 teaches that God's Judgment (Isaiah 28:17) toward these 'evil ones' to 'last into an ETERNAL HELL' ----> shouldn't these ones end up being BOUND to DEATH & HELL/HADES ETERNALLY (as Revelation 20:13 - 15 requires these two to be cast into the Lake of Fire, for the Second Death - first, Revelation 20:14) ---> instead of that binding being DISANNULLED or 'NOT stand' which is what is ACTUALLY WRITTEN in Isaiah 28:18? ----> Yes, such a 'flawed exegesis' is clearly absurd and does NOT agree to the words DISANNULLED and 'NOT stand' which are applied to their binding toward DEATH/HELL when we compare both Isaiah 28:15 & Isaiah 28:18 with respect to the 'OVERFLOWING SCOURGE' too.

In other words, we agree that the 'OVERFLOWING SCOURGE' refers to a particular PUNISHMENT of some sort. Now, the "overflowing scourge" (or the LAKE of FIRE) could NOT reach these ones when they were bound to DEATH and HELL (Isaiah 28:15) ----> because DEATH and HADES/SHEOL/HELL existed separately (Revelation 6:8) ----> and has NOT COMBINED with the LAKE of FIRE to make up the FINAL SECOND DEATH (as it is mentioned in Revelation 20:14) ----> where when 'combined' (Revelation 20:14), the ones 'cast into the Lake of Fire' (Revelation 20:15) after their case is presented before God during Judgment (Revelation 20:11 - 12) ----> which certainly includes the wicked ones mentioned in Isaiah 28:15 (from that time) are now ABLE to be PUNISHED with the OVERFLOWING SCOURGE (which is the Second Death, i.e. HADES & DEATH Combined with the LAKE of FIRE) as Isaiah 28:18 implies.

We can just refer to the OVERFLOWING SCOURGE as the LAKE of FIRE without mentioning (DEATH and HELL/HADES/SHEOL in it) simply because it is understood that this PUNISHMENT is only existent AFTER the COMBINATION of these three when it happens (Death, Hades & Lake of Fire) as it is Written in Revelation 20:14 first as the SECOND DEATH (Final).

However, there is MORE to this Mystery which accounts to His STRANGE Work of Saving from the Lake of Fire itself though in HIS WRATH itself (Isaiah 28:21) toward these that are bound to DEATH/HELL (Hosea 13:14) where the context of EPHRAIM is particularly highlighted for this in Scripture linking these verses together to understand that the SAME JUDGMENT is referred to here toward the SINS of EPHRAIM (Hosea 13:12, Hosea 13:1 - 2 with Isaiah 28:1, 3, 14) ---> where in the end, they are SAVED (i.e. RANSOMED and REDEEMED by God Himself as it is mentioned in Hosea 13:14 and this VICTORY is exclaimed in 1 Corinthians 15:55 toward ALL men, 1 Corinthians 15:21 - 22 by Lord Jesus Christ, 1 Corinthians 15:57 Who is the CornerStone, Isaiah 28:16).
This means that if God can SAVE from Hades/Sheol and Death, He is certainly able to SAVE from the Lake of Fire too because men who are punished in the Lake of Fire are first bound to Hades/Sheol & Death too prior whose names are not written in the Lamb's Book of Life (Revelation 20:13 - 15) as per the Great Judgment of the dead (Revelation 20:11 - 12) as this SAME Process is Determined by the LORD upon the WHOLE EARTH too (Isaiah 28:22).

Is all hope lost?

“For Sheol doth not confess Thee, Death doth not praise Thee, Those going down to the pit hope not for Thy truth.” (Isaiah 38:18, YLT)

It is LOST without CHRIST (Isaiah 29:11, Ecclesiastes 9:5, Ecclesiastes 9:10). Those who down into HELL/Sheol/Hades do NOT realize this HOPE unless the Gospel is Preached to the DEAD (e.g. 1 Peter 4:6), i.e. the REPORT (Isaiah 28:19 - KJV) till all learn and understand eventually (John 6:45, Isaiah 54:13) and be SAVED at the LAST DAY of their punishment respectively in the AGE (John 6:37 – 39) as this SAME conclusion for ALL MEN being SAVED (1 Timothy 4:10) and coming to the KNOWLEDGE of the TRUTH (Isaiah 29:18, Isaiah 29:24) due to Christ’s Intervention is revealed in the New Testament Verse below Truthfully:

“Who will have ALL MEN to be SAVED, and to COME unto the KNOWLEDGE of the TRUTH.” (1 Timothy 2:4, KJV)

(iii) Can God SAVE in His WRATH?

"I will RANSOM them from the POWER of the GRAVE; I will REDEEM them from DEATH: I will be thy Plagues; O HELL, I will be thy DESTRUCTION: Repentance shall be hid from Mine Eyes." - God in (Hosea 13:14, KJV)

Please note that the SAME Word TRANSLATED as HELL in Isaiah 28:15 and Isaiah 28:18 is translated here (in Hosea 13:14) by the KJV (being inconsistent) as GRAVE where the actual word is SHEOL (in Hebrew) or equivalently, HADES (in Greek). To be consistent the translated word GRAVE should be HELL/Sheol per the ‘replacement’ below:

"I will RANSOM them from the POWER of HELL; I will REDEEM them from DEATH: O DEATH, I will be thy DESTRUCTION: Repentance shall be hid from Mine Eyes." - God in (Hosea 13:14, KJV – with replacement of GRAVE as HELL, consistency)

Please note that God RANSOMING and REDEEMING Ephraim (Hosea 13:14) from HELL/SHEOL/HADES is NOT in the context of Him Ransoming the RIGHTEOUS (e.g. Psalm 49:15) as sometimes ERRED so EASILY in popular eternal Hell exegesis simply because the Ephraim being referred to in Scripture is mentioned to be the SINFUL Ephraim ONLY here (Hosea 13:12) which includes those from among Ephraim who have DIED in their sins (Hosea 13:1) whilst serving the false-god-BAAL too (Hosea 13:2) – can you see it? ---->

And thus these ones NEVER REPENTED in their earthly-life as the PERFECT CONTEXT of Consecutive Verses clearly PROVE IRREFUTABLY again.
Can you see it now, sir?

Here are those three verses for emphasis:

"When EPHRAIM spake trembling, he exalted himself in Israel; but when he offended in BAAL, he DIED. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. The INIQUITY of EPHRAIM is bound up; his SIN is hid. The SORROWS of a travelling woman shall come upon him: he is an UNWISE son; for he should NOT stay long in the PLACE of the BREAKING FORTH of CHILDREN. I will RANSOM THEM from the Power of the HELL; I will REDEEM THEM from DEATH: O Death, I will be thy plagues; O HELL, I will be thy DESTRUCTION: Repentance shall be hid from Mine Eyes." (Hosea 13:1 - 2, 12 - 14, KJV)

In the above, we did a with HELL Replacement for Grave as discussed prior for this KJV Translation.

Can you REALLY see it?

As discussed in point (ii) prior, Hosea 13:14 clearly mentions EPHRAIM (i.e. all those who belong to this tribe of Israel) being SAVED from HELL/SHEOL/HADES and DEATH referring ONLY to the part of SINFUL one belonging to EPHRAIM (and not the righteous among Ephraim at all, Hosea 13:2, 12) who had DIED in their sins first without repenting on earth (Hosea 13:1) --- so the common quoting of the RANSOM for HELL (Sheol/Hades) or DEATH in the context of the 'righteous who have repented on earth prior' and apply that meaning to understand Hosea 13:14 as eternal Hell theologians err so easily by quoting say Psalm 49:15 or Psalm 16:10 or Psalm 56:13 or Psalm 69:18 or Psalm 116:8 is so 'obviously wrong'.

What are you going to answer God for this if you continue to still defend this 'out of context' quote as you realize it now? Where do liars go (Revelation 21:8)?

May God have Mercy (Romans 9:15 - 16) on whichever liar HE WILLS including me (Romans 3:3 - 4, Romans 3:7 - 8).

Continuing, God offers this same 'afterlife Saving from HELL & DEATH - help' (Hosea 13:14) toward the other tribes of ISRAEL too despite their 'destruction in sin likewise, implied' (in Hosea 13:9) --- so that 'ALL ISRAEL will be SAVED in the END too' (as apostle Paul echoes this same Mystery in Romans 11:26) in the context of 'removal of sins too' by LORD JESUS CHRIST the Promised Deliverer from Spiritual ZION to DO this at its own times (Romans 11:27, 1 Timothy 2:6) which includes the 'enemies of the Gospel too' (Romans 11:28) as the GIFT of SALVATION and the CALLING of BELOVED cannot be revoked (Romans 11:29) toward the ALL ISRAEL --- and even "you" (the Gentiles) from among both the obedient & disobedient too (Romans 11:30 - 31) till ALL is shown this SAME MERCY (Romans 11:32) --- which Triumphs Over and ENDS any afterlife Judgment Sentence eventually, be it the 'eternal Hell' Sentence itself, CANCELLING it at the POINT of MERCY even toward the WORST case afterlife-Judgment with 'no-Mercy-first' (implied in James 2:13 clearly) ---
Thereby causing ALL Men to be SAVED in the END as HIS PERFECT and HOLY WILL Demands (Romans 5:18 - 19, 1 Corinthians 15:21 - 22, John 12:32, 1 Timothy 2:4 - KJV) especially 'believers' (1 Timothy 4:10) where both the 'command keepers and command breakers' (of any LAW & PROPHETS, context established first in Matthew 5:17 - 18 with regards to this TOPIC) end up being "IN the Kingdom of the HEAVENS" eventually where these will be 'greatest or least' respectively in His Kingdom as HE HIMSELF PROMISED His UNCONDITIONAL Love regarding this UNSELFISHNESS of God, Beautifully (in Matthew 5:19).

Yes, it is IN CONTEXT because apostle Paul quotes this FINAL VICTORY over DEATH & HADES (i.e. being SAVED from the Lake of Fire, implied in 1 Corinthians 15:55) by quoting Hosea 13:14 in the GENERALITY of the WHOLE EARTH (as Isaiah 28:22) echoes too in the CONTEXT of the RESURRECTION of the DEAD (1 Corinthians 15:21), where this HOPE is toward the WICKED too (Acts 24:15) in that ALL (both the righteous & the wicked) who die in ADAM will be MADE ALIVE by CHRIST (1 Corinthians 15:22) the CornerStone (Isaiah 28:16).

Yes, ALL MEN will hear know the KNOWLEDGE of the TRUTH (i.e. the GOSPEL) which SAVES them as it is Prophesied (in 1 Timothy 2:4 itself) and this is the REASON why though 'these wicked' including 'those who speak evil of us' (1 Peter 4:4) may face this Great White Throne of Judgment (1 Peter 4:5 agreeing with Revelation 20:11 - 15) where though they are JUDGED-first, even with 'no mercy toward some as their actions deserve', these SAME ones may have God’s MERCY Triumphant (and ending) these afterlife Judgment sentence in the LAKE of FIRE (James 2:13) whilst having the GOSPEL preached to these DEAD too (Revelation 20:13) so that in the end they may 'live to God in the spirit' post-Judgment (1 Peter 4:6) after HE Rescues them as Hosea 13:14 in the context of Generality implies in 1 Corinthians 15:55 which applies to both the righteous and the wicked too (Acts 24:15) in the TOPIC of the Resurrection of the Dead (1 Corinthians 15:21) where ALL men end up being MADE ALIVE by CHRIST in this way (as Prophesied in 1 Corinthians 15:22).

The Resurrection of the Dead (1 Corinthians 15:21) for the WICKED (e.g. 1 Peter 4:4) may be understood as the ENTIRE PROCESS as follows:

(a) Raised Up for Judgment

Beginning with them being 'Raised up for JUDGMENT-first' (John 5:29, 1 Peter 4:5).

(b) Afterlife Judgment in the Lake of Fire or Hades/Death prior

Where though these are JUDGED for the deeds which they did in the FLESH as men (Revelation 20:11 - 15, e.g. the phrase 'so that they might be judged indeed according to men in the flesh' in 1 Peter 4:6 - BLB) ----> to the "age" in the "age-during punishment" (Matthew 25:46, Daniel 12:2, Matthew 18:8) ----> these same ones “might live in the spirit according to God” (1 Peter 4:6, BLB) too in the end.
These SAMES ones may also KNOW the GOSPEL (‘Who will have ALL MEN to ... come unto the KNOWLEDGE of the TRUTH.’ 1 Timothy 2:4 - KJV) and for this Reason the “the gospel was proclaimed even to the dead” (1 Peter 4:6, BLB) which toward the end of their Judgment sentence (implied) it will be “a VEXATION only to UNDERSTAND the REPORT” (Isaiah 28:19, KJV) where the REPORT is definitely the GOSPEL (Isaiah 53:1).

Yes, to UNDERSTAND the REPORT of the GOSPEL regarding the “ARM of the Lord being REVEALED” which can certainly SAVE from HELL too in the ‘afterlife context of the preaching of the Gospel’ here in 1 Peter 4:6:

“so that word of Isaiah the prophet might be fulfilled, that said: "Lord, who has believed our REPORT? And to whom has the ARM of the Lord been REVEALED?" (John 12:38, BLB)

But these must be punished for their sins first till the last penny (Luke 12:59) which blocks His ARM to SAVE them. That is, after they are punished for their sins (fallen believers + unbelievers, Luke 12:46) during their afterlife-Judgment first - receiving few/many blows (measurable, hence limited & not eternal as per the ‘endless blows myth which is NOT Written here’) according to their deeds (Luke 12:47 – 48, Isaiah 3:11, Galatians 6:7) ----> as ‘they are punished for their sins first’ (Luke 12:59), so this blockage of sin is removed ---> after which they can be SAVED by the LORD as it is IMPLIED Clearly in Isaiah 59:1 – 2 in accordance to the order that “their spirit may live according to God” which can happen later as it is mentioned in 1 Peter 4:6.

The REPORT of the Gospel will be a VEXATION for them to UNDERSTAND as the “smoke” of their torment arising from the DAY and NIGHT vexation earlier (Isaiah 28:19 - KJV) may last to the ‘ages of the Ages’ (Revelation 14:11 - YLT) where this may refer to the CORPSES or LIFELESS BODIES belonging to those who have previously transgressed against Him (Isaiah 66:24).

ALL FLESH or ALL MEN being SAVED by CHRIST by then WORSHIP the LORD together by then (Isaiah 66:23) and look upon these CORPSES together (Isaiah 66:24) as their ‘smoke’ of their torment (previously) rises up to the ages of the Ages (Revelation 14:11) as He makes the New Heavens and the New Earth too (Isaiah 66:22, Revelation 21:1) as part of making ALL Creation New (Revelation 21:5). Yes, ALL THINGS (Revelation 21:5) refers to ALL CREATED THINGS (Definition: Colossians 1:16). Some among these from the ALL FLESH (Isaiah 66:24) will look upon their ‘own SMOKE of torment’ which will remind them of their ‘past sinful self’ of which they will ABHOR too as it is mentioned clearly in Isaiah 66:24 itself and this fact is understood further when seen together with Revelation 14:11 and Ezekiel 36:31 & Ezekiel 20:43 in light of this.

Please note that the word SMOKE Revelation 14:11 itself indicates that the TORMENT could be OVER by then where the actual TORMENT itself is described first as “TORMENTED with fire and brimstone in the presence of the HOLY angels and in the presence of the Lamb” (in Revelation 14:10, NASB). The timeline between Revelation 14:10 to Revelation 14:11 could be an AGE or a time within it as the Blessed Lord Wills (not specified for “men” here).
A Detailed explanation regarding Isaiah 66:24 is found in post below too:

https://www.anonymouschristian.org/blog/death-what-happens-at-death/

"And in THAT DAY shall the deaf hear the WORDS of the BOOK, and the eyes of the blind shall see out of obscurity, and out of darkness." (Isaiah 29:18, KJV)

"They also that ERRED in SPIRIT shall COME to UNDERSTANDING, and they that MURMURED shall LEARN DOCTRINE" (Isaiah 29:24, KJV)

(iv) All Creation SAVED in His WRATH and FIRE too

" and it will come -- the DAY of the Lord -- as a thief in the night, in which the heavens with a rushing noise will pass away, and the elements with burning heat be dissolved, and earth and the works in it shall be BURNT up.” (2 Peter 3:10, YLT)

“for our God is a consuming FIRE.” (Hebrews 12:29, NASB)

The LAKE of FIRE Will Burn in the Consuming FIRE of God as it is Described in Verses below:

“Behold, the name of the LORD comes from a remote place; Burning is His anger and dense is His smoke; His lips are filled with indignation and His tongue is like a consuming FIRE; His breath is like an OVERFLOWING torrent, which reaches to the neck, to shake the NATIONS back and forth in a sieve, and to put in the jaws of the peoples the bridle which leads to ruin. and the LORD will cause His voice of authority to be heard, and the descending of His Arm to be seen in FIERCE ANGER, and in the FLAME of a consuming FIRE, In cloudburst, downpour and hailstones.” (Isaiah 30:27 – 28, 30, NASB)

“Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a DESTROYING storm, as a flood of mighty waters OVERFLOWING, shall cast down to the earth with the HAND.” (Isaiah 28:3, KJV)

“Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the FLAME of DEVOURING FIRE.” (Isaiah 29:6, KJV)

This FIRE cannot refer to the fire in HELL (Hades, e.g. Luke 16) simply because that “age – during fire” in Gehenna (Matthew 18:8, Mark 9:43) has been there before His Manifestation in the Flesh itself, and CHRIST WISHES this FIRE was already kindled! (meaning that this FIRE is NOT kindled yet ---> thus must refer to the LAKE of FIRE) in verse below:

“I have come to cast FIRE upon the earth; and how I wish it were already kindled!” – Lord Jesus Christ (Luke 12:49, NASB)

It is in this LAKE of FIRE (FIRE in Luke 12:49) that the final afterlife punishments (Luke 12:46 – 48) may last TILL the LAST PENNY only (Luke 12:59) and NOT Forever. Can you see it as the context of consecutive verses itself proves in Luke 12 (Luke 12:56 – 57)?
Here's another Mystery hinted in Hosea 13:13:

“The sorrows of a travailing woman shall come upon him [Ephraim]: he is an unwise son; for he should not stay long in PLACE of the BREAKING FORTH of CHILDREN.” (Hosea 13:13, KJV)

"I will RANSOM them from the POWER of HELL; I will REDEEM them from DEATH: O DEATH, I will be thy Plagues; O HELL, I will be thy DESTRUCTION: Repentance shall be hid from Mine Eyes." - God in (Hosea 13:14, KJV – with replacement of GRAVE as HELL, consistency)

So looking at the context of consecutive verses, we see that sinful EPHRAIM only (Hosea 13:12, Hosea 13:2) who has never repented on earth, having DIED in their sins (Hosea 13:1) go to this "PLACE of the BREAKING FORTH of CHILDREN" (Hosea 13:13) which is the LAKE of FIRE and God thereafter Rescues them in His Wrath toward these ones bound to both DEATH and HELL (Isaiah 28:15 – KJV) in the LAKE of FIRE as this BINDING gets CANCELLED there and these ones are RANSOMED from HELL and REDEEMED from DEATH from the LAKE of FIRE too as it is WRITTEN in Hosea 13:14, where God Will NOT Repent from Doing it means that God WILL SURELY BRING IT TO PASS.

The above repeated with additional Verse references for an enhanced understanding regarding this:

We see that sinful EPHRAIM only (Hosea 13:12, Hosea 13:2, Isaiah 28:1, Isaiah 28:3) who has never repented on earth, having DIED in their sins (Hosea 13:1) go to this "PLACE of the BREAKING FORTH of CHILDREN" (Hosea 13:13, Matthew 24:8, Mark 13:8, Romans 8:22) which is the LAKE of FIRE (Luke 12:49, Revelation 20:14 – 15, Revelation 21:8, Isaiah 28:2, Isaiah 29:6, Matthew 3:10, Malachi 3:2) and God thereafter Rescues them in His Wrath toward these ones bound to both DEATH and HELL (Isaiah 28:15 – KJV) in the LAKE of FIRE as this BINDING gets CANCELLED there (Isaiah 28:18 – KJV) and these ones are RANSOMED from HELL and REDEEMED from DEATH from the LAKE of FIRE too as it is WRITTEN in Hosea 13:14, where God Will NOT Repent from Doing it means that God WILL SURELY BRING IT TO PASS.

So, the "PLACE of the BREAKING FORTH of CHILDREN" (Hosea 13:13) is also the "LAKE of FIRE" because HADES and DEATH are in the Lake of Fire by now combining to form the SECOND DEATH (Hosea 13:14 with Revelation 20:14) ----> where following this FINAL DEATH, it also becomes a "PLACE of the BREAKING FORTH of CHILDREN" (Hosea 13:13)" in which ALL CREATION will be "Born Again" (John 3:3) ----> As ALL Created THINGS (Colossians 1:16) will be MADE NEW (Revelation 21:5) & BEAUTIFUL (Ecclesiastes 3:11) after being RECONCILED back to God (Colossians 1:20, 2 Corinthians 5:19) ---> where the mysterious analogy of the POTTER as God DOES HIS WILL into ALL Creation (Romans 9:20 – 23, Jeremiah 18:4) ---> during these TIMES of the RESTORATION of ALL THINGS (Acts 3:21, Ephesians 1:9 - 10) ---> till God becomes ALL in All Creation in the End (1 Corinthians 15:28) ----> which causes ALL CREATION in this SAME Birth-Pang (Romans 8:22) in this SAME FIRE of God which engulfs the WHOLE WORLD (2 Peter 3:10) which SETS ALL Creation bound to VANITY/CORRUPTION of 'SIN and its Effects’ (Romans 8:20, 2 Peter 3:12) to be SET FREE into the GLORIOUS LIBERTY of the CHILDREN of GOD (Romans 8:21, 2 Peter 3:12) which is being SINLESS, implied thereby the WORLD (Romans 1:20) will be SAVED by HIM (1 John 4:14).
Now here’s another Mystery regarding the POTTER and the CLAY toward the MARRED Clay or the Vessels of Destruction (Romans 9:22):

This includes HIS REMAKING by NOT DESTROYING the earlier CLAY but rather by REMOULDING that SAME DESTROYED CLAY (i.e. the MARRED Clay) into something NEW as it is clearly implied as the ‘Word of God’ (Jeremiah 18:1) in regards to this POTTER Analogy in Making ALL THINGS NEW too (Revelation 21:5) as God being Impartial must have the SAME Principle in regards to the context of re-Making-the-MARRED-Clay too:

“And the vessel that he made of clay was MARRED in the hand of the potter: so he MADE IT AGAIN another vessel, as seemed good to the potter to make it. O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter’s hand, so are ye in Mine Hand, O house of Israel.” (Jeremiah 18:4, 6 KJV)

To Quote:

“The Son “breaking in pieces” His enemies is for the sake of remolding them, as a potter his own work; (as Jeremiah 18:4, 6) says: i.e., to restore them once again to their former state.” — Eusebius of Caesarea (265 to 340 A.D). Bishop of Caesarea

Conclusion

So, ALL CREATION (Definition: Colossians 1:16) must return to the Father being RECONCILED back to HIM (Colossians 1:20) through LORD JESUS CHRIST only (John 14:6) as it is MAJESTICALLY Echoed in Romans 11:36 as "to HIM" (a RETURN is PROMISED) as the END.

Are we able to understand it as it is WRITTEN?

"because in Him were CREATED ALL THINGS in the heavens and upon the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; ALL THINGS have been CREATED through Him and UNTO Him. and by Him to RECONCILE ALL THINGS to Himself, having made PEACE by the BLOOD of His Cross through Him, whether the things on the earth or the things in the heavens." (Colossians 1:16, 20, BLB)

"Jesus said to him, "I am the WAY, and the TRUTH, and the LIFE; no one comes to the Father but through Me." (John 14:6, NASB)

"because of Him, and through Him, and TO HIM are the ALL THINGS; to Him is the Glory -- to the ages. Amen." (Romans 11:36, YLT)
It's still 'not' happened yet:

"You have put in SUBJECTION ALL THINGS under HIS FEET. For in SUBJECTING ALL THINGS to Him, He left nothing unsubject to Him. But at present not yet do we see all things having been subjected to him." (Hebrews 2:8, BLB)

Please note the phrase "He left nothing unsubject to Him" in the context of "SUBJECTING ALL THINGS to Him" in verse above (Hebrews 2:8, BLB) which proves that even His Enemies (1 Corinthians 15:24 - 26) being part of ALL THINGS (or ALL Created things, Definition: Colossians 1:16, 1 Corinthians 15:27) will be RECONCILED as well back to HIM (implied in Colossians 1:20 and 1 Corinthians 15:28).

But it will COME to PASS into the "ages which are coming" too:

Till God becomes ALL in All Creation in the Glorious END:

"and when the ALL THINGS may be SUBJECTED to Him, then the Son also Himself shall be subject to Him, Who did Subject to Him the ALL THINGS, that God may be the ALL in All." (1 Corinthians 15:28, YLT)

How about Tenses in Scripture?

Tenses are sometimes (present tense or past tense) in Scripture because it is Written either from a 'Going to Do perspective' or from a 'Done perspective' ---> where regardless, we know for certain that Christ Fulfilling God's Will to SAVE the WORLD (1 John 4:14) by taking away the sin of the world eventually (John 1:29) even being a Propitiation to STOP the ETERNAL HELL Wrath (if so, is implied in 1 John 2:2) will come to Pass without Fail in the END (Isaiah 46:10, Isaiah 14:24, Isaiah 55:11). Simple, isn't it? His Sovereignty is IMMUTABLE.

Also, there is NO "may" in the sense of "maybe" in Greek for each quoted verse as in English we 'add' the word 'may' in our English translations because it is 'yet to be fulfilled' (progressive). For example, the MIGHT in the phrase "that it MIGHT be fulfilled" (in Matthew 1:22 - KJV regarding Scripture) is the SAME as the MIGHT in the phrase "that the WOLD through Him MIGHT be SAVED" (in John 3:17 - KJV) since both Verses Speak of a Fulfilling by the 'Lord' in Word/Action. Can you see it?
“Have the Gates of DEATH been REVEALED unto you? or have you SEEN the DOORS of the SHADOW of DEATH?” - God Replies to Job (in Job 38:17, KJV)

After His Death & Resurrection, Lord Jesus Christ has started Saving from the "afterlife prisons of Hell" itself (1 Peter 3:18 - 19 - which is the FIRST OCCURRENCE and not the only occurrence as popularly erred) ---> since He has the KEYS for Unlocking and Saving from both HELL and DEATH (Revelation 1:8) ---> toward those dwelling in the SHADOW of DEATH afterlife regions of DEATH & HELL (Job 38:17) ---> where the "wicked" have this HOPE (Acts 24:15) of being SAVED from there as Prophesied about Lord Jesus Christ (in Isaiah 9:2, Isaiah 42:7, Isaiah 61:1 etc. as explained next) ---> till the spirit of the wicked too may live to God (as mentioned in 1 Peter 4:6) where it will be given a suitable ‘spiritual’ body (1 Corinthians 15:44) accordingly after the Judgment in HELL destroys only its ‘body + soul’ (Matthew 10:28) ---> since ‘body + soul + spirit’ makes up an individual, where each is DIFFERENT but may have overlaps as each is distinctly mentioned in 1 Thessalonians 5:23 ---> (yes, please also note the phrase "SHADOW of DEATH" in each of these quoted verses here speaking of this SAME TOPIC in the KJV Translation that renders the 'same phrase' for each occurrence of this 'same root word' - can you see it?)

For example:

"There were THOSE who dwelt in darkness and in the SHADOW of DEATH, Prisoners in misery and chains,

Because they had REBELLED against the Words of God and spurned the counsel of the Most High.

Therefore He humbled their heart with labor; They stumbled and there was none to help.

Then they CRIED out to the LORD in their trouble; He SAVED THEM OUT of their distresses.

He brought them out of darkness and the SHADOW of DEATH and BROKE their bands apart." (Psalm 107:10 - 14, NASB)

Please note that in some popular existing eternal Hell theologian’s explanation regarding these verses (Psalm 107:10 - 14) claim that it refers to their time at EGYPT or in the desert thereafter which doesn't add up simply because during the 40 years in the wilderness, the DISOBEDIENT ones among the Israelite were DESTROYED (1 Corinthians 10:5, 1 Corinthians 10:10, Jude 1:5) and were NOT SAVED (contradicting Psalm 107:13) and NOR were their bands (be it spiritually) were ever BROKEN apart on EARTH as these died in their sins. So, who among these ones you are speaking of where God said NONE of them from among these ever made it (Numbers 14:22 - 23) contradicting Psalm 107:13 - 14?
Some other theologians claim that the phrase "SHADOW of DEATH" refers to the Time of Babylon Captivity of Israel by quoting the verse(s) below:

"The people that walked in darkness have seen a Great Light; THEY that dwell in the land of the SHADOW of DEATH, upon THEM hath the LIGHT SHINED." (Isaiah 9:2, KJV)

"To open the blind eyes, to bring out the prisoners from the prison, and THEM that sit in DARKNESS OUT of the PRISON HOUSE." (Isaiah 42:7, KJV)

"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;" (Isaiah 61:1, KJV)

This probably comes from a 'Jewish error of interpretation' simply because Judaism-bound-Jews would NOT want you to 'realize' that all the above Verses refer to CHRIST as it is quoted in New Testament Verses such as Matthew 11:5, Luke 4:18 and Luke 7:22. Please also carefully notice that Matthew 11:5, Luke 4:18 and Luke 7:22 refer much to His Earthly ministry at that time and some phrases are DIFFERENT from the Old Testament originals because the latter refer to the SHADOW of DEATH regions (i.e. the broader 'afterlife context') as well as these phrases are found in some of those related verses adding up to the bigger picture regarding His Magnificent Ministry to SAVE in this life and also beyond this temporal life itself.

Here is the AFTERLIFE CONTEXT for the phrase SHADOW of DEATH (meaning determined by the 'usage' of this phrase):

"I should have been as though I had not been; I should have been carried from the womb to the grave. Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall NOT return, even to the land of darkness and the SHADOW of DEATH; A land of darkness, as darkness itself; and of the SHADOW of DEATH, without any order, and where the LIGHT is as DARKNESS." (Job 10:19 - 22, KJV)

Also, Job clearly implies that 'after he die' (Job 10:19 - 20), only then he may go into the 'land of the SHADOW of DEATH' (Job 10:21 - KJV) where even "the light is as darkness" (Job 10:22 - KJV as NO human land has 'its light as darkness') which EASILY refutes any EARTHLY-Context Claim when the "SHADOW of DEATH"-root-word is used.

This clearly proves that the "land of the SHADOW of DEATH" as mentioned (in Job 10:22) using this 'exact same word in all sense' as it is also used in Isaiah 9:2 refers to the AFTERLIFE HELL REGIONS ——> which in turn refers Prophetically to Christ SAVING from HELL as quoted in Matthew 4:16 and Luke 1:79 among these ——> that proves the following REMARKABLE Acts by CHRIST in the "land of the SHADOW of DEATH" as follows (which can only be seen by COMBINING both Old and New Testament Verses which speak of this SAME TOPIC of SHADOW of DEATH, as each verse may reveal a 'different' detail which are 'hidden' here and there in Scripture according to the Principle of Isaiah 28:10 in regards to DOCTRINE in Isaiah 28:9):
(a) A Light of HOPE only began to Shine toward THEM in HELL after CHRIST is Manifested in the FLESH

“THEY that dwell in the land of the SHADOW of DEATH, upon THEM hath the LIGHT SHINED” (Isaiah 9:2, KJV)

(b) Christ Saves from the Prisons of HELL

“and THEM that sit in DARKNESS OUT of the PRISON HOUSE.” (Isaiah 42:7, KJV)

(c) Christ brings them out of the Prison Houses of HELL which was their age-during abode earlier

“And the lord commended the unrighteous steward that he did prudently, because the sons of this age are more prudent than the sons of the light, in respect to their generation. and I say to you, Make to yourselves friends out of the mammon of unrighteousness, that when ye may fail, they may receive you to the age-during tabernacles.” (Luke 16:8 – 9, YLT)

“THEM that sit in DARKNESS OUT of the PRISON HOUSE.” (Isaiah 42:7, KJV)

(d) Christ hears and answers prayers from HELL too in His Own Time

“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 hearest my voice.”

(e) Christ Saves the Prisoners from the land of the SHADOW of DEATH itself wherever they may be

“There were THOSE who dwelt in darkness and in the SHADOW of DEATH, Prisoners in misery and chains, He brought them out of darkness and the SHADOW of DEATH and BROKE their bands apart.” (Psalm 107:10, 14, NASB)

(f) Christ Saves whomever He wants at any time & place as HE WISHES from HELL too

“For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him GREATER WORKS than THESE, so that you will MARVEL. “For just as the Father RAISES THE DEAD and gives them life, even so the Son also gives life to whom He WISHES.” (John 5:20 – 21, NASB)

These are all part of the GREATER WORK than THESE (referring to His Earthly Ministry of ‘saving believers only’) to the point that we (believers) will MARVEL (John 5:20) in the FIRST CONTEXT of the ‘Resurrection of the Dead’ as evidenced by the phrase ‘RAISES THE DEAD and gives them life’ to whomever ‘He [the Son] WISHES’ as it is mentioned in John 5:21 as the ‘irrefutable context of consecutive verses means’.
This Perfectly correlates with the HOPE for the WICKED too in regards to the ‘Resurrection of the Dead’ (SAME TOPIC linking these verses together) as it is mentioned in Acts 24:15 & 1 Corinthians 15:21 toward the END that ALL MEN (referring to ADAM + the MANY [or rest of Mankind] = ALL MEN, Romans 5:18 – 19) who DIE CONDEMNED due to Adam will be JUSTIFIED to LIFE & Made Righteous FREELY in CHRIST (1 Corinthians 15:22) through the RIGHTEOUSNESS of God ONLY (Romans 3:21) by the Faith of Jesus Christ toward ALL (Romans 3:22 – KJV) at the Divine Time of imputation for each of the ALL (1 Timothy 2:6) which JUSTIFIES them FREELY (Romans 3:24) toward ALL who sinned prior (Romans 3:23) causing ALL MEN to be SAVED eventually (1 Timothy 2:4 – KJV) where ‘believers are more special’ (1 Timothy 4:10) all as it is WRITTEN. Can you see the real meaning in these Magnificent Verses?

Lastly, how about Irrefutable Context?

Each verse quoted in this write-up is viewed PROPHETICALLY to Christ as it is WRITTEN (Luke 24:44) to UNDERSTAND HIS HOLY WORD (Luke 24:45) instead of the usual ‘EMPTY and MEANINGLESS figures of speech claim made for many of ‘these same verses’ as it is done & commonly attached as a ‘claimed meaning’ to these MAGNIFICENT VERSES by mere men’.

What is our intention?

“We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ,” (2 Corinthians 10:5, NASB)

Lord Jesus Christ SAVES even NOW as HE WILLS (John 5:21) any of the ALL ("all things" as mentioned in John 5:20, consecutive-verse-context or "all created things", Colossians 1:16-definition) from the current Outer Darkness regions of HADES/SHEOL/HELL and DEATH too from the 'afterlife prisons' as well which form the SHADOW of DEATH because He has the KEYS (for Unlocking & Saving, implied, Revelation 1:8) them as the VERSE below MAJESTICALLY implies and it is discussed further in a few related posts below for further edification:

“And I, when I am Lifted Up from the earth, will draw ALL MEN to Myself.” – Lord Jesus Christ (John 12:32, BSB)

Yes, He Will Do all these till He TURNS even the SHADOW of DEATH into MORNING as it is Beautifully WRITTEN in Verse below:

“Seek HIM that maketh the seven stars and Orion, and turneth the SHADOW of DEATH into the MORNING, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is His Name:” (Amos 5:8, KJV)
Which will be Achieved by the END of the AGES when He Fills ALL THINGS with HIMSELF (the meaning of ‘ALL in All’ is that God Fills All Creation with ALL of Himself eventually) as it is Declared Prophetically:

“And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all.” (Ephesians 1:22 – 23, NASB)

“He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.” (Ephesians 4:10, NASB)

“and when the ALL THINGS may be SUBJECTED to Him, then the Son also Himself shall be subject to Him, Who did Subject to Him the ALL THINGS, that God may be the ALL in All.” (1 Corinthians 15:28, YLT)

Please note that the CHURCH is HIS BODY is mentioned to be a DISTINCT part of the ALL THINGS (or ALL Creation) being ‘as head’ (in Ephesians 1:22) --> as He “Subjects” ALL THINGS to Himself (Hebrews 2:8, 1 Corinthians 15:27) including His Enemies too (1 Corinthians 15:24 – 26) till in the END, God becomes “ALL in All” (1 Corinthians 15:28) by Filling All Creation or ALL THINGS with Himself (Ephesians 4:10) as the phrase ‘All in all’ also occurs in Ephesians 1:23 proving this meaning.

But what fellowship has Light with Darkness?

NO fellowship at all except that Light Shines at the SHADOW of DEATH in the Darkness even changing it into MORNING eventually too as mentioned prior in Amos 5:8. No fellowship is meant here but rather a Transformation of Darkness into Light is Taught by Holy Scripture even in reference to God Filling All things with Himself (Ephesians 4:10) eventually till He becomes ALL in All Creation, 1 Corinthians 15:28 ---> hence DARKNESS would have CEASED to EXIST by then when this happens at the ‘dispensation of the FULLNESS of the TIMES’ (Ephesians 1:10) which is understood to be the ENDS of the AGES which is part of the SECRET of MYSTERY of HIS WILL (Ephesians 1:9) to ‘gather in One ALL THINGS in CHRIST’ (Ephesians 1:10) ---> where the ‘ALL THINGS’ or ALL CREATED THINGS, as per the definition in Colossians 1:16 will be RECONCILED to CHRIST eventually as it is PROPHETICALLY Declared in Colossians 1:20 agreeing to all this.
1) Hell’s Missed Messianic Prophecy — SHADOW of DEATH

https://www.anonymouschristian.org/blog/hells-missed-messianic-prophecy-shadow-of-death/

2) SHADOW of DEATH — Irrefutable Context — Christ Prophesied to SAVE from HELL itself


3) Fullness of the Gentiles in Romans 11:25 — is it ALL Gentiles SAVED eventually?

https://www.anonymouschristian.org/blog/fullness-of-the-gentiles-in-romans-1125-is-it-all-gentiles-saved-eventually/

Peace to you

“For it is WRITTEN, "I will DESTROY the wisdom of the wise, I will bring the discernment of the discerning to NOTHING." — apostle Paul (1 Corinthians 1:19, WEB)

How is the above possible?

When we go to heaven and see CHRIST Descending Majestically into HELL (or the Lake of Fire itself, later) and SAVING these ones according to the VERSES which describe this as quoted prior, all the so called ‘understanding & wisdom’ of both the ‘eternal hell camp’ (e.g. the Pharisees in the past) and the ‘annihilation camp’ (e.g. the Sadducee in the past too) will come to an END.
Yes, CHRIST SAVING from HELL, yes from the LAKE of FIRE or the OVERFLOWING SCOURGE too is the WONDER mentioned in Verses below which occurs hand in hand with “their wisdom” becoming ‘nothing & destroyed’ each time this STRANGE WORK of HIM SAVING in His WRATH Happens as it is Described MAJESTICALLY in VERSES Below:

“Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and THEIR FEAR toward Me is taught by the precept of men:

Therefore, behold, I will proceed to do a MARVELLOUS WORK among this people, even a MARVELLOUS WORK and a WONDER: for the wisdom of THEIR wise men shall perish, and the understanding of their prudent men shall be hid.” (Isaiah 29:13 - 14, KJV)

The reference to ‘this people’ (in Isaiah 29:14) points to a special group which have a particular type of ‘fear of God’ as the phrase “THEIR FEAR toward Me” (Isaiah 29:13) implies which we know refers to ‘eternal Hell’ (as the Pharisees believed this) and ‘annihilation’ (as the Sadducees believed this) as CHRIST quotes Verse above during HIS LifeTime (e.g. Mark 7:6 – 7) as it is described further in post below too:

I repeat the above with Verses attached to it for Instruction, please consider:

Yes, CHRIST SAVING (Psalm 107:18, Isaiah 28:18 – KJV) from HELL (Psalm 107:14, Isaiah 28:15 – KJV), yes from the LAKE of FIRE (Revelation 20:14 – 15) or the OVERFLOWING SCOURGE too (Isaiah 28:2, Isaiah 29:6 with Isaiah 28:15 & Isaiah 28:18 - KJV) is the WONDER mentioned in Verses ‘above’ which occurs hand in hand with “their wisdom” becoming ‘nothing & destroyed’ (Isaiah 29:13 – 14, 1 Corinthians 1:19) each time this STRANGE WORK (Isaiah 28:21) of HIM SAVING in His WRATH (Zephaniah 3:8 – 9, Hosea 13:14, Isaiah 28:18) Happens as it is Described MAJESTICALLY in VERSES ‘Above’.

Indeed, it is STRANGE (Isaiah 28:21) that God Saves in His ANGER too (that’s why His Anger cannot be understood ‘righteously’ using mere ‘human understanding of it’ as James 1:20 warns).

For example, God’s FULL Burning Anger (God’s Hate) as mentioned in Zephaniah 3:8 SAVES ALL upon whom that ANGER is Poured upon first since these SAME end up being as follows —> “all of them may call on the name of the LORD” and “serve Him shoulder to shoulder” as mentioned in (Context) of the next verse, Zephaniah 3:9 (NASB). For a detailed look at this, please consider:

https://www.anonymouschristian.org/blog/hate-god-saves-all-men-eventually/

Apostle Paul did NOT miss the end of the Bible as he writes the following in the Context of Universal Victory in Christ (e.g. after God becoming ALL in All too in 1 Corinthians 15:28):

“where, O DEATH, thy sting? where, O HADES, thy victory?” (1 Corinthians 15:55, YLT)
God is clearly Mocking both DEATH and HADES for having NO more sting (e.g. all men would have been made alive by Christ by then, 1 Corinthians 15:22) and NO more victory (implying that Christ would have EMPTIED HELL/Hades/Sheol from the Lake of Fire too by then, Revelation 20:14 – 15 with Hosea 13:14) because CHRIST is the RANSOM for ALL which becomes TRUE (i.e. a TESTIMONY) in its OWN TIMES (1 Timothy 2:6) and ALL 'sin of the World' is Gone by then (John 1:29) as He is the PROPITIATION too for ALL 'sin of the World' (1 John 2:2) making ALL CREATION go past the birth-pang (Romans 8:22) to be BORN AGAIN into the LIBERTY of the CHILDREN of GOD (Romans 8:21) after being SET FREE from sin and its effects of VANITY/CORRUPTION (Romans 8:20) being SINLESS again (implied IRREFUTABLY).

Maranatha! Even so come Lord Jesus Christ!

P/S: Rich Man and Lazarus – Irrefutable Context Argument

1) Are the DEAD conscious or unconscious at death?

Firstly, here is an easy refutation to the false theory that 'the dead' are unconscious: In 1 Peter 3:18 - 20, it is clearly mentioned that CHRIST went to the abode of the dead after His Death and BEFORE His Resurrection and Preached the Gospel there.

So, both Christ and the 'hearers of the Gospel' there are pretty CONSCIOUS AFTER DEATH. Please refer to a detailed discussion regarding this at the end of this write up.

Are you going to claim that 1 Peter 3:18 - 20 is a 'figure of speech' just like when scholars do whenever it contradicts their own beliefs or when they cannot explain THESE VERSES above?

2) Men: from LIVING to the DEAD (transition)

A Common Objection using these verses (below) to 'try' prove that 'the dead' are 'unconscious' is REFUTED in the reply and the points thereafter (with 'other verses' speaking of this SAME TOPIC linking the CONTEXT here to gain a fuller understanding of this' - where if possible, we use CONSECUTIVE VERSES to prove an 'irrefutable contextual argument'), please consider:

"This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the SONS of MEN is full of evil, and madness is in their heart WHILE THEY LIVE, and AFTER THAT they go to THE DEAD. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but THE DEAD KNOW NOT ANY THING, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now PERISHED; neither have they any more a portion for ever in ANY THING THAT IS DONE UNDER THE SUN." (Ecclesiastes 9:3 - 6, KJV)
So, the verses above clearly prove the following points:

(a) What’s the meaning of the LIVING vs the DEAD in Ecclesiastes 9?

The LIVING ---> refers to those living on earth ONLY ---> "the LIVING know that they shall die" (Ecclesiastes 9:5, KJV)

The DEAD ---> refers to those NOT living anymore on earth ONLY ---> "SONS of MEN is full of evil, ... WHILE THEY LIVE, and AFTER THAT they go to THE DEAD" (Ecclesiastes 9:3, KJV)

(b) What do the LIVING and DEAD know or don’t know?

The LIVING ---> "For the LIVING KNOW that they SHALL DIE" (Ecclesiastes 9:5, KJV)

The DEAD ---> "THE DEAD KNOW NOT ANY THING" (Ecclesiastes 9:5, KJV)

(c) The HOPELESSNESS for the DEAD

"neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now PERISHED" (Ecclesiastes 9:5 - 6, KJV)

"All that thy hand findeth to do, with thy power do, for there is no work, and device, and knowledge, and wisdom in SHEOL whither THOU ARE GOING" (Ecclesiastes 9:10, KJV)

(d) Do these HOPELESSNESS for the DEAD prove an 'afterlife context'?

No. How? Let Scripture interpret Scripture:

"neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now PERISHED" (Ecclesiastes 9:5 - 6, KJV) ----> what does this PERISHED refer to (context) in regards to the DEAD? ----> It refers to the HOPELESSNESS of not being able to have 'any more deed/effect on the life on earth ONLY and not the afterlife as the VERSE CONTINUES ----> "neither have they [the DEAD] any more a portion for ever in ANY THING THAT IS DONE UNDER THE SUN." (Ecclesiastes 9:6, KJV)

Can you see it? with Verses ONLY, it looks like this:

"THE DEAD KNOW NOT ANY THING,... is now PERISHED; neither have they ... ANY THING THAT IS DONE UNDER THE SUN." (Ecclesiastes 9:5 - 6, KJV)

Which ANY THING is referred to (context) with regards to the DEAD suffering this HOPELESSNESS?

"THE DEAD KNOW NOT ANY THING ...ANY THING THAT IS DONE UNDER THE SUN." (Ecclesiastes 9:5 - 6, KJV)
So, it's pretty obvious that the DEAD have PERISHED from UNDER THE SUN (i.e. the earth, since the afterlife punishment regions is a 'land of darkness being the SHADOW of DEATH' and thus it does NOT get the light of the sun).

Also, it is also clear that the DEAD have PERISHED in that they KNOW NOT ANY THING (being unaware of or unconscious of) ANY THING THAT IS DONE UNDER THE SUN (i.e. things which 'happen on earth ONLY).

Thus Ecclesiastes 9:3 - 6 does NOT prove that the 'dead are unconscious at SHEOL' but rather prove that the DEAD are 'unconscious' (being not aware) of ANY THING that is done or happens on the EARTH ONLY as the phrase 'under the Sun' implies. Can you see it now?

Regarding the 'life destination of man' in verses above:

So far, in Ecclesiastes 9:3 - 6, the phrase "SONS of MEN is full of evil, ... WHILE THEY LIVE, and AFTER THAT they go to THE DEAD" (Ecclesiastes 9:3, KJV) speak of this transition:

Sons of MEN ---> LIVE ---> AFTER THAT ---> they go to THE DEAD.

What happens next? Let's consider the following details carefully too:

3) Men: From LIVING to the DEAD to the MOUTH (Entrance, Door) of SHEOL only

Verses:

"See LIFE with the wife whom thou hast loved, all the days of the LIFE of THY VANITY, that He hath GIVEN to thee UNDER THE SUN, all the DAYS of THY VANITY, for it [is] THY PORTION in LIFE, even of thy labour that thou art labouring at under the sun. All that thy hand findeth to do, with thy power do, for there is no work, and device, and knowledge, and wisdom in SHEOL whither THOU ARE GOING." (Ecclesiastes 9:9 - 10, YLT)

I used YLT instead of the KJV here due to the EXACT (ACCURATE) Translation of SHEOL here instead of GRAVE (a different Hebrew word).

a) Which LIFE is referred to in Verses above?

Since

LIFE = "LIFE of THY VANITY, that He hath GIVEN to thee UNDER THE SUN" = ll the DAYS of THY VANITY, for it [is] THY PORTION in LIFE (Ecclesiastes 9:9, YLT)

and

UNDER THE SUN = LIFE on EARTH only.

The LIFE here refers to LIFE on EARTH ONLY.
So, what does this HOPELESSNESS refer to?

"for there is no work, and device, and knowledge, and wisdom in SHEOL whither THOU ARE GOING." (Ecclesiastes 9:10,YLT)

It refers to these:

"All that thy hand findeth to do, with thy power do" (Ecclesiastes 9:10,YLT)

Which in turn refers to (or is described further in verse prior) as referring to these ONLY as it is Written:

"even of thy labour that thou art labouring at under the sun" (Ecclesiastes 9:9, YLT)

Can you see it?

Emphasis:

"even of thy LABOUR that thou art LABOURING at UNDER THE SUN" (Ecclesiastes 9:9, YLT)

So, the LABOUR referred to which CANNOT be Done in SHEOL ----> is "for there is no work, and device, and knowledge, and wisdom in SHEOL whither THOU ARE GOING." (Ecclesiastes 9:10,YLT) ----> refers to this LABOUR only as consecutive verses (context for the TOPIC in concern) proves ----> "All that thy hand findeth to do, with thy power do" (Ecclesiastes 9:10,YLT) ----> which Proves an earthly context only and NOT the afterlife context at all ----> as evidenced by the phrase UNDER THE SUN (as the Sun does not shine in the Dark afterlife regions of SHEOL, which are NOT described in these verses but others) ----> as the phrase "even of thy labour that thou art labouring at under the sun" (Ecclesiastes 9:9, YLT) means.

Yes.

Regarding the 'life destination of man' in these verses:

So far, in Ecclesiastes 9:9 - 10, the phrase "See LIFE ... LIFE of THY VANITY, that He hath GIVEN to thee UNDER THE SUN, ... for it [is] THY PORTION in LIFE, ... in SHEOL whither THOU ARE GOING." (Ecclesiastes 9:9 - 10, YLT) speak of this transition:

LIFE ---> LIFE of THY VANITY ---> GIVEN to thee UNDER THE SUN (on earth) ---> THY PORTION in LIFE ---> in SHEOL whither THOU ARE GOING.
A Brief Conclusion

1. Which LABOUR cannot be done in Sheol?

"for there is no work, and device, and knowledge, and wisdom in SHEOL whither THOU ARE GOING." (Ecclesiastes 9:10,YLT)

2. Does the LABOUR above which cannot be done in Sheol speak of an afterlife labour or an earthly one in comparison?

In other words does the "work, device, knowledge and wisdom" mentioned is the ones 'belonging to the earth or afterlife or both' in verse above?

The 'work, device, knowledge and wisdom' which pertain to the EARTH ONLY (i.e. those that are found UNDER the SUN "only") as it is evidenced by the phrase “LABOURING ... UNDER the SUN ... thy power DO" (Ecclesiastes 9:9 – 10, YLT) of which the exhortation is to DO these since one cannot do these LABOURS anymore after they die.

Here is a New Testament Verse which proves that these LABOURS which are DONE prior to death ("under the sun" on earth) follows the DEAD too:

“And I heard a voice out of the heaven saying to me, ‘Write: Happy are THE DEAD who in the Lord are dying from this time!' 'Yes, (saith the Spirit,) That they may REST from their LABOURS -- and their WORKS do follow them!'” (Revelation 14:13, YLT)

Emphasis:

“Happy are THE DEAD ... from this time!' ... they may REST from their LABOURS -- and their WORKS do follow them!'” (Revelation 14:13, YLT)

Further emphasis:

“Happy are THE DEAD ... their LABOURS -- and their WORKS ... do follow them '’ (Revelation 14:13, YLT)

So, the LABOUR in Revelation 14:13 is different from the previous labours as it refers to a specific time where it is highlighted to be special probably because to do a labour at that time whilst dying for the Lord would be difficult indeed.

Yes, the LABOUR in Revelation 14:13 refers to believers among “those keeping the commands of God, and the Faith of Jesus” (Revelation 14:12, YLT) who stay obedient during a difficult time when those “who are bowing before the beast and his image, also if any doth receive the mark of his name” (Revelation 14:11, YLT) end up being JUDGED Strongly as it is described in Revelation 14:9 – 11.

My point in quoting that verse is to show that the LABOUR refers to EARTHLY LABOURS which are done ‘under the Sun’ ONLY and the DEAD cannot add anymore labours in the afterlife.
3. Do the verses in Ecclesiastes 9:3 – 6 and Ecclesiastes 9:9 – 10 speak of an afterlife context?

No. That’s why people use this verse to ‘interpret the afterlife’ end up ‘claiming that there is NO afterlife’. Can you see the fallacy here?

In other words, by using these verses which do NOT describe the afterlife details at all, such scholars claim that there is NO afterlife consciousness. How can one use a verse which does NOT Speak of afterlife consciousness (such as these verses) and then use it to prove that there is NO afterlife consciousness? See the absurdity?

Combining the facts above with regards to the 'life destination of man' in those verses, we arrived at the following two facts:

Sons of MEN ---> LIVE ---> AFTER THAT ---> they go to THE DEAD. [using Ecclesiastes 9:3 – 6]

and

LIFE ---> LIFE of THY VANITY ---> GIVEN to thee UNDER THE SUN (on earth) ---> THY PORTION in LIFE ---> in SHEOL whither THOU ARE GOING. [using Ecclesiastes 9:9 – 10]

So at we arrive at the following with regards to the context of the ‘destination of man’ in Ecclesiastes 9 using these verses:

Sons of MEN ---> LIVE ---> LIFE ---> LIFE of THY VANITY ---> GIVEN to thee UNDER THE SUN (on earth) ---> THY PORTION in LIFE ---> AFTER THAT ---> they go to THE DEAD ---> in SHEOL whither THOU ARE GOING.

So, at most, we can infer that the DEAD arrive at the MOUTH of SHEOL only using these verses which provide NO other description regarding ‘what comes next’. To know this part, we will discuss it in the DEEPER part next with ‘other verses’ which ‘describe this part’.

Why?

Fact is, to prove afterlife consciousness, one has to use Verses which ‘Speak of afterlife consciousness’ (e.g. 1 Peter 3:18 – 20, Luke 16:19 – 31) to prove that. The Parable of the prodigal son (Luke 15:11 – 32) speak of an earthly description (with NO mention of HADES for example as opposed to the Rich Man and Lazarus description in Luke 16:19 – 32 – can you see the difference?) and thus these are DIFFERENT LITERALLY.

Here’s a fact which we will discuss in detail later:

The LITERAL meaning of the description of the ‘Rich man and Lazarus’ (Luke 16:19 – 31) points to the DEAD being CONSCIOUS in their SOUL where the ALLEGORICAL description of the ‘Rich man and Lazarus’ (Luke 16:19 – 31) points to the JEW vs GENTILE abundance vs scarcity with regards to the Word of God (i.e. the Law and Prophets). BOTH could be TRUE.
Similarly, the LITERAL meaning in the ‘Parable of the Prodigal Son’ (Luke 16:19 – 32) speaks of a father ‘regaining his son on earth due to repentance’ as he was ‘dead in sins’ (spiritually) and is now ‘alive’ (spiritually, being free from sin). Also, the ALLEGORICAL description of the ‘Parable of the Prodigal Son’ (Luke 16:19 – 32) Speaks of a son who has ‘died and gone to HELL’ and then returns ‘ALIVE’ back Home in Heaven being Welcomed by the Father. Here too, BOTH could be TRUE.

Being a LITERALIST, I take it as follows: The LITERAL meaning of the description of the ‘Rich man and Lazarus’ (Luke 16:19 – 31) points to the DEAD being CONSCIOUS in their SOUL and I also accept that the LITERAL meaning in the ‘Parable of the Prodigal Son’ (Luke 16:19 – 32) which speaks of a father ‘regaining his son on earth due to repentance’ as he was ‘dead in sins’ (spiritually) and is now ‘alive’ (spiritually, being free from sin).

Hence I am open to the ‘possibility’ that BOTH the LITERAL and ALLEGORICAL interpretation for these passages may be TRUE but NOT that ‘only’ the allegorical interpretation ‘must be true’ – can you see the difference? Since I like to stick to it as it is WRITTEN, I certainly accept the LITERAL interpretation without question as TRUE REGARDLESS and the allegorical one as a ‘possibility only’. There is NO way that I would accept ‘only the allegorical to be true’ by claiming that the LITERAL is wrong simply because it plainly contradicts what is ACTUALLY WRITTEN by ‘doing so’. In keeping the ‘allegorical’ as a ‘possibility’ (I do not cut-off men who claim to have been given this interpretation by God, being ‘rational’ as this is ‘possible but not certain as men can err’) but I also do NOT accept that ‘only the allegorical interpretation is true’ simply because the ALLEGORICAL is that which that is NOT WRITTEN directly in Scripture (and Holy Scripture CANNOT ERR though our translations or man made interpretations may).

Thus we see that “The whole [is] as to the whole; one event is to the righteous and to the wicked” (Ecclesiastes 9:2, YLT) ---> refers to the ONE EVENT ----> that both the righteous and the wicked go to THE DEAD as the next verse describes ----> “sons of man ... during their life, ... after it — unto the dead” (Ecclesiastes 9:3, YLT) ----> which is described only to the MOUTH (Entrance, Door) of SHEOL only which is seen by the consecutive phrases “unto the dead” (Ecclesiastes 9:3, YLT) followed by “in SHEOL whither THOU ARE GOING.” (Ecclesiastes 9:9 - 10, YLT).

This Chapter (Ecclesiastes 9) does NOT go beyond the Mouth of SHEOL in its description meaning that the ONE EVENT which happens to both the righteous and the wicked (Ecclesiastes 9:2) is that both end up DEAD (Ecclesiastes 9:3) and thereafter they go into SHEOL (Ecclesiastes 9:10).

To understand what happens when the dead (Ecclesiastes 9:2) enters into SHEOL (Ecclesiastes 9:10), we need to look at other Verses in Scripture since truth is found ‘line by line’ too (in principle of Isaiah 28:10 with regards to ‘doctrine’, Isaiah 28:9).
Let's go DEEPER:

When SHEOL/HADES is mentioned in Holy Scripture, it can refer to either the 'afterlife punishment regions' (where the wicked go) or the 'blessed regions' (where the righteous go after being 'dead' on earth.

So, when the Bible mentions SHEOL/HADES in the Old Testament, it could refer to either which can be determined by context based on whether it speaks of the wicked/righteous in that verse.

(i) Why would the righteous also be said to go into SHEOL as seen as the ONE EVENT after they die (which is seen from Ecclesiastes 9:2, 3, 10)?

a) Fact 1: The souls of the Wicked go to SHEOL but thereafter are bound to DEATH & end up suffering in these afterlife regions.

Please note the phrase ‘DEATH AFFLICTS THEM’ in verse below [or ‘being in torments, in Luke 16:23’] and that they are CONSUMED where they remain alive [agreeing to the phrase “in HADES” in Luke 16:23]:

“As sheep for Sheol they have set themselves, DEATH doth AFFLICTION them, And the upright rule over them in the morning, And their form [is] for consumption. Sheol [is] a dwelling for him.” (Psalm 49:14, YLT)

Please note that if these wicked ones are NOT alive (but unconscious) in SHEOL, then the phrase ‘DEATH doth AFFLICTION them’ does NOT make sense since AFFLICTION only works upon ‘something which is alive that is tormented’. The phrase “their form [is] for consumption” refers to the ‘dead body or corpse’ which will be CONSUMED (cease to exist).

Please note that “they” [the wicked’s SOUL with SPIRIT] is being referred to here which is distinct from “their form” [BODY, lifeless corpse] which is set for “consumption” (destroyed).

Yes, “they” [the wicked’s SOUL with SPIRIT] ----> are AFFLICTED by DEATH ----> which proves that they are being TORMENTED in HADES (agreeing to Luke 16:23) ----> toward “them” [the wicked’s SOUL with SPIRIT].

A New Testament Verse agreeing to it LITERALLY (describing details):

“and the RICH MAN also DIED, and was BURIED; and in the HADES having lifted up his eyes, being in TORMENTS, he doth see Abraham afar off, and Lazarus in his bosom” (Luke 16:22 – 23, YLT)
b) Fact 2: The SOULS of the Righteous go to SHEOL but thereafter are immediately RANSOMED out by God

“Only, God doth RANSOM my SOUL from the hand of SHEOL, For He doth receive me. Selah” (Psalm 49:15, YLT)

A New Testament Verse agreeing to this LITERALLY too (described further):

“And it came to pass, that the poor man died, and that he was carried away by the messengers to the bosom of Abraham” (Luke 16:22, YLT)

Yes, the verse above proves that those who are RANSOMED by God end up going to the blessed regions (e.g. the bosom of Abraham). Please note the words RICH MAN ----> DIED ---> BURIED ---> in the HADES ---> being in TORMENTS in ‘order’ too agreeing to what was describe earlier.

Emphasis for Clarity, please consider:


Please note that “body, soul and spirit” are different though these may have ‘overlaps’ as it is described DISTINCTLY where EACH is MENTIONED SEPARATELY in the New Testament Verse below revealing this (quoted here to show this distinction):

“Now may the God of peace Himself sanctify you entirely; and may your SPIRIT and SOUL and BODY be preserved complete, without blame at the coming of our Lord Jesus Christ.” (1 Thessalonians 5:23, NASB)

Before you accuse me of ‘adding’ that the SOUL of the wicked (or the word ‘SOUL” does not exist in Psalm 49:14 above), please consider the content of consecutive verses SOLVING this problem IRRETRUTABLY as follows:

“As sheep for Sheol they have set themselves, DEATH doth AFFLICT them, And the upright rule over them in the morning, And their form [is] for consumption. Sheol [is] a dwelling for him. Only, God doth RANSOM my SOUL from the hand of SHEOL, For He doth receive me. Selah” (Psalm 49:14 – 15, YLT)

Please note that the word SOUL exists in Psalm 49:15 and it is ransomed from the hand of Sheol (for the righteous) by God and thus in simple comparison, the SOUL of the wicked is NOT ransomed yet from the hand of Sheol and this torment toward “them” (whilst being alive in their soul at Sheol) is described in Psalm 49:14 as detailed above. Yes the words “they” (or “their” referring to the wicked) in Psalm 49:14 refers to the ‘SOUL of the WICKED’ as the phrase “my SOUL” refers to the ‘SOUL of the RIGHTEOUS’ in Psalm 49:15 in this ‘simple comparison’ with regards to the SAME Topic of whether one is ‘ransomed or not ransomed’ by God from SHEOL as the context of consecutive verses above clearly prove irrefutably as it is WRITTEN.
Regarding BODY, SOUL and SPIRIT it may be understood that:

A man consists of a BODY, SOUL and SPIRIT (1 Thessalonians 5:23).

ONE EVENT happens to both the RIGHTEOUS and the WICKED (Ecclesiastes 9:2) which is both become DEAD (Ecclesiastes 9:3) and GO INTO SHEOL (Ecclesiastes 9:10).

The BODY or ‘their form’ sleeps at death and is eventually consumed/destroyed (e.g. the phrase “their form [is] for consumption” in Psalm 49:14 – YLT).

Yes, the BODY cannot enter into SHEOL but at most, the bones are scattered at the MOUTH of SHEOL (e.g. the phrase “Our bones have been scattered at the MOUTH of SHEOL”, Psalm 141:7 – NASB). Please note that the phrase MOUTH itself indicates an ENTRANCE or DOOR into SHEOL (or into the land of Darkness where the ‘sun does not shine’, which refers to the Mystery of the ‘SHADOW of DEATH’):

“Have the Gates of Death been opened unto thee? or hast thou seen the DOORS of the SHADOW of DEATH?” – God Asks? (Job 38:17, KJV)

So upon entering into the MOUTH of SHEOL (Psalm 141:7), the following happens:

1). Righteous SOULS

The SOULS of the RIGHTEOUS are RANSOMED out from the MOUTH of SHEOL itself (Psalm 49:15) and are not affected by the land of SHADOW of DEATH (Psalm 23:4).

Yes, king David says infamously that he will not fear this dwelling place of the Dragons (Psalm 44:19) at the land of the SHADOW of DEATH because God is with him (the righteous, Psalm 23:4) where one can ONLY enter into this land of the SHADOW of DEATH upon ‘death on earth’ (Job 10:19) way past the Mouth of Sheol (Psalm 141:7) with their SOULS (Psalm 49:14 – 15), yes going into Sheol first (Ecclesiastes 9:10) and beyond Sheol into the land of Darkness and of the SHADOW of DEATH & not return (Job 10:21) where this land is not in this dimension but a spiritual one where it is ‘not under the sun’ but in the SHADOW of DEATH where even ‘the light is DARKNESS’ (Job 10:22) as it is Written.

The Hebrew Word in Psalm 44:19 is NOT Jackals (as most translations err by looking at it ‘figuratively’) but is LITERALLY “Dragons only” as it is translated correctly by both the KJV and YLT. Here’s a little elaboration on this:

The Hebrew word “tannin” in Psalm 44:19 refers serpent, dragon, sea monster which are all the names for SATAN LITERALLY since for example:

SATAN is called the dragon, serpent and devil (in Revelation 12:9).
SATAN is called the “leviathan” (sea monster), serpent and dragon (in Isaiah 27:1).
SATAN is not alone but there are more than one SATAN as CHRIST remarked in Mark 3:26 and Matthew 12:26.
If SATAN is just a ‘figurative’ word, these verses make no sense and are best ‘not written’ since what’s the point of writing a ‘figure of speech’ when discussing SERIOUS Statements even in using ‘imaginary creatures which don’t exist as you claim’?

Think of it like this: Why would God use the description of ‘imaginary creatures which don’t exist’ (if Satan doesn’t exist as you claim) to describe Biblical Truths? Even for an ALLEGORICAL interpretation or a PARABOLIC one, one must use SOMETHING which EXISTS to describe an ANALOGY toward SOMETHING ELSE which EXISTS too. It doesn’t make ANY SENSE otherwise. Can you see it?

So, by claiming a ‘figure of speech’ excuse, some have MISSED these DEEP Biblical Truths regarding the DARK SAYINGS of OLD (Psalm 78:2, Matthew 13:35):

“I will open My Mouth in a Parable: I will utter DARK Sayings of Old:” – God Speaks in (Psalm 78:2, KJV)

For example, the words of CHRIST (in Mark 3:26, Matthew 12:26) Proves that there is more than one SATAN (or Dragon) making sense of the PLURAL DRAGONS in their Dwelling Place in the Land of the SHADOW of DEATH (a spiritual realm) as it is mentioned in Psalm 44:19 LITERALLY. Can we see it or are we going to miss this DEEP Biblical Truth too?

(ii) Is there a verse describing the afterlife punishments in SHEOL from the Old Testament?

Here’s with a Verse describing HELL (which refers to the afterlife punishment regions of SHEOL/HADES) with regards to PAIN (the ‘unconscious dead cannot feel pain’ contradicting this):

"The sorrows of Death compassed me, and the PAINS of HELL gat hold upon me: I found trouble and sorrow." (Psalm 116:3, KJV)

Here’s a verse describing the FIRES of HELL (SHEOL/HADES) into the DEPTHS too:

“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.” – God (Deuteronomy 32:22, KJV)

God’s FIRE is SPIRITUAL as it BURNS in the afterlife. The FIRE in Deuteronomy 32:22 may refer to 2 Peter 3:10 when it FULLY BURNS in the Day of the LORD when it is revealed.

(iii) Are there verses which describes a DIFFERENCE between SHEOL and the GRAVE in the Old Testament?

Here’s an example:

“For my SOUL hath been full of evils, And my LIFE hath come to SHEOL ... Among the DEAD — free, As pierced ones lying in the GRAVE ... Thou hast put me in the LOWEST PIT, In DARK places, in DEPTHS” (Psalm 88:4 – 6, YLT)
Please note that the SOUL goes in LIFE into SHEOL as where their DEAD BODIES lie in the GRAVE whilst their ‘SOUL in LIFE’ (being ALIVE) advances into the LOWEST PIT even the DARK DEPTHS (e. g. understood to be places in the Land of the SHADOW of DEATH).

In verses above the word SHEOL in Hebrew is different from the word GRAVE in Hebrew too as these occur in couplet of verses above proving that a different meaning is intended when each is used separately namely that SHEOL is used to describe the SOUL (with SPIRIT) of the DEAD going into the afterlife regions while GRAVE is used to describe the BODY of the DEAD which is ‘their form’ that lies to be consumed/destroyed there eventually.

Mystery of the Resurrection

Let’s recall first that:

A man consists of a BODY, SOUL and SPIRIT (1 Thessalonians 5:23, each distinctly mentioned in this verse proving DIFFERENCE though with some overlaps, maybe).

What is the SAME FATE which happens to ALL (man and beast)?

“For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto ONE PLACE; all are of the dust, and ALL TURN to DUST AGAIN” (Ecclesiastes 3:19 – 20, KJV)

Please note carefully that the same fate that befalls both MAN and BEAST is that “All go unto ONE PLACE” which is explained thereafter as “ALL TURN to DUST AGAIN” in Verses above as it is Written. Can you see it? This means that MAN and BEAST are equal with respect to the DEAD BODIES returning to DUST AGAIN (the Earth).

Only after exclaiming that equality does the Preacher then contemplate as to whether MAN and BEAST are different with respect to their SPIRITS (as the context of consecutive verses reveal) in Verses below:

“Who knoweth the SPIRIT of MAN that goeth UPWARD, and the SPIRIT of BEAST that goeth DOWNWARD to the earth?” (Ecclesiastes 3:21, KJV)

It is left as a question with ‘no Scriptural answer’ and I will leave it as thus too. Ecclesiastes 3:19 – 20 clearly proves that only the BODY SLEEPS in the DUST of the EARTH during DEATH which is the SAME fate for ‘MAN and BEAST’ while the next Verse (in Context), Ecclesiastes 3:21 mentions that the SPIRIT (proving consciousness after death here too) of the MAN and BEAST may have different fates as one may go UPWARD while the other DOWNWARD as the Preacher contemplated. So, these set of Verses in NO way prove the false-teaching of SOUL-SLEEPING after death in any way.
What is the ONE EVENT that happens to both the righteous and the wicked?

ONE EVENT happens to both the RIGHTEOUS and the WICKED (Ecclesiastes 9:2) which is both become DEAD (Ecclesiastes 9:3) and GO INTO SHEOL (Ecclesiastes 9:10).

The BODY or ‘their form’ sleeps at death and is eventually consumed/destroyed (e.g. the phrase “their form [is] for consumption” in Psalm 49:14 – YLT). So, the DEAD refers to the BODY rotting in the GRAVE while their SOUL (with SPIRIT) going into SHEOL and beyond for Judgment (for the Wicked) while toward Life in a Place of Comfort (for the Righteous) in the AFTERLIFE – [Luke 16:19 – 31, Psalm 49:14 – 15].

Do also notice that when the word SOUL is used, it refers to the SPIRIT also but when the word SPIRIT is used it may not necessarily include the SOUL as the SPIRIT can exist without the SOUL but not vice versa. This is clearly seen in that though the BODY and SOUL ONLY are Destroyed in HELL (Matthew 10:28), their SPIRIT will live to God (as 1 Peter 4:6 points toward the DEAD too post afterlife-Judgment in regards to this too).

The SPIRIT is then given a SPIRITUAL BODY (1 Corinthians 15:44) during its Resurrection of the Dead (1 Corinthians 15:21) which includes this HOPE too for the WICKED too (Acts 24:15) making sense that ALL (men) who DIE in Adam will be MADE ALIVE in this Way in the CONTEXT the SAME Topic, which is the Resurrection of the Dead (1 Corinthians 15:21) which is also referred to as the HOPE beyond this life (1 Corinthians 15:19) as the context of Consecutive verses primarily quoted here prove ‘clearly’ as it is Written where CHRIST is the FIRST (1 Corinthians 15:20).

So when the DEAD is referred to, we must read it in context as to whether that Verse is Speaking of the BODY or SOUL or the SPIRIT of the DEAD in order to get the accurate understanding regarding this.

For example, wherever the word SLEEPS occurs in Scripture with regards to the DEAD, it refers to the BODY or ‘the form only’ which SLEEPS at Death till it is consumed/destroyed (Psalm 49:14).

So, when Christ says that the girl “The girl is not dead, but asleep.” (Matthew 9:24, BLB), we can understand that her BODY is ASLEEP and she is NOT DEAD in that her SOUL is ALIVE and Christ Raises her up to life on earth where the SOUL returns to the DEAD BODY which was ASLEEP making it ALIVE again!

In the case of Lazarus, Christ refers to the DEATH of Lazarus as a SLEEP (in John 11:11) which is explained by Scripture to mean “Now Jesus had spoken of his death, but they thought that He speaks of the rest of sleep.” (John 11:12, BLB).

So Lazarus’ DEAD BODY has been in the TOMB for four days (John 11:38). But yet CHRIST Raises him up to life (John 11:43) Proving again that the Raising Up (or the Resurrection of Lazarus refers to the SOUL with the SPIRIT returning with a BODY) as He Himself hints on this Demonstration regarding He HIMSELF being the RESURRECTION (in the Infamous John 11:25 Verse).
Why did CHRIST use the word SLEEP to mean DEAD (John 11:11, Matthew 9:24)?

At that time, there were some Jews (such as the Sadducee) who did NOT believe in the Resurrection or in an angel or even in a spirit (Acts 23:8) who might have argued similarly that the word ‘DEAD’ means DEAD and that it means ‘no more afterlife’ pointing to the ‘body which was DEAD’.

Thus CHRIST refers to being BODILY DEAD as being in a SLEEP meaning that ‘they are not fully dead’ but their SOUL (with its SPIRIT) like a DREAM goes into SHEOL as the analogy of sleep implies too literally. A set of Verses:

“So David SLEPT with his fathers, and was BURIED in the city of David.” (1 Kings 2:10, KJV)

“Men and brethren, let me freely speak unto you of the patriarch David, that he is both DEAD and BURIED, and his SEPULCHRE is with us unto this day.” (Acts 2:29, KJV)

“For David, after he had served his own generation by the will of God, fell on SLEEP, and was LAID UNTO his fathers, and SAW CORRUPTION.” (Acts 13:36, KJV)

Please note that the Verses quoted above Speak in regards to ‘king David being DEAD’ (Acts 2:29) in the sense of SLEEPING (1 King 2:10, Acts 13:36) --- which refers to his DEAD BODY being BURIED (Acts 2:29) and seeing the CORRUPTION of DECAY (Acts 13:36) as Claimed.

Meaning of “LAID UNTO his fathers” (Acts 13:36) = BURIED (Acts 2:29, 1 Kings 2:10)

On the other hand, Christ said an equivalent to he/she is “NOT DEAD but SLEEPING” (e.g. Matthew 9:24, John 11:13, Luke 8:52 – 53). Did you notice this subtle DIFFERENCE? Here it is again:

About David ---> it is Written that he is “DEAD and SLEEPING”

Christ Said ---> that he/she is “NOT DEAD but SLEEPING”

Interesting, right? What’s the Difference? Accuracy, simply because:

“DEAD and SLEEPING” = SOUL with SPIRIT is OUT and will NOT return to the BODY

“NOT DEAD but SLEEPING” = SOUL with SPIRIT is OUT but WILL return to the BODY

Simply because in the latter case of “NOT DEAD but SLEEPING” ---> when CHRIST awoke them from this SLEEP ---> the SPIRIT (with its SOUL) returned to the BODY and in each case of this quote, the formerly DEAD rose to ‘live on the earth’ again. Can you see it now as it is Written?
Yes, the BIBLE Literally gives this Definition as it is Quoted below:

So, the ONLY meaning of “she is not dead, but sleepeth.” (Luke 8:52, KJV) in the Biblical context of “knowing that she was dead” (Luke 8:53, KJV) is in the CONTEXT of her SPIRIT having left the body as when He called her back by saying ARISE (Luke 8:54, KJV), it is Written that “And her spirit came again” (Luke 8:55, KJV) and she came back alive one earth.

Can you see it? Nowhere does the phrase “she is not dead, but sleepeth” (in Luke 8:52) teaches the FALSE TEACHING of SOUL SLEEPING. This is PROVEN IRREFUTABLY in this rarely recorded real life example in the Bible (making it IRREFUTABLE) by the phrase “And her spirit came again” (Luke 8:55, KJV) which IMPLIES clearly that her SPIRIT (with her SOUL) was NOT SLEEPING but was out wandering (consciously) and ONLY RETURNED (yes the phrase “came again”, ---> signifying a movement by her spirit as it is implied in Luke 8:55 – KJV which means that her SPIRIT was NOT SLEEPING in her BODY) after He called for her to ARISE (Luke 8:54, KJV).

In an analogy drawn in James 2:26, the phrase “For as the body without the spirit is dead” (KJV) agrees to all these in that the BODY is WITHOUT the SPIRIT when DEAD meaning that there SPIRIT is NOT SLEEPING in the BODY. The SOUL cannot be SLEEPING in the BODY simply because the mention of SOUL (includes the SPIRIT) itself because without the SPIRIT there is NO life for the SOUL (crudely put).

The usual idea of attaching the SPIRIT as a breath which immediately returns to God is false. The SPIRIT will return to God but NOT IMMEDIATELY. How? Please consider these Verses carefully to understand this detail correctly:

a) The SPIRIT leaves the BODY at DEATH

“His SPIRIT departs, HE RETURNS to the EARTH; In that very day his thoughts perish.” (Psalm 146:4, NASB)

“For as the BODY WITHOUT the SPIRIT is DEAD ...” (James 2:26, KJV)

“then the DUST will RETURN to the EARTH as it was, .....” (Ecclesiastes 12:7, NASB)

“You hide Your face, they are dismayed; You take away THEIR SPIRIT, they expire And RETURN to THEIR DUST.” (Psalm 104:29, NASB)

Please note that “he” (or the BODY, or the DUST) RETURNS to the EARTH being a DEAD BODY when the SPIRIT leaves the BODY. Neither the SOUL nor the SPIRIT is mentioned to ‘return to the earth or dust’.

The ‘spirit of a man’ vs the ‘spirit of a beast’ may NOT be same with respect to its ‘going place’ as mentioned as ‘upward vs downward’ respectively in verse below:

“Who knoweth the SPIRIT OF MAN that goeth UPWARD, and the spirit of the beast that goeth downward to the earth?” (Ecclesiastes 3:21, KJV)
The Verse above is an unanswered question (and so I will not attempt to go beyond what Scripture says) --- but here is the crux: it clearly mentions that the SPIRIT of a MAN moving UPWARD which means that the SPIRIT of a MAN can MOVE. If a SPIRIT of a MAN can move, certainly the SOUL of a MAN can move as well (implied). An example of such a movement is mentioned in a rare case where this happened in a Vision whilst that person was living too as it is described in Verse below clearly:

“I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. And I know how such a man—whether in the body or apart from the body I do not know, God knows—was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak.” (2 Corinthians 12:2–5, NASB)

Please note that the phrase “OUT of BODY” in Verse above must refer to either that man who experienced such “visions and revelations of the Lord” (2 Corinthians 12:1, NASB) ---> to have been “caught up into Paradise” ---> by “SOUL moving CONSCIOUSLY” or “SPIRIT moving CONSCIOUSLY” ---> or if it’s the case “in the BODY”, then it could refer to being caught up in Paradise in “BODY, SOUL and SPIRIT”.

Now if a SPIRIT or SOUL cannot move CONSCIOUSLY in the SPIRIT realm, apostle Paul would not have considered the “Out of BODY” possibility for such Visions or Revelations. So, it is possible but whether it happened in this way or not, we don’t know.

Next, let’s consider the Return of the SPIRIT to God separately for the case of the Righteous vs the Wicked which are distinct as it is explained in the considerations below:

b) SPIRIT will Return to God immediately for the Righteous

“... and the SPIRIT will RETURN to God who gave it.” (Ecclesiastes 12:7, NASB)

The SOUL of the Righteous will be RANSOMED by God as they enter into SHEOL and thus they IMMEDIATELY Return to God

“Only, God doth RANSOM my SOUL from the hand of SHEOL, For He doth receive me. Selah” (Psalm 49:15, YLT)

Remember that the SOUL contains the SPIRIT and thus when the SOUL is RANSOMED back to God, being received by Him, it is INCLUSIVE of saying that the SPIRIT has returned to God too.

c) SPIRIT will Return to God but NOT immediately for the Wicked

Then why does Scripture Write ‘spirit returning to God’ instead of ‘soul returning to God’ in Ecclesiastes 12:7?

This is because for the righteous, the soul returns to God which is inclusive of his spirit returning to God because his soul contains his spirit too (together).
As mentioned prior, the SOUL of the Wicked is Judged in SHEOL first:

“For my SOUL hath been full of EVILS, And my LIFE hath come to SHEOL ... Among the DEAD — free, As pierced ones lying in the GRAVE ... Thou hast put me in the LOWEST PIT, In DARK places, in DEPTHS” (Psalm 88:4 – 6, YLT)

Please note that the DEAD part that lies In the GRAVE (a different word from SHEOL) is the DEAD BODY while the SOUL (or its LIFE part) moves on into SHEOL and is put into the LOWEST PIT, in DARK REGIONS, in DEPTHS meaning that it is placed in PUNISHMENT Regions of SHEOL.

Do note carefully that “my SOUL” which still refers to the “my LIFE” part in Verses above clearly points to ‘afterlife consciousness’ -- meaning that the SOUL is ALIVE and not asleep or unconscious or dead -- where the DEAD part lying in the GRAVE refers to that same EVIL person’s DEAD BODY -- and the ‘LIFE-part’ of the SOUL (signifying what remains of ‘his life’ which is ‘his soul’) -- the “me” being referred to next -- is put in the LOWEST PIT, in DARK Places, in DEPTHS -- meaning that all that remains of his LIFE of this EVIL person is his SOUL which has come into SHEOL and went further into the LOWEST PIT in DARK PLACES, in DEPTHS whilst the part of him which is ‘DEAD on earth, i.e. his lifeless BODY’ lies in the GRAVE -- as this Psalm PROPHETICALLY means with regards to the Wicked (please note the words SOUL and the phrase ‘full of EVILS’ to realise this). A psalmist is clearly describing ‘what the fate of the wicked is in the afterlife PROPHETICALLY’ in these Verses.

The Case for the Wicked being punished first in the afterlife punishment regions of HADES (SHEOL) is clearly seen in the Rich Man and Lazarus depiction too (Luke 16:19 – 31) agreeing to all this in that this SOUL is CONSCIOUSLY TORMENTED in a SPIRITUAL afterlife-FIRE too.

Yes, for the wicked, their soul does NOT return to God but is DESTROYED first in the fiery Garbage-Dump-Gehenna Regions in the afterlife at SHEOL as it is described here during their Judgment:

“And be not afraid of those killing the body, and are not able to kill the soul, but fear rather Him Who is able both SOUL and BODY to DESTROY in GEHENNA.” (Matthew 10:28, YLT)

Since the SOUL includes its binding with its SPIRIT though each being distinct as each is mentioned ‘separately’ in 1 Thessalonians 5:23 clearly -- does it mean that the SPIRIT of the WICKED is DESTROYED together in Gehenna with the SOUL (being attached to it) as popularly claimed?

NO! How do we know this? Please consider two verses (next) directly implying this:

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“in which also HAVING GONE, He PREACHED to the SPIRITS IN PRISON at one time having DISOBEYED, when the longsuffering of God was waiting in the DAYS of NOAH, ... ” (1 Peter 3:19 – 20, BLB)

“For to this end the GOSPEL was proclaimed even to the DEAD, so that they might be JUDGED indeed according to men in the flesh, but they might LIVE in the SPIRIT according to God.” (1 Peter 4:6, BLB)

Do note carefully that these SPIRITS IN PRISON from the DAYS of NOAH did NOT return to God Immediately (Ecclesiastes 12:7) --- but this was possible only after Christ Came and Preached the Gospel to them for the Purpose that they might be Saved as implied by the phrase that “they might LIVE in the SPIRIT according to God” after “they might be JUDGED indeed according to men in the flesh” (in the afterlife prisons, implied).

After these Wicked SOULS were cast into Gehenna (implied, Matthew 10:28) in the afterlife ---> in the age-during fire regions (Matthew 18:8, Mark 9:48) ---> these SPIRITS IN PRISON from the time of Noah are highlighted to be the first to hear the Gospel ---> as Christ Preached to them ---> so that even though they were Judged in the flesh for the deeds of the flesh in which they sinned prior ---> these end up “LIVING in the SPIRIT according to God” (1 Peter 4:6) ---> as the END Result of afterlife Judgment when His MERCY Triumphs Over (and ENDS that Sentence, be it the eternal hell sentence even, James 2:13) ---> and these “SPIRITS in PRISON from the time of Noah” (1 Peter 3:19 – 20) as part of the DEAD which heard the Gospel, end up “LIVING in the SPIRIT according to God” (1 Peter 4:6) ---> is how the SPIRIT of the WICKED Returns to God (Ecclesiastes 12:7).

We know that this Process of the ‘SPIRIT of the formerly Wicked finally living to God’ post afterlife Judgment (1 Peter 4:6) is true beyond the ‘spirits in prison’ from the time of Noah (1 Peter 3:18 – 20) simply because it is applied in the GENERAL afterlife JUDGMENT of both the living and the DEAD as mentioned first in 1 Peter 4:5.

In other words, the DEAD in both 1 Peter 4:5 and 1 Peter 4:6 are the SAME DEAD (as described in consecutive Verses) which consist of anyone who is JUDGED by CHRIST which points to the Wicked since believers do NOT come under any afterlife Judgment (John 5:24) and believers certainly know the Gospel these two conditions itself points to the fact that believers CANNOT be the DEAD referred to in 1 Peter 4:6 as some exegesis err so easily.

Please note that the ‘spiritually dead’ referring to believers primarily is mentioned in 1 Peter 4:1 – 3, and then in 1 Peter 4:4, apostle Peter begins to point to the WICKED who “malign you” (NASB) ---> “who” will be required to be accountable to God for it Who is Ready to Judge the Living and the DEAD (1 Peter 4:5) ---> and 1 Peter 4:6 details out this Judgment toward the DEAD (which could include that WICKED who ‘malignned you prior’) in that he too will hear the Gospel preached in the afterlife, get himself JUDGED in the afterlife Judgment and only thereafter, ‘live also to God in his spirit.
Thus the Resurrection of the DEAD means the following for each case below:

(1). Some Righteous never SLEEP

“Lo, I tell you a SECRET; we indeed shall NOT ALL SLEEP, and we ALL shall be CHANGED;” – apostle Paul (1 Corinthians 15:51, YLT)

The phrase NEVER SLEEP as we have discussed earlier refers to the case where one NEVER DIES on earth.

Yes, the others (righteous and wicked) who SLEEP FIRST, refers to the cases where one DIES on EARTH and following this, one’s (SOUL with SPIRIT) gets SEPARATED from the BODY – and the BODY rots and perishes. The SOUL of the righteous will be RANSOMED by God (Psalm 49:15) from SHEOL and they go the Blessed Abodes (e.g. Abraham’s Bosom, Luke 16:22 or Paradise, Luke 23:43).

Two examples of the righteous who ‘never slept’ are Enoch and Elijah. The Resurrection of the Dead toward ‘these righteous who never SLEEP’ is thus that they get CHANGED (or Transformed) into the Glorious SPIRITUAL BODY accordingly at its own time.

With Verses attached:

The Resurrection of the Dead (1 Corinthians 15:21 – 22, Acts 24:15) toward ‘these righteous who never SLEEP’ (1 Corinthians 15:51 in principle of John 21:22 too) is thus that they get CHANGED (or Transformed) into the Glorious SPIRITUAL BODY (1 Corinthians 15:44) accordingly at its own time.

(2). Some Righteous SLEEP

The Righteous who SLEEP first means that they ‘die on earth first’ and upon death, their BODY SLEEPS in the Ground till it ROTS while their SOUL (with their SPIRIT) is taken to the abode of the Righteous (e.g. Abraham’s Bosom, Luke 16:22 or Paradise, Luke 23:43).

Christ’s RESURRECTION is of this type since His Body DIED first (and He was Made ALIVE in the SPIRIT, 1 Peter 3:18) but His BODY never SAW the DECAY or CORRUPTION as it SLEPT being CHANGED only, [according to the Mystery in 1 Corinthians 15:51 too with regards to CHANGE] agreeing to this Mysterious Verse below Prophesied long ago too (Psalm 16:10):

“for You will not abandon my soul into Hades, nor will You allow Your Holy One to see DECAY.” (Acts 2:27, BLB)

The first part of this Verse: “for You will not abandon my SOUL into Hades” refers to king David speaking PROPHETICALLY on behalf of any righteous who SLEEP FIRST having DIED FIRST on earth ----> and their BODY SLEEPS in the DUST of the earth --> where the phrase ----> “not abandon my SOUL into Hades” refers to the RANSOMING of their SOUL by God

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(Psalm 49:15) --- and these enter into the abode of the Righteous (e.g. Abraham’s Bosom, Luke 16:22 or Paradise, Luke 23:43) which EXISTED Before Christ itself --- but later during the RESURRECTION (Daniel 12:2 also) --- they awake with their SPIRITUAL BODY (1 Corinthians 15:44) not just being alive in the SOUL (with SPIRIT) only prior.

Yes, CHRIST Resurrected and was CHANGED before the DECAY of His BODY being the FIRST of the Resurrection of the Dead (1 Corinthians 15:20) and His Death and Resurrection makes a WAY for us all to be likewise to be RAISED in a SPIRITUAL BODY (1 Corinthians 15:44). For if Christ did not die, the Righteous only remain only a SOUL (with SPIRIT) in the Abraham’s Bosom or Paradise but with NO SPIRITUAL BODY while the Wicked remain without hope with their SOULS caught in SHEOL/HADES and DEATH. Can you understand it?

(3). All Wicked SLEEP

All the Wicked will SLEEP which means that their BODY or ‘their form’ will SLEEP when they die on earth till it is CONSUMED (Ecclesiastes 3:20, Psalm 49:14) while their SOUL (with its SPIRIT) goes into SHEOL (Job 10:21) to the land of the SHADOW of DEATH (Psalm 107:10) which is also dwelled by the Dragons (Satans, Psalm 44:19, Mark 3:26) as their TORTURERS (Matthew 18:34) because these ‘tortured others with no mercy first’ (Matthew 18:33) and also did NOT forgive others whilst on earth prior (Matthew 18:35) where even the ‘light is DARKNESS’ (Job 10:22) where DEATH does AFFLICT them (Psalm 49:14) causing PAIN (Psalm 116:3) in FIRE too (Deuteronomy 32:22, Luke 16:24) in HADES/SHEOL/HELL (Luke 16:23) being in SUFFERINGS (Psalm 107:12, Isaiah 3:11, Galatians 6:7) for their AFTERLIFE JUDGMENT (Hebrews 9:27, Psalm 107:11).

a) Before CHRIST there was NO HOPE for the Wicked.

“For my SOUL hath been full of EVILS, And my life hath come to SHEOL. Thou hast put me in the LOWEST PIT, In DARK places, in DEPTHS. To the DEAD dost Thou do Wonders? Do REPHAIM rise? do they thank Thee? Selah. Are Thy Wonders known in the darkness? And Thy righteousness in the land of forgetfulness? Why, O Jehovah, castest Thou off my SOUL? Thou hidest Thy face from me. Over me hath Thy WRATH passed, Thy TERRORS have cut me off, ” (Psalm 88:3, 6, 10, 12, 14, 16, YLT)

* REPHAIM = spirit;

“For there is NOT in DEATH Thy memorial, In SHEOL, who doth give THANKS to Thee?” (Psalm 6:5, YLT)

“The DEAD praise NOT Jah, Nor any going down to silence.” (Psalm 115:17, YLT)

“O Jehovah, let me not be ashamed, For I have called Thee, let the WICKED be ashamed, Let them become silent to SHEOL.” (Psalm 31:17, YLT)
“For SHEOL doth not confess Thee, DEATH doth not praise Thee, THOSE GOING DOWN to the pit HOPE NOT for Thy TRUTH.” (Isaiah 38:18, YLT)

b) But Since CHRIST has come, the HOPE for the Resurrection of the Dead includes the Wicked too:

“having a HOPE in God, which these men cherish themselves, that there shall certainly be a RESURRECTION of BOTH the Righteous and the WICKED. “In view of this, I also do my best to maintain always a BLAMELESS CONSCIENCE both before God and before men.” – apostle Paul (Acts 24:15 – 16, NASB)

The ancient question regarding the HOPELESSNESS for the Wicked as mentioned prior, for example there is NO giving of THANKS to Jehovah in SHEOL simply because they have ‘no reason to thank Him being lost in the SHADOW of DEATH’: 

“There were THOSE who DWELT in darkness and in the SHADOW of DEATH, Prisoners in misery and chains,” (Psalm 107:10, NASB)

“For my SOUL hath been full of evils, And my life hath come to SHEOL. Thou hast put me in the lowest pit, In dark places, in depths. To the DEAD dost Thou do Wonders? Do REPHAIM RISE? do they thank Thee? Selah.” (Psalm 88:3, 6, 10, YLT)

The answer to the question as to whether do the SPIRITS (Rephaim) from the SOULS of the WICKED in HELL/HADES/SHEOL (context: Psalm 88:3) who are deep places of DARKNESS (Psalm 88:6) in the land of FORGETFULNESS in the afterlife (Psalm 88:12) under PUNISHMENT (Psalm 88:7, Psalm 88:16) ever RISE? Yes, will the ‘spirits or rephaim of these wicked ever rise (have a HOPE in the Resurrection of the dead)?

Yes. Thanks be to God in CHRIST that though these wicked have their BODY and SOUL Destroyed in GEHENNA (referring to the fiery regions of SHEOL/HADES, or Hell, Matthew 10:28), these SAME ones will ‘live to God in THEIR SPIRIT’ post-afterlife JUDGMENT (1 Peter 4:5 indicates JUDGMENT-first) having even the GOSPEL being PREACHED to them too as it is Written in Verse below:

“who will give account to Him who is ready to JUDGE the living and the DEAD. For to this end the GOSPEL was proclaimed even to the DEAD, so that they might be JUDGED indeed according to men in the flesh, but they might LIVE in the SPIRIT according to God.” (1 Peter 4:5 – 6, BLB)
Please note that ‘the DEAD’ that is JUDGED (afterlife-Judgment) in both 1 Peter 4:5 and 1 Peter 4:6 (being consecutive verses above, context) is the SAME DEAD refuting the ‘false spiritually-dead FALLACY claim’ which is easily refuted here in this argument.

Please also note the word SOUL (which refers to the SOUL of the WICKED, in Psalm 88:3) which went into SHEOL, even into the DEPTHS of DARKNESS (Psalm 88:6) got destroyed at Gehenna, the fiery afterlife-garbage regions of HELL (Matthew 10:28) where God brings out the REPHAIM or SPIRIT of these WICKED from the SHADOW of DEATH (Psalm 107:14, Job 12:22, Daniel 2:22) as this HOPE in CHRIST through the GOSPEL Resounds MAJESTICALLY in the phrase “but they might LIVE in the SPIRIT according to God” (1 Peter 4:6. BLB).

The first occurrence of CHRIST’s MAJESTIC SAVING from HELL (and ‘not the only occurrence as commonly erred’) toward the ‘SPIRITS in PRISON’ from the time of Noah who were formerly disobedient is recorded in 1 Peter 3:18 – 20. Please note that the ‘SPIRITS in PRISON’ itself agrees to the suffering in the afterlife PRISONS in the land of the SHADOW of DEATH as it is mentioned in Psalm 107:10 and them being SAVED eventually by God due to HIS MERCY which Triumphs over (and ENDS any afterlife-Judgment despite a Judgment with no mercy is endured first, James 2:13 according to what one has done prior till the ‘last penny’ is endured first, Luke 12:59) is PROPHETICALLY mentioned in Psalm 107:14.

For the SPIRIT to live to God (1 Peter 4:6) post afterlife Judgment (1 Peter 4:5) till VICTORY is achieved (Matthew 12:20) where HIS MERCY Triumphs (and ends this afterlife-Judgment be it even if it’s the ‘eternal Hell sentence’), this afterlife-HOPE (1 Corinthians 15:19) of the Resurrection of the Dead (1 Corinthians 15:21) which includes the Wicked too (Acts 24:15) causes the wicked (or those who ‘broke His Commands’- prior from all Law & Prophets, Context Matthew 5:17 – 18) to also be “IN the Kingdom of the HEAVENS” eventually but ‘least’ (Matthew 5:19) having been MADE ALIVE by CHRIST (1 Corinthians 15:22) according to a SPIRITUAL BODY (1 Corinthians 15:44) which will be given accordingly (1 Corinthians 15:39 – 49) as God WILLS (1 Corinthians 15:38) being the SAVIOUR of ALL MEN (1 Timothy 2:4, John 12:32, Romans 5:18 – 19) especially believers (1 Timothy 4:10).

That is why we need to GIVE THANKS on BEHALF of ALL MEN (including the wicked too) in our PRAYERS and INTERCESSIONS in this direction as God is PERFECTLY GOOD (1 Timothy 2:1).

Only after being SAVED from the land of the SHADOW of DEATH (Psalm 107:14) ending the HOPELESSNESS of the Wicked prior to CHRIST (Psalm 107:10, Psalm 88:10, Psalm 6:5, Isaiah 38:18) even these ‘formerly disobedient’ (example: 1 Peter 3:20) will GIVE THANKS to God too (Psalm 107:15). Indeed,

“He brought THEM OUT of darkness and the SHADOW of DEATH and broke their bands apart. Let THEM GIVE THANKS to the LORD for His LOVINGKINDNESS, and for His WONDERS to the SONS OF MEN!” (Psalm 107:14 – 15, NASB)
Perhaps this is part of the MARVELLOUS & GREATER Work of Raising the DEAD as even the FATHER was Doing (unknown to us, in the ‘afterlife’ because it refers to the Raising of the Dead) as CHRIST MYSTERIOUSLY Echoes in these BEAUTIFULLY HOPEFUL Verses:

“For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him GREATER Works than these, so that you will MARVEL. “For just as the Father RAISES the DEAD and gives them life, even so the Son also gives life to whom He WISHES.” — Lord Jesus Christ (John 5:20 – 21, NASB)

The Real Problem – a Figure of Speech

Example:

"The sorrows of Death compassed me, and the PAINS of HELL gat hold upon me: I found trouble and sorrow." (Psalm 116:3, KJV)

So, the real problem is that 'some decide to choose that he speaks figuratively' say in Psalm 116:3. Explanation:

The Psalmist is speaking literally in a PROPHETIC way where he 'assumes the place of the damned' and describes thus. To speak figuratively based on something that doesn't exist (for example fire in Sheol or the suffering of the damned is imaginary and doesn't make sense).

The fire in Sheol is real but it may not be like the fire on earth.

Is it REALLY a figure of speech?

If Christ describes HADES containing the place of afterlife suffering (Luke 16:19 - 31), it is real as Abraham is real too. If the HADES description in Luke 16 is based on 'something that doesn't exist', it is equivalent to saying that Christ uses a NON EXISTING object such as an UNICORN to describe a real thing which is ABSURD.

In other words, even if the 'Rich Man and Lazarus description is a Parable', it depicts or uses REAL Objects in it and thus the depiction of HADES is REAL with reference to the objects use too.

Concerning the phrase 'my son was dead and now alive' --- it is REAL too in the sense that a father 'may speak it' ---- and in this parable of the prodigal son (it could be describing Salvation from Hell too allegorically, Luke 15:11 - 32). It is strange that those who take the 'rich man and Lazarus description allegorically' choose to take the 'parable of the prodigal son literally'. Can you see it?

Now since the description of the 'Rich Man & Lazarus' the 'Prodigal son' may be thus, Christ could be revealing SECRET things (explaining why the Old Testament prophets did NOT have the DETAILS of SHEOL/HADES being DESCRIBED as thus.
They only 'knew' the existence of Sheol prior but not how this 'unseen realm of the dead' is in GREAT DETAIL; they have a vague description of it which is often missed in Scripture when taken to refer to earthly objects under the 'figure of speech' excuse).

The 'figure of speech' excuse is not convincing when it is applied to CHRIST Speaking thus in such a serious doctrinal matter (as opposed to men speaking it or when it is spoken in a casual conversation) and thus should not be equated when CHRIST is Speaking SERIOUSLY a FACTUAL Truth.

IF someone takes it as a 'figure of speech', then they will 'miss' this great hidden truth revealed regarding HADES/SHEOL with it. By the way, who decides that it's a 'figure of speech'? Men, right? I rather choose to believe CHRIST's FACTUAL Description of it as it is Written.

Also, it is out of context to quote a figure of speech such as 'he was dead and now alive' (Luke 15:24) and apply it to the 'entire description of the rich man and Lazarus' (Luke 16:19 -31).

By the way, the PARADISE of God existed even before CHRIST Died (Luke 23:43) and He said that the ROBBER would be with Him TODAY in PARADISE.

But wasn't Christ 3 Days and 3 Nights in the 'belly of the Earth' (HADES/SHEOL) and only Ascended to the Father post-Resurrection (John 20:17) proving that the "today" in Luke 23:43 cannot literally mean today but a 'today of the Resurrection later'?

No. It actually PROVES that HADES/SHEOL not only has regions of suffering but also a place of comfort such as Abraham's bosom or Paradise too. In other words, CHRIST Descended into SHEOL/HADES at Death and Preached the Gospel to the lost souls in the 'afterlife prisons' of SHEOL/HADES (1 Peter 3:18 - 19) to SAVE them. Since SHEOL/HADES has also the compartment of the Blessed (as Abraham's Bosom in which Lazarus was comforted as Luke 16:22 - 25 reveals), Christ must have ALSO Gone to these Regions of the Blessed in the afterlife where He was awaited for including PARADISE too where that THIEF on the Cross went here.

Please note that both Abraham’s Bosom or Paradise may NOT be INSIDE SHEOL/HADES but are CONNECTED to it in ‘some way’ since the SOUL Righteous go into SHEOL/HADES but are immediately RANSOMED by God (as mentioned PROPHETICALLY in Psalm 49:15) and even evidenced by the phrase “the beggar died, and was carried by the angels into Abraham's bosom” (Luke 16:22, KJV). So, the arguments do hold even if Abraham’s Bosom or Paradise are NOT connected to the MOUTH/ENTRANCE/DOOR of SHEOL or HADES at all as the ‘angels’ of God could be sent to RANSOM them out from there upon death as it was with the case of the beggar Lazarus.
Please also note that the very fact that Christ after His DEATH ----> was immediately MADE ALIVE in the spirit to preach the Gospel to the 'spirits in prison' (1 Peter 3:18 - 20) ----> itself PROVES CONSCIOUSNESS after DEATH for both Christ (as He took the Son of Man - Form) and also the 'spirits' of the dead belonging to those who 'once disbelieved/disobedient' from the time of Noah itself (as it is clearly mentioned in these verses which describe the AFTERLIFE) ----> proving CONTEXT IRREFUTABLY here since it talks of a time when Christ wad DEAD on earth but ALIVE in the AFTERLIFE Regions (of SHEOL/HADES) even before His Resurrection ----> and if you read these Verses, it is clear that the spirits in prison which He met in the AFTERLIFE who heard the GOSPEL (proves also that they are very much CONSCIOUS after Death on earth) and can 'understand' and even have a change in their will to move toward being 'disobedient/unbelieving NO more' as the phrase such as "Which sometime were disobedient" (KJV) reveals further ---> where these "spirits in prison" (1 Peter 3:18, KJV) are from the "days of Noah" (1 Peter 3:19, KJV) in the AFTERLIFE Regions proving this Irrefutably.

Regarding the Rich Man and Lazarus or the Prodigal Son story, I repeat:

The LITERAL meaning of the description of the ‘Rich man and Lazarus’ (Luke 16:19 – 31) points to the DEAD being CONSCIOUS in their SOUL where the ALLEGORICAL description of the ‘Rich man and Lazarus’ (Luke 16:19 – 31) points to the JEW vs GENTILE abundance vs scarcity with regards to the Word of God (i.e. the Law and Prophets). BOTH could be TRUE.

Similarly, the LITERAL meaning in the ‘Parable of the Prodigal Son’ (Luke 16:19 – 32) speaks of a father ‘regaining his son on earth due to repentance’ as he was ‘dead in sins’ (spiritually) and is now ‘alive’ (spiritually, being free from sin). Also, the ALLEGORICAL description of the ‘Parable of the Prodigal Son’ (Luke 16:19 – 32) Speaks of a son who has ‘died and gone to HELL’ and then returns ‘ALIVE’ back Home in Heaven being Welcomed by the Father. Here too, BOTH could be TRUE.

Being a LITERALIST, I take it as follows: The LITERAL meaning of the description of the ‘Rich man and Lazarus’ (Luke 16:19 – 31) points to the DEAD being CONSCIOUS in their SOUL and I also accept that the LITERAL meaning in the ‘Parable of the Prodigal Son’ (Luke 16:19 – 32) which speaks of a father ‘regaining his son on earth due to repentance’ as he was ‘dead in sins’ (spiritually) and is now ‘alive’ (spiritually, being free from sin).

**Conclusion**

God JUDGES evil first but to END Evil (i.e. to Overcome it) ----> He TRULY Overcomes EVIL by GOOD ONLY (His Unchanging Principle):

“Be not overcome of evil, but overcome evil with good.” – apostle Paul (Romans 12:21, NASB)

His Judgments are NOT evil either as He just Returns ‘one’s own evil’ (Galatians 6:7) back to them in the afterlife Judgments (Isaiah 3:11).
Regarding AFTERLIFE JUDGMENT:

“Woe to the wicked--it will go badly for them, for what they have done will be done to them.” (Isaiah 3:11, CSB)

“Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.” (Galatians 6:7, NASB)

What is the Purpose of God’s Judgments?

To LEARN RIGHTEOUSNESS as the Verse below clearly Reveals (please also note the word SOUL and SPIRIT that is within a person mentioned distinctly here too):

“With my SOUL I desired Thee in the night, Also, with my SPIRIT within me I seek Thee earnestly, For when Thy JUDGMENTS are on the earth, The inhabitants of the world have LEARNED RIGHTEOUSNESS.” (Isaiah 26:9, YLT)

Re – Focus - only the ALMIGHTY can DO this:

Please Remember that LORD JESUS CHRIST SAVES from the “SHADOW of DEATH” regions of HELL itself and will turn it into MORNING as PROPHESIED in Verse below:

“Seek HIM that maketh the seven stars and Orion, and turneth the SHADOW of DEATH into the MORNING, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is His Name:” (Amos 5:8, KJV)

So let us SEEK HIM.

Yes, He Will Change (TURN) the SHADOW of DEATH (the spiritual realm of DARKNESS), which is the DWELLING PLACE of DRAGONS (Psalm 44:19) into MORNING too (Amos 5:8) till the DRAGONS too will HONOUR Him as Prophesied Mysteriously in these less known Verses when seem together but only with JUDGMENT first (e.g. destroying Jerusalem first, Jeremiah 9:11).

Please note that the exact SAME Word in Hebrew for DRAGONS occurs in each of the quoted Verse below linking these together:

“Though thou hast sore broken us in the PLACE of DRAGONS, and covered us with the SHADOW of DEATH.” (Psalm 44:19, KJV)

“And I will make JERUSALEM HEAPS, and a den of DRAGONS; and I will make the cities of JUDAH DESOLATE, without an inhabitant.” (Jeremiah 9:11, KJV)

“The beast of the field shall HONOUR ME, the DRAGONS and the owls: because I give waters in the wilderness, and rivers in the desert, to give DRINK to My people, My chosen.” (Isaiah 43:20, KJV)
Please note that even the DRAGONS will HONOUR HIM (Psalm 44:19) agreeing to the MYSTERIOUS PROPHECY (below) in that ALL CREATION (or EVERY CREATURE) will WORSHIP Him too eventually in its own ways (Philippians 2:9 – 11 too, Isaiah 45:23):

“and EVERY CREATURE that is in the HEAVEN, and in the EARTH, and UNDER the EARTH, and the things that are upon the SEA, and the ALL THINGS in THEM, heard I saying, 'To HIM Who is sitting upon the throne, and to the Lamb, is the blessing, and the honour, and the glory, and the might -- to the ages of the Ages!'” (Revelation 5:13, YLT)

The phrase “UNDER the EARTH” (Philippians 2:10) is often associated with HELL/HADES/SHEOL, right? It is said that even those from here will WORSHIP Him (Revelation 5:13) and confess that ‘Jesus is Lord’ (Philippians 2:9) eventually too (Philippians 2:11 - willingly, as God doesn’t Oath Fake Confessions to Himself, Isaiah 45:23) to the GLORY of God the FATHER as HE RECONCILES them each time this is DONE too (Colossians 1:16 with Colossians 1:20). Please note the phrase “UNDER the EARTH” which refers to HELL, right? as it is found in both Revelation 5:13 and Philippians 2:10 revealing this MAJESTIC UNIVERSAL TRIUMPH of LORD JESUS CHRIST.

To Quote:

“He, indeed, saves ALL; but some [He saves], converting them by punishments; others, however, who follow voluntarily [He saves] with dignity of honour; so “that every knee should bow to Him, of things in heaven, and things on earth, and things UNDER the EARTH;” Philippians 2:10 that is, angels, men, and souls that before His advent have departed from this temporal life.” – Clement of Alexandria (150 – 215 AD)

The phrase ‘because I give waters in the wilderness, and rivers in the desert’ speaks of God RESTORATION Period POST – JUDGMENT in the LAKE of FIRE too as He MAKES ALL THINGS NEW (here’s an example of Context for Verses Speaking of this, which includes Ephraim too, remember Ephraim?):

“And He who sits on the throne said, “Behold, I am MAKING ALL THINGS NEW.” And He said, “Write, for these words are faithful and true.” Then He said to me, “It is Done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who THIRSTS from the spring of the WATER of LIFE without cost.

“He who overcomes will inherit these things, and I will be his God and he will be My son. “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.”

Then one of the seven angels who had the seven bowls full of the SEVEN LAST PLAGUES came and spoke with me, saying, “Come here, I will show you the bride, the wife of the Lamb.” (Revelation 21:5 – 9, NASB)
Please note the phrase the SEVEN LAST PLAGUES (in Revelation 21:9) to realize that His Wrath is Coming to END at that time in the LAKE of FIRE (Revelation 21:8) which is with the PURPOSE of making ALL THINGS NEW (Revelation 21:5, Revelation 21:1) where only the “sons inherit it” (Revelation 21:7) while the ‘others’ (1 Corinthians 6:9 – 10) post Judgment in the Lake of FIRE (Revelation 21:8) may be ‘least’ in His Kingdom eventually by ‘not inheriting it’ but being ‘lesser in a significant way’ (Matthew 5:19) having called out by HIS SPIRIT and the BRIDE, His CHURCH (Revelation 21:9) toward ‘these THIRSTY ones from the Lake of Fire’ to ‘drink of the WATER of LIFE FREELY’ (Revelation 22:1) and may eventually get the ‘healing from the LEAVES of the TREE of LIFE’ (Revelation 22:2) as PROPHESED Majestically toward this END here (Revelation 21:6, Revelation 22:17, Isaiah 55:1, Revelation 21:3 – 4). Can you see it?

Yes, the JUDGMENT first in the LAKE of FIRE during this NEXT AGE (Matthew 25:46, Revelation 20:11 – 15, Revelation 22:12, Daniel 12:2) for those that do NOT inherit His Kingdom being on the OUTSIDE at this time (Revelation 22:15, 1 Corinthians 6:9 – 10) as only ‘His sons’ will inherit His Kingdom (Revelation 22:14, Revelation 21:7) where a WARNING is also given in that we must be CAREFUL in interpreting the PROPHECY found in this BOOK of REVELATION in order not to be JUDGED in receiving PLAGUES or MISS his part from the TREE of LIFE (to Live to the AGE, in this AGE; Genesis 3:22) and the HOLY CITY and the things WRITTEN in this BOOK (Revelation 22:18 – 19).

“whom indeed it behoves Heaven to Receive [JESUS] until the TIMES of RESTORATION of ALL THINGS, of which God spoke by the mouth of His holy prophets from the AGE.” (Acts 3:21, BLB)

Yes, by the END of the NEXT AGE, ALL Israel will be SAVED together with the FULLNESS of the GENTILES (i.e. ALL Gentiles) ---> i.e. ALL MEN SAVED (1 Timothy 2:4, John 12:32, Romans 5:18 – 19, 1 Corinthians 15:21 – 22) with believers being more special (1 Timothy 4:10):

“For I do not want you to be ignorant, brothers, of this mystery, so that you may not be wise in yourselves: A hardening in PART has happened to Israel, until the FULLNESS of the GENTILES may come in. And so ALL ISRAEL will be SAVED, as it has been WRITTEN:

“The One Delivering will come out of Zion,
He will REMOVE UNGODLINESS from JACOB.
And this is the Covenant from Me to them,
when I shall TAKE AWAY THEIR SINS.” (Romans 11:25 – 27, BLB)

“For as regards the GOSPEL, they are ENEMIES on account of you; but as REGARDS ELECTION, BELOVED on account of the patriarchs. For the GIFTS and the CALLING of God are IRREVOCABLE.” (Romans 11:28 – 29, BLB)
Yes, that’s the MEANING of God’s MERCY (Romans 9:15 – 16) toward ALL the ‘disobedient’ (BLB) and ‘unbelieving’ (KJV) too:

“For just as you once were disobedient to God, but now have been shown MERCY by the disobedience of these, so these also now have been disobedient for your MERCY, so that they also now may have MERCY shown THEM. For God has bound up ALL in DISOBEDIENCE, that He may show MERCY to ALL.” (Romans 11:30 – 32, BLB)

Where in the above (Romans 11:28 – 32),

“you” = ‘believers’ (the remnant chosen by Grace from among the Jews and Gentile, Romans 11:5) = the ones shown MERCY first (Romans 11:30 – 31)

“them” = ‘the enemies of the Gospel’ (Romans 11:28) = ‘the disobedient’ (Romans 11:30 – 31)

“All” = “you” + “them” = ALL MEN

i.e.

“All” = “you” (believers) + “them” (enemies of the Gospel) = ALL MEN

Yes, He Will have MERCY on ALL as the FINAL/Last Word of JUDGMENT (Romans 11:32) as His MERCY will TRIUMPH (and END) any JUDGMENT Sentence (James 2:13) as PROMISED. The Word ‘may’ or ‘maybe’ does NOT exist in Greek in these Verses but only in the sense that ‘it will be FULFILLED eventually in its own time’ (i.e. a TESTIMONY of COMING to PASS in its OWN DIVINE TIMES for His RANSOM to be APPLIED to ALL causing ALL to be SAVED eventually):

“Who did give Himself a RANSOM for ALL -- the TESTIMONY in its own TIMES --” (1 Timothy 2:6, YLT)

“For truly I say to you, until heaven and earth shall pass away, not even one iota, nor one stroke of a letter, shall pass away from the LAW, until everything should happen. Whoever then shall BREAK one of the least of THESE COMMANDMENTS and shall teach others the same, he will be called LEAST in the KINGDOM of the HEAVENS; but whoever shall keep and shall teach them, he will be called great in the kingdom of the heavens.” – Lord Jesus Christ (Matthew 5:18 – 19, BLB)

Indeed,

“For it is FOR THIS we LABOR and STRIVE, because we have FIXED our HOPE on the LIVING God, Who is the SAVIOR of ALL MEN, especially of believers.” (1 Timothy 4:10, NASB)
“At THAT TIME,” declares the LORD, “I will be the God of ALL the families of ISRAEL, and they shall be My people.”

“For there will be a DAY when watchmen On the hills of EPHRAIM call out, ‘Arise, and let us go up to Zion, To the LORD our God.’”

With weeping they will come, And by supplication I will lead them; I will make them walk by streams of waters, On a straight path in which they will not stumble; For I am a father to Israel, And EPHRAIM is My firstborn.

“I have surely heard EPHRAIM grieving, ‘You have CHASTISED me, and I was chastised, Like an untrained calf; Bring me back that I may be RESTORED, For You are the LORD my God.’” (Jeremiah 31:1, 6, 9, 18 NASB)

Yes, afterlife Repentance too:

‘For after I TURNED back, I REPENTED; And after I was instructed, I smote on my thigh; I was ashamed and also humiliated Because I bore the reproach of my youth.’ (Jeremiah 31:19 NASB)

His MERCY:

“Is EPHRAIM My dear son? Is he a delightful child? Indeed, as often as I have SPOKEN AGAINST him, I certainly still REMEMBER him; Therefore My HEART yearns for him; I will surely have MERCY on him,” declares the LORD.” (Jeremiah 31:20, NASB)

Yes, His MERCY which TRIUMPHS and ends any afterlife Judgment Sentence (be it if it’s the eternal Hell Sentence too):

“For judgment will be merciless to one who has shown no mercy; MERCY TRIUMPHS over JUDGMENT.” (James 2:13, NASB)

Yes, this will HAPPEN at that TIME (Jeremiah 31:1) on a DAY too (Jeremiah 31:6) when He RESTORES the Fortunes of Judah too:

“Thus says the LORD of hosts, the God of ISRAEL, “Once again they will speak this word in the land of Judah and in its cities when I RESTORE their fortunes, ‘The LORD bless you, O abode of righteousness, O holy hill!” (Jeremiah 31:23, NASB)

During this time of RESTORATION, when the FORTUNES of Israel & Judah are being RESTORED (Jeremiah 31:23), even the FORTUNES of SODOM who Suffered the JUDGMENT of VENGEANCE in ETERNAL FIRE (more accurately, age-during FIRE) will be RESTORED too:
For Judah & Israel (JUDGMENT first):

“And I will make JERUSALEM heaps, and a den of DRAGONS; and I will make the cities of JUDAH desolate, without an inhabitant. Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with WORMWOOD, and give them water of gall to drink. For a voice of wailing is heard out of ZION, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have CAST us OUT. Behold, the DAYS COME, saith the LORD, that I will PUNISH all them which are circumcised with the uncircumcised;’” (Jeremiah 9:11, 15, 19, 26, KJV)

“And the name of the star is called WORMWOOD: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter” (Revelation 8:11, KJV)

“For the PASTORS are become brutish, and have NOT sought the LORD: therefore they shall not prosper, and ALL THEIR FLOCKS shall be SCATTERED. Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of JUDAH desolate, and a den of DRAGONS. O LORD, CORRECT me, but with JUDGMENT; not in Thine Anger, lest thou bring me to nothing.” (Jeremiah 10:21 – 22, 24, KJV)

“So you [Jerusalem, Ezekiel 16:1] will bear your disgrace and be ashamed of all you did when you comforted them [Sodom & Samaria, Ezekiel 16:53].” (Ezekiel 16:54, CSB)

Israel & Judah RESTORED later with EPHRAIM too by the end of the NEXT AGE:

“I have surely heard EPHRAIM grieving, ‘You have CHASTISED me, and I was chastised, Like an untrained calf; Bring me back that I may be RESTORED, For You are the LORD my God.” (Jeremiah 31:18 NASB)

“Is EPHRAIM My dear son? Is he a delightful child? Indeed, as often as I have SPOKEN AGAINST him, I certainly still REMEMBER him; Therefore My HEART yearns for him; I will surely have MERCY on him,” declares the LORD.” (Jeremiah 31:20, NASB)

“Thus says the LORD of hosts, the God of ISRAEL, “Once again they will speak this word in the land of JUDAH and in its cities when I RESTORE their fortunes, ‘The LORD bless you, O abode of righteousness, O holy hill!” (Jeremiah 31:23, NASB)

“... And so ALL ISRAEL will be SAVED, as it has been WRITTEN:

“The One Delivering will come out of Zion,
He will REMOVE UNGODLINESS from JACOB.
And this is the Covenant from Me to them,
when I shall TAKE AWAY THEIR SINS” (Romans 11:26 – 27, BLB)
ETERNAL (or more accurately age-during) FIRE of JUDGMENT on SODOM:

“just as SODOM and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the PUNISHMENT of ETERNAL FIRE.” (Jude 1:7, NASB)

SODOM RESTORED Post ETERNAL (or more accurately age-during) FIRE of JUDGMENT

SODOM will be RESTORED too with “you” [referring to FALLEN ISRAEL, Ezekiel 16:1, 59 – 63] to their FORMER STATE (i.e. before THEIR FALL in SIN, Ezekiel 16:48 – 52 understood to be toward a RESTORATION to be in a SINLESS STATE as God WILLS):

“I will RESTORE their fortunes, the fortunes of SODOM and her daughters and those of SAMARIA and her daughters. I will also restore your fortunes among them,” (Ezekiel 16:53, CSB)

“As for your sisters, SODOM and her daughters and SAMARIA and her daughters will RETURN to their FORMER STATE. YOU and your daughters will also RETURN to your FORMER STATE.” (Ezekiel 16:55, CSB)

To quote:

“The Son “breaking in pieces” His enemies is for the sake of remolding them, as a potter his own work; as Jeremiah 18:6 says: i.e., to RESTORE them once again to their FORMER STATE.” — Eusebius of Caesarea (265 to 340 A.D). Bishop of Caesarea & the ‘father of church history’

This is a part of the RESTORATION of ALL THINGS (and not Israel’s things only) as His holy prophets spoke from the AGE (Acts 3:21) which is seen by the example above regarding the RESTORATION of the FORTUNES of JERUSALEM (Ezekiel 16:1, Ezekiel 16:48, Ezekiel 16:51) together with SODOM and SAMARIA from their ‘sinful state & Judgment’ (Ezekiel 18:35 – 52, Jude 1:7) to being RESTORED to FORTUNE a SINLESS FORMER STATE (as God WILLS, Ezekiel 16:53, Ezekiel 16:55) which may be understood POST DAY of JUDGMENT (e.g. Matthew 11:24, Matthew 10:15, Luke 10:12, Revelation 20:11 – 15) --- as part of when He MAKES ALL THINGS NEW (Revelation 21:5) in the NEW HEAVENS and the EARTH (Revelation 21:1) toward the Direction that ALL FORMER THINGS SHALL PASS AWAY eventually by the END of that AGE as it is PROPHESED Majestically in these quoted Verses (Revelation21:4).

‘If someone asks you what’s the point of knowing all these TRUTHS, ask them back: what’s the point of not believing and living without knowing all these truths (Proverbs 8:11)?’ – Anonymous

"For WISDOM is better than jewels; And ALL DESIRABLE things CANNOT COMPARE with her.” (Proverbs 8:11, NASB)
Why?

Only then we get to KNOW and UNDERSTAND GOD:

“But -- in this let the boaster boast himself, In UNDERSTANDING and KNOWING Me, For I am JEHOVAH, doing KINDNESS, JUDGMENT, and RIGHTEOUSNESS, in the earth, For in these I have delighted, An affirmation of JEHOVAH.” (Jeremiah 9:24, YLT)

Three Ages Mystery

“But know this first of all, that no PROPHECY of Scripture is a matter of one's own interpretation,” (2 Peter 1:20, NASB)

1). The Definition of the Three Ages

The phrase “ages to come” (Ephesians 2:7) proves that the next age ends and that there is at least one age to come after that. Together with the current age (which ends too, Matthew 24:3, Matthew 13:49), we have a total of at least three ages which pertain to man being SAVED with these three ages. Let’s call the current age as Age1, the next age as Age2 and the age which follows after that as Age3. Please note that it’s the SAME root Greek word (Noun/Adjective) of “Aion/Eon” or the Hebrew equivalent of “Olam or Owlam” in each occurrence where the word ‘age’ (an unknown, but usually a long limited time period with a beginning and an end) is mentioned in Holy Scripture in the quoted verses.

2). Will God SAVE ALL MEN within these three ages? Yes:

“Who will have ALL MEN to be SAVED, and to come unto the KNOWLEDGE of the TRUTH.” (1 Timothy 2:4, KJV)

“Declaring the END from the beginning, And from ancient times things which have NOT been DONE, Saying, 'My Purpose will be established, And I will Accomplish all My good Pleasure';” – God Speaks (in Isaiah 46:10, NASB)

Ever wondered what is the Sign of Jonah?

“But He answered and said to them, "An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the SIGN of JONAH the prophet;” (Matthew 12:39, NASB)

It refers to the SON of MAN (CHRIST) being THREE DAYS and THREE NIGHTS in the BELLY of the EARTH ---> UNDER the EARTH = HELL (Hades/Sheol, Psalm 9:17, Revelation 6:8) with fiery punishment Regions (Luke 16:19 – 31, Deuteronomy 32:22) such as Gehenna (Mark 9:43, Mark 9:48) in the age-during fire (Matthew 18:8) and even to the Lowest Waterless Pits (Zechariah 9:11) & afterlife Prisons (1 Peter 3:18 – 20, Luke 12:57 – 59, Psalm 107:10) there to Tartarus, the deep holding place of the apostate angels (2 Peter 2:4, Jude 1:6, Revelation 20:1).
“for, as Jonah was in the belly of the fish three days and three nights, so shall the Son of Man be in the heart of the earth THREE days and THREE nights.” (Matthew 12:40, NASB)

“And the LORD appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish THREE days and THREE nights.” (Jonah 1:17, NASB)

Going Allegorical now as Christ Spoke regarding the Sign of Jonah:

“Our Lord descends, and was shut up in the eternal (aionion, more correctly, age-during) bars, in order that He might set free all who had been shut up... The Lord descended to the place of punishment and torment, in which was the rich man, in order to liberate the prisoners.” – St. Jerome of the Vulgate (347 – 420 AD)

Which is based on interpreting the Verse below allegorically as it is mentioned above:

“I descended to the roots of the mountains. The earth with its bars was around me FOREVER, But You have BROUGHT UP my life from the PIT, O LORD my God.” (Jonah 2:6, NASB)

Allegorically viewing the Verse above, God is SAVING from the “FOREVER – Pit”, i.e. He is Saving from ETERNAL Hell itself. How? His MERCY Triumphs Over (and ends) any afterlife JUDGMENT as it is mentioned clearly in James 2:13 itself.

If Jonah 2:6 was translated more LITERALLY:

“To the cuttings of mountains I have come down, The earth, her bars are behind me to the AGE. And Thou bringest up from the pit my life, O Jehovah my God.” (Jonah 2:6, YLT)

Allegorically viewing it (as Scripture attests to this possibility as Christ mentioned it as a SIGN of Jonah), the Result is still equivalent in that God SAVES from the age-during Hell itself as Jerome claimed too by His MERCY which Triumphs Over Judgment (James 2:13).

What is the Meaning of the SIGN of Jonah (Matthew 12:39)?

So, the SIGN of JONAH has the meanings below:

i) Literal meaning of the SIGN of JONAH

It speaks of Jonah being in the belly of a great fish for THREE days and THREE nights.

It Speaks of CHRIST Descending into HELL or HADES or SHEOL (Ephesians 4:10) even to PREACH the GOSPEL to the ‘spirits in the afterlife PRISONS’ from the time of Noah (1 Peter 3:18 – 20) THREE days and THREE nights. This is the first Occurrence of this afterlife HOPE in CHRIST (1 Corinthians 15:19).
To quote:

“While the devil thought to kill One [Christ], he is deprived of all those cast out of hades, and he [the devil] sitting by the gates, sees all fettered beings led forth by the courage of the Saviour”.– St. Athanasius, the ‘Great Father of Orthodoxy’ (296 – 373 AD)

“In the liberation of all no one remains a captive! At the time of the Lord’s passion the devil alone was injured by losing all the of the captives he was keeping.”–Didymus, blind (370 AD)

“While the devil imagined that he got a hold of Christ, he really lost all of those he was keeping.” –St. Chrysostom the Golden Mouthised, (398 AD)

This is Generalized by apostle Peter thereafter to the DEAD (yes, ANY DEAD in the Context of afterlife-Judgment as it is established first in 1 Peter 4:5) ---> referring to the DEAD that are JUDGED in the afterlife as mentioned in 1 Peter 4:5 ----> where these SAME DEAD are mentioned to HEAR the GOSPEL, be JUDGED in the afterlife regions (be it in HADES, DEATH or the SEA, Revelation 20:13 where the dead are found) ---> but thereafter get Resurrected where ‘their spirit’ which lives to God, which is the end result of afterlife Judgment toward them (1 Peter 4:6) ---> by obtaining a ‘spiritual body’ accordingly (1 Corinthians 15:44) as God WILLS (1 Corinthians 15:38) to give (1 Corinthians 15:39 – 49) which applies to ALL MEN which includes these DEAD too (1 Corinthians 15:21 – 22, Context).

To quote that which agrees to this interpretation of this generalisation as it is Written in 1 Peter 4:5 – 6:

“We will certainly DIE and be like water poured out on the ground, which can’t be recovered. But God would not take away a life; He would DEVISE PLANS so that the one BANISHED from him does NOT REMAIN BANISHED.” (2 Samuel 14:14, CSB)

“Wherefore also he drove him out of paradise and removed him far from the tree of life, not because He envied him the tree of life, as some dare assert, but because He pitied him and desired that he should not be immortal and the evil interminable and irremediable.” St. Iraneaus of Lyons – author of the infamous treatise, “Against Heresies” (182 AD)

“He, indeed, saves ALL; but some [He saves], converting them by punishments; others, however, who follow voluntarily [He saves] with dignity of honour; so “that every knee should bow to Him, of things in heaven, and things on earth, and things UNDER the EARTH;” Philippians 2:10 that is, angels, men, and souls that before His advent have departed from this temporal life.” – Clement of Alexandria (150 – 215 AD)
“Stronger than all the evils in the soul is the Word, and the healing power that dwells in him, and this healing He applies, according to the will of God, to everyman. The consummation of all things is the destruction of evil...to quote Zephaniah: “My determination to gather the nations, that I am assemble the kings, to pour upon them mine indignation, even say all my fierce anger, for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language that they may all call upon the name of the Lord, to serve Him with one consent”...Consider carefully the promise, that all shall call upon the Name of the Lord, and serve him with one consent.” — Origen (185 to 254 A.D.) He founded a school at Caesarea, and is considered by historians to be one of the great theologians and exegete of the Eastern Church.

“For the wicked there are punishments, not perpetual, however, lest the immortality prepared for them should be a disadvantage, but they are to be purified for a brief period according to the amount of malice in their works. They shall therefore suffer punishment for a short space, but immortal blessedness having no end awaits them...the penalties to be inflicted for their many and grave sins are very far surpassed by the magnitude of the mercy to be showed to them.” – Diodore of Tarsus, (320 – 394 AD)

“That in the world (age) to come, those who have done evil all their life long, will be made worthy of the sweetness of the Divine bounty. For never would Christ have said, “You will never get out until you have paid the last penny” unless it were possible for us to get cleansed when we paid the debt.” – Peter Chrysologus, (435 AD)

“The wicked who have committed evil the whole period of their lives shall be punished till they learn that, by continuing in sin, they only continue in misery. And when, by this means, they shall have been brought to fear God, and to regard Him with good will, they shall obtain the enjoyment of His grace.” – Theodore of Mopsuestia (the ‘best’ theologian from the ancient Antiochian School), (350-428 AD)

From the mouth of the ‘enemies to this doctrine too’:

St. Basil the Great (329-379 AD) in his De Asceticis wrote: “The mass of men (Christians) say that there is to be an end of punishment to those who are punished.” I point out that he is not classified as a Universalist.

Augustine (354-430 A.D.), ‘one of the four great Latin Church Fathers (Augustine, Ambrose, Jerome and Gregory the Great), wrote:

“There are very many in our day, who though not denying the Holy Scriptures, do not believe in endless torments.”

For more regarding Hell in Church History, please consider the link below:

https://www.anonymouschristian.org/blog/hell-in-church-history/
ii) Allegorical meaning of the SIGN of JONAH

Is there more Mystery or Secret meant when CHRIST mentioned the SIGN of Jonah with regards to the phrase “THREE days and THREE nights”?

Probably. Please consider the following interesting exegesis with Scripture (Verses).

“and He [Lord Jesus Christ] said to them, ‘Having gone, say to this fox, Lo, I cast forth demons, and perfect cures to-day and to-morrow, and the THIRD DAY I am being PERFECTED;” (Luke 13:32, YLT)

“And I, when I am Lifted Up from the earth, will DRAW ALL MEN to Myself.” – Lord Jesus Christ (John 12:32, BSB)

The PERFECTION that CHRIST Promises in His WORK in Luke 13:32 is that He DRAWS (where the Greek word here means literally Drag in Greek or even Catch as in Catching Fish in John 12:32) --- ALL MEN to Himself (meaning to SAVE All men as He is the Saviour, 1 Timothy 2:4 – KJV, 1 Timothy 4:10) --- and CHRIST hints that on the THIRD DAY He will achieve this Perfection (Luke 13:32) which is beyond His Work on earth during His Lifetime (as that has been Perfected on earth itself, John 17:4).

The Phrase THIRD DAY links these passages together (e.g. Luke 13:32, Matthew 12:40) and also this mysterious verse (Hosea 6:2) with a mystery regarding the number THREE (in each of these Verses) in the context of the kingdom of the heavens too (Matthew 13:33). Let’s see these newly quoted verses:

“He will revive us after two days; He will raise us up on the THIRD DAY, That we may live before Him.” (Hosea 6:2, NASB)

“He spoke another parable to them. "The Kingdom of Heaven is like yeast, which a woman took, and hid in THREE MEASURES of meal, until it was ALL leavened." (Matthew 13:33, WEB)

Here’s a possible Allegorical Interpretation with regards to the number THREE which occurs in each of these quoted Verses with regards to the SIGN of Jonah too (linking all these Verses together):

THREE = refers to the THREE AGES mentioned prior (current, next, and the next one following that) = AGE1, AGE2, AGE3

Jonah being THREE days and THREE nights in the Stomach of the Fish = Represents the Wicked souls which are lost in the afterlife in HELL (afterlife Punishment Regions)

CHRIST being THREE days and THREE nights in the BELLY of the Earth = Also refers to a SIGN that after His Resurrection, He Would Continue His Work toward Perfection (Luke 13:32) into the afterlife Regions of HELL SAVING ALL MEN within THREE AGES (Hosea 6:2)
The MEAL in Matthew 13:33 = Men (a particular type of meal = a particular type of creation)

The THREE Measures in Matthew 13:33 = The THREE AGES = AGE1, AGE2 and AGE3

The YEAST = His SALVATION (Christ Came for SALVATION, His Purpose of YEAST)

So, the YEAST in the THREE measures of Meal = His SALVATION during these THREE AGES toward Men

ALL leavened = ALL Saved

And so, the YEAST in the THREE measures of Meal until it was ALL leavened = His SALVATION during these THREE AGES toward ALL Men; meaning that He Will Work in these THREE AGES until ALL MEN are SAVED by the end of these THREE AGES.

This agrees to the PROPHETIC Claim in Hosea 6:2 where the meaning may be as follows:

REVIVE = Resurrection of the Dead which is Toward ALL MEN (Acts 24:15, 1 Corinthians 15:21)

Two Days = TWO AGES (the current age and the next age) = AGE1 and AGE2

He will REVIVE us after two days = The Prophet speaks on behalf of ALL FLESH or ALL MANKIND or ALL MEN as a whole where ALL MEN will be SAVED --> AFTER ---> these TWO AGES.

Do note that some men are SAVED earlier (e.g. believers during the ‘present time’ or ‘now’ according to the election of Grace, Romans 11:5) but the FULL Salvation of ALL MEN is only achieved AFTER TWO AGES (which refers to the current and next age, AGE1 and AGE2).

Why?

Upon Death, the SOUL of Believers don’t come under any afterlife Judgment (John 5:24) and are immediately RANSOMED to God from SHEOL/HADES/HELL before feeling any of its pangs itself (Psalm 49:15) into Blessed Regions of Comfort such as Paradise (Luke 23:43) or Abraham’s Bosom (Luke 16:22).

Upon Death, the SOUL wicked descends into the afterlife Punishment Regions for JUDGMENT (Hebrews 9:27, Psalm 9:17) where they receive the level of pain based on what they have done prior (Galatians 6:7, Isaiah 3:11, Luke 16:23) in the SHADOW of DEATH prison regions too (Psalm 107:10) of which there was NO HOPE prior to CHRIST (Psalm 49:14, Job 26:5, Psalm 88:10 – 14, Psalm 30:9, Psalm 88:11, Psalm 115:17).
But since CHRIST is RISEN, He CAN now LIBERATE the SPIRITS in PRISON (1 Peter 3:19 – 20) and this Process applies Generally to any DEAD who come under afterlife Judgment first (1 Peter 4:5) but eventually are SAVED by CHRIST in that they ‘live to God in spirit’ as the END result of that afterlife Judgment (1 Peter 4:6) where this was PROPHETICALLY mentioned as His SAVING from the SHADOW of DEATH (Psalm 107:14) afterlife Regions (Job 10:18 – 22) of which where there was NO HOPE prior to CHRIST, there is now HOPE for the WICKED too in the Resurrection of the Dead post afterlife Judgment (Acts 24:15) when His MERCY Triumphs Over it, ending it (James 2:13).

Please note that as 1 Peter 3:18 – 20 demonstrates with 1 Peter 4:5 – 6 in the context of afterlife Judgment upon death (Hebrews 9:27), CHRIST being RISEN can SAVE at ANY TIME and PLACE as HE WISHES (John 5:21) as this part of His MARVELLEOUS WORK in WONDER too (John 5:20) which is an answer to their ‘Hopelessness’ prior in the afterlife (Psalm 88:10) agreeing Perfectly with 2 Samuel 14:14 in that God does NOT change from being a SAVIOR into the AFTERLIFE too as the Context of 2 Samuel 14:14 itself speaks of a HOPE after they DIE (and cannot be recovered) toward those who are BANISHED from HIM first (referring to the wicked case, Psalm 49:14 as the righteous are ‘not banished’ but redeemed by Him already, Psalm 49:15) --> where these wicked ones DO NOT REMAIN BANISHED or separated from Him permanently (meaning that HELL or the afterlife JUDGMENTS are NOT FOREVER). Indeed,

“We will certainly DIE and be like water poured out on the ground, which can't be recovered. But God would not take away a life; He would DEVISE PLANS so that the one BANISHED from him does NOT REMAIN BANISHED.” (2 Samuel 14:14, CSB)

Some men will go through afterlife punishment during AGE2:

“And these shall go away to punishment age-during, but the righteous to life age-during” - Lord Jesus Christ (Matthew 25:46, YLT)

“Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall NOT be FORGIVEN him, either in THIS AGE or in the AGE to COME.” – Lord Jesus Christ (Matthew 12:32, NASB)

In Verse above:

“in THIS AGE” = Current age = AGE1

“in the AGE to COME” = Next age = AGE2

“NOT be FORGIVEN him” = Afterlife JUDGMENT Sentence

“it shall NOT be FORGIVEN him, either in THIS AGE or in the AGE to COME” = Afterlife JUDGMENT for a total Period of TWO AGES only as mentioned (during AGE1 & AGE2 ONLY)
So, we see that some men have BLASPHEMED His Holy Spirit and thus cannot be forgiven for TWO AGES ONLY, i.e. in this age (AGE1) and in the coming age (AGE2) where these will certainly be PUNISHED in the afterlife Regions accordingly.

Is there HOPE for them?

Yes, on the THIRD age where:

“... He will Raise us up on the THIRD DAY, That we may live before Him.” (Hosea 6:2, NASB)

“Raise us up” = Resurrection of the Dead (1 Corinthians 15:21, 1 Corinthians 15:49)

“THIRD DAY” = The THIRD AGE = AGE3

“we may live before Him” = “live to God in the spirit” (1 Peter 4:6) in a “spiritual body” (1 Corinthians 15:44) post Resurrection where the “we” point to such ones

So,

“He will revive us after two days” = such ones are punished for TWO AGES (AGE1 & AGE2) where at the end of AGE2, their ‘spirit will live to God’ (as per the same Judgment Process as it is described in 1 Peter 4:6)

“He will Raise us up on the THIRD DAY” = their ‘spirit which lives to God’ will be Raised by being given a ‘spiritual body’ (1 Corinthians 15:44) as per this HOPE of the Resurrection of the Dead toward the WICKED too (Acts 24:14) during the THIRD AGE (AGE3).

“we may live before Him” = They live to God being Resurrected in a spiritual body too thereafter from this THIRD AGE (AGE3) onwards.

Conclusion

Whether seeing it Literally or Allegorically, I see that these passages surely teach that Lord Jesus Christ Will Save ALL MEN eventually as per His Great Promise in Verse below where both the Command-keepers (obedient ones) and Command-breakers (disobedient ones) of ALL LAW and PROPHETS (Consecutive Verse Context: Matthew 5:17 – 18 first) will also be IN the KINGDOM of the HEAVENS eventually, the difference being that the former will be ‘greater’ while the latter will be ‘least’ respectively, as it is WRITTEN:

“Whoever then shall BREAK one of the least of these commandments and shall teach others the same, he will be called least IN the KINGDOM of the HEAVENS; but whoever shall KEEP and shall teach them, he will be called IN the KINGDOM of the HEAVENS.” – Lord Jesus Christ (Matthew 5:19, BLB)
Remember, let’s ‘not’ be obsessed with the ‘gift of the heavens’ but rather be obsessed with the GIVER of the Heavens:

‘Seek the GIVER of the gifts and not the gifts’ – Sadhu Sundar Singh (1889 – 1929)

"These things I have spoken to you, so that in Me you may have PEACE. In the WORLD you have TRIBULATION, but take courage; I have OVERCOME the WORLD." – Lord Jesus Christ (John 16:33, NASB)

Sibyline Oracles - Universal Salvation - Empirical Irrefutable Evidence AGAINST the SOUL SLEEP HERESY

Please consider:

Well others with NDE experiences did see heaven or hell, try Dr. Ken Vincent's book on Christian Universalism which also disproves "Soul Sleep" proving afterlife consciousness agreeing to the Sibyline Oracles, Shepherd of Hermas visions and even Sadhu Sundar Singh recently.

I will believe these.

Thanks for sharing.

https://www.amazon.com/Golden-Thread-Universal-Salvation-Paperback/dp/B00G61BG4G

P/S:

I don't subscribe to Dr. Ken Vincent's theological points word to word but I respect his "empirical evidence" of studying "Christian Universalism" from the NDE (Near Death Experiences) which is his forte.

I believe the Shepherd of Hermas and Sadhu Sundar Singh’s Vision of Heaven and Hell (similar theologically) as described in posts below:
(i) Sadhu Sundar Singh - A Christian Universalist

www.anonymouschristian.org/blog/sadhu-sundar-singh-a-christian-universalist/

(ii) Shepherd of Hermas – Afterlife Judgment Visions

www.anonymouschristian.org/blog/shepherd-of-hermas-afterlife-judgment-visions/

Please don't let the word "Universal" scare you since originally the "Church" was called "Catholic" which means "Universal" irrespective of denominations in the early centuries though this term today reflects the Latin fathers' denomination from Rome primarily.

(iii) The Sibyline Oracles Prophesies the Salvation from the "Lake of Fire" or "Gehenna" during the Last Great White Throne Judgment eventually by MERCY which triumphs over and ENDS afterlife Judgment Sentences in Verses below:

... Mercy redeems from death when judgment comes... (56 - 79)

380 And then will he his face turn openly
Away from them. For he to erring men
Gave, in seven ages for repentance, signs
By the hands of a virgin undefiled.(269-296.)

... And to the pious will the almighty God
405 Imperishable grant another thing,
When they shall ask the imperishable God:
That he will suffer men from raging fire
And endless gnawing anguish to be saved;
And this will he do. For hereafter he
410 Will pluck them from the restless flame, elsewhere
Remove them, and for his own people's sake
Send them to other and eternal life
With the immortals, in Elysian field, (297-322.)

Source: http://www.sacred-texts.com/cla/sib/sib04.htm

Please note "carefully" that the translator 'comments' next (in the source above) that this passage does teach that God Saves from the Lake of Fire or Gehenna itself ----> the translator or source comments (in their own words) ---> "this passage, which savors of a final restoration from future punishment, has been thought to be contrary to orthodox teaching" (The translator or commentator's - COMMENT part)
And since he believes in an 'eternal hell', he conveniently 'adds' or refers to a 'later addition of a comment' which is NOT part of the 'Sibyline Oracles itself' in the original manuscripts of these to try 'prove eternal Hell' out of the ORIGINAL PASSAGE above (isn't that an irony?) --- -> as the translator or source comments (in their own words) "we find appended to some manuscripts the following lines" (again, The translator or commentator's - COMMENT part)

Looks like the 'current orthodox faith' believes the COMMENT more than the ORIGINAL PROPHECY, isn't that an IRONY?

Isn't it obvious that the translator or a 'later copier of the text' (in "some manuscripts") ADDED the comment-part which is certainly NOT part of the ORIGINAL WORK just to 'prove eternal Hell' (is that 'honesty'? - perhaps by 'your standards' - Luke 16:10, Matthew 12:37).

Please read the ORIGINAL ONLY (as quoted above) to see that the SIBYLINE ORACLES itself PROVES IRREFUTABLY that God SAVES from GEHENNA (or the Lake of Fire) itself by HIS MERCY which TRIUMPHS over JUDGMENT agreeing to the Verses below too where ALL MEN and "believers" are distinctly mentioned (the latter being a 'subset' of the former) agreeing to our exegesis perfectly:

"For judgment will be merciless to one who has shown no mercy; MERCY TRIUMPHS over JUDGMENT." (James 2:13, NASB)

"For God has shut up ALL in DISOBEDIENCE so that He may show MERCY to ALL." (Romans 11:32, NASB)

or from the other Manuscript

"For God hath concluded THEM ALL in UNBELIEF, that He might have MERCY upon ALL." (Romans 11:32, KJV)

“Who [God our Saviour] will have ALL MEN to be SAVED, and to come unto the knowledge of the truth.” (1 Timothy 2:4, KJV)

“For therefore we both labour and suffer reproach, because we trust in the Living God, Who is the Saviour of ALL MEN, specially of THOSE that BELIEVE.” (1 Timothy 4:10, KJV)

Comment:

Apostle Paul clearly knows the meaning of “us” or “our” or “those who believe” (1 Timothy 4:10) vs “all men” (1 Timothy 2:4) & did NOT make a mistake confusing these terms and the VERB (WILL HAVE in 1 Timothy 2:4) is Reflected in the KJV translation as per the Original Koine Greek Manuscript.
"If ANYONE hears My Sayings and does NOT KEEP them, I do NOT judge him; for I did NOT come to JUDGE the World, but to SAVE the World." - Lord Jesus Christ (John 12:47, NASB)

Blessed be Lord Jesus Christ Who Judges to Save ONLY, the Saviour of the World!

or in the other Manuscript:

"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." (John 12:47, KJV)

All these Verses are true 'as it is Written' (even if 'no one knows or believes it' according to a Proper Exegesis in a 'Timeline' or Time Period with both Judgment first and Mercy which Triumphs Over and ENDS it as James 2:13 reveals Majestically as quoted prior too):

"Heaven and earth will pass away, but My words will not pass away." - Lord Jesus Christ (Matthew 24:35, NASB)

Yes, His Blessed Words of MERCY brings PEACE (when FULLY UNDERSTOOD):

"These things I have spoken to you, so that in Me you may have PEACE. In the world you have TRIBULATION, but take courage; I have OVERCOME the WORLD." - Lord Jesus Christ (John 16:33, NASB)
"and you will know the truth, and the truth will make you free." - Lord Jesus Christ (John 8:32, NASB)

Marantha, Even so Come, Lord Jesus.

Peace to you

All of Theology's Conclusion

Judgment = The Evil we deserve for our sins.

Mercy = God's Goodness which we don't deserve.
Appendix III: Lake of Fire - Death and Hades - Second Death - Last Things

"Then Death and Hades were thrown into the Lake of Fire. This is the Second Death, the Lake of Fire. And if anyone’s name was not found Written in the Book of Life, he was thrown into the lake of fire." (Revelation 20:14 - 15, NASB)

(i) Least in the Kingdom of Heaven

"Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he." - Lord Jesus Christ (Matthew 11:11, NASB)

Who are these "least in the kingdom of the heaven(s)?"

The 'command breakers of ALL Law and Prophets' (Context: Matthew 5:17 - 18 prior):

"Whoever then shall break one of the least of these commandments and shall teach others the same, he will be called least in the kingdom of the heavens; but whoever shall keep and shall teach them, he will be called great in the kingdom of the heavens." (Matthew 5:19, BLB)

How can they be 'greater' than John the Baptist?

Because they are 'sinless' having been BORN again when they are 'IN the Kingdom of the Heavens' and so are greater than 'how John the Baptist was on earth' (being a man - having sin too).

Please note 'carefully' the phrase 'born of woman' in Matthew 11:11 which describes the 'earthly John the Baptist' (Context: Earth) being compared against 'the least in the kingdom of the heavens' (Context: anyone 'born again - into sinlessness' to be able to enter the Heavens already).

The 'Law breakers' are only allowed into the 'kingdom of the heavens' post Lake of Fire Judgment (Revelation 20:14 - 15) and are 'Born Again' after that (John 3:3 with Shepherd of Hermes 15[92]:3) being Reconciled as the 'thirsty ones from the Lake of Fire' (Revelation 22:17, Colossians 1:16 with Colossians 1:20, Romans 8:20 - 22 too) ---> where they are admitted into being IN the Kingdom of the Heavens eventually' (Matthew 5:19).
As explained in detail in post below, the wicked can only SEE the Kingdom of God but NOT ENTER it (Shepherd of Hermas 15[92]:3) and SEEing His Kingdom is only possible after being 'Born Again' (John 3:3).

https://www.anonymouschristian.org/blog/shepherd-of-hermas-afterlife-judgment-visions/

So, the wicked enter His Kingdom of the Heavens eventually but will NOT ENTER into the Kingdom of God.

(ii) Kingdom of the Heavens vs Kingdom of God

The fallen believers (and wicked) do NOT enter His Kingdom of the Heavens during His Glorious Return on the White Horse to Marry His Bride (Matthew 7:21 - 23 with Matthew 25:1 - 13). Only His Church, the Bride or believers in faith enter FIRST into the Kingdom of the Heavens during this Time for His Wedding with some invited guests.

The 'Law breakers' (hence wicked) enter the Kingdom of the Heavens being IN it (Matthew 5:19) after the Lake of Fire Judgment being reconciled after being 'Born Again' into 'sinlessness' eventually as described in (i) with Verses.

Just like we on earth cannot see the 'heavens' now, neither can the wicked see the 'heavens' unless they are 'born again' as (John 3:3 with Shepherd of Hermas 15[92]:3) implies this. Special cases such as Lazarus and the rich man are to be understood in the same light such as special permission is granted on earth sometimes to see such visions too - 2 Corinthians 12:2 but it's NOT true generally for even a believer to be able to see the heavens from the earth).

The word 'heavens' is broad in its definition as even the spiritual wickedness are there currently (Ephesians 6:12, Psalm 82) and there are at least three layers of heavens (2 Corinthians 12:2).

The Center Piece of Heaven is the Kingdom of God which resides only within a believer first (being connected to it spiritually - Luke 17:21 - His Bride, Sheepfold1) and it's Climax is the Fellowship of the Saints in the 'Holy of the Holies' within the New Jerusalem of which the wicked CANNOT enter it (Revelation 21:10, 25 – 27, Revelation 21:2). The righteous ones saved from the nations (Sheepfold2) may enter into it and pay homage and bring glory to God (Revelation 21:24 - 26).
(iii) Death vs Hades (Sheol)

Death ---> has Power over the DEAD BODY = CORPSE which SLEEPS in the Grave when we Die.


Sheol (Hades) ---> has Power over their SOUL with SPIRIT

Only the righteous 'life' or SOUL - is Saved from this and brought into the 'blessed abodes of comfort such as Abraham's Bosom, Psalm 49:15, Luke 16:22' ---> while the wicked's SOUL is brought into torments at SHEOL for JUDGMENT (Job 24:19, Psalm 49:14, Luke 16:23).

So on the Day of Judgment (Revelation 20:11 - 15, 1 Peter 4:5, Acts 17:31) ---> the first resurrection of the WICKED will be for JUDGMENT in the LAKE of FIRE (John 5:28 - 29, Daniel 12:2) ---> where the Last Fires of Gehenna (Hell) will consume and Destroy both the BODY (Bound to DEATH) and SOUL (Bound to HADES/SHEOL) ---> as Matthew 10:28 Means Irrefutably ---> This is the SECOND DEATH ---> this is called THE DEAD being JUDGED in the FLESH (first resurrection of the wicked) in 1 Peter 4:6 referring to the SAME DEAD in 1 Peter 4:5 (Consecutive Verses) ---> the but thereafter, the 'wicked's' or 'the dead's' SPIRIT will LIVE (having the SIN in BOTH its BODY and SOUL being DESTROYED by the LAKE of FIRE Completely) ---> as the phrase "live to God in spirit" means in 1 Peter 4:6 which can only be understood when we take these Verses together.

Since, there are two deaths for the wicked, for the wicked to live again and to have the HOPE of being MADE ALIVE by CHRIST (Acts 24:15 with 1 Corinthians 15:21 - 22, 1 Timothy 2:4-KJV, 1 Timothy 4:10, Romans 5:18 - 19) ---> there must be a 'second resurrection' of the wicked thereafter by the end of the next punishment age (AGE2 - Matthew 25:46, Maximum Matthew 12:32) ---> being SAVED too (1 Timothy 2:4-KJV, Titus 2:11-NASB, Luke 3:6, Isaiah 40:5) ---> so they could be resurrected as the ALL FLESH (referring to the Prophecy that ALL MANKIND in their RESURRECTED BODIES) eventually Worshiping the Lord together (in AGE3 onwards, Isaiah 66:23, Revelation 15:4, Revelation 5:12 - 13 all PROPHETICALLY mentioned in Holy Scripture, Psalm 65:2, Psalm 86:9, Ezekiel 20:40, Psalm 22:29) ---> as they see only the lifeless-corpse or carcass still in the 'unquenchable fire' (Isaiah 66:24, some 'seeing their own evil corpse being wicked earlier' - Ezekiel 36:31) including even 'he who cannot keep his SOUL alive' (destroyed in the last Fires of Gehenna or Hell at most - Matthew 10:28 earlier, implied in Prophetic Messianic Psalm 22:29 regarding Christ's Final Victory over Death - 1 Corinthians 15:26 till God becomes ALL in ALL later, 1 Corinthians 15:28 at the end of the AGES after He puts away sin completely - Hebrews 9:26 in the 'fullness of the TIMES' - Ephesians 1:9 - 10, 1 Timothy 2:6).
An Important Point in Proper Contextual Exegesis:

Apostle Paul does NOT Write about the Second Death in the Lake of Fire at all in 1 Corinthians because he is focused in the BEYOND the afterlife Judgment-part toward the END result only in that “all men who die in Adam” will be “made alive in Christ” (1 Corinthians 15:21 – 22, not immediately but post age-during Judgment in the Lake of Fire for some) ––> where “being MADE ALIVE in CHRIST” means in the FLESH of a RESURRECTED IMPERISHABLE SINLESS BODY eventually but with differing glory (1 Corinthians 15:38 – 44).

Source: https://www.anonymouschristian.org/blog/salvation-of-all-men-post-afterlife-judgments-must-be-saved/

To prove 'otherwise', a Bible Scholar must be able to prove contextually where in 1 Corinthians 15 apostle Paul spoke regarding the 'Lake of Fire'.

"The LORD kills and makes alive; He brings down to Sheol and raises up." (1 Samuel 2:6, NASB)

The Verse above could be understood as follows too (in light of this discussion regarding the relationship between DEATH and HADES in relation to BODY, SOUL and SPIRIT of a 'Wicked' MAN case):

The LORD kills and makes alive ––> refers to the OLD SINFUL BODY bound to DEATH and Destroyed (as Matthew 10:28 implies) in the Lake of Fire (Revelation 20:14) ––> being MADE ALIVE thereafter (1 Corinthians 15:22 too) as Hosea 13:14 implies as well ––> A NEW SINLESS BODY is Given after that as He Makes All things New (Acts 24:15, 1 Corinthians 15:21 - 22).

He brings down to Sheol and Raises up ––> refers to the OLD SINFUL SOUL with SPIRIT bound to SHEOL or HADES where only the SOUL is DESTROYED (as Matthew 10:28 implies) in the Lake of Fire (Revelation 20:14) ––> being Raised up to (Acts 24:15) thereafter as Hosea 13:14 implies as well ––> A NEW SINLESS SOUL is Given to the SPIRIT which LIVES to God (1 Peter 4:6) as He Makes All things New which joins to that NEW SINLESS BODY for the SECOND RESURRECTION for the Wicked (1 Corinthians 15:44).
a) A Reliable afterlife Judgment Vision which agrees to this Exegesis may be seen from the Infamous Shepherd of Hermas Book in link below:

https://www.anonymouschristian.org/blog/shepherd-of-hermas-afterlife-judgment-visions/

b) The Explanation regarding the "Timeline" for the "ages" with regards to "Judgment" (AGE1, AGE2, AGE3) and the Salvation of ALL Men eventually may be seen in post below:

"... a wise man's heart discerneth both TIME and JUDGMENT." (Ecclesiastes 8:5, KJV)


c) Regarding the Problem of Evil

https://www.anonymouschristian.org/blog/evil-the-problem-of-evil/

Conclusion

Lord Jesus Christ having the KEYS of both DEATH and HADES can SAVE anyone at any time even now and from the Lake of Fire too (Revelation 1:18). To quote:

“and He Who is Living, and I did become Dead, and, lo, I am Living to the ages of the Ages. Amen! and I have the KEYS of the HADES and of the DEATH.” – Lord Jesus Christ (Revelation 1:18,YLT)

The time frame of “ages of the Ages” (or Forever and ever - it doesn't matter for HIS MERCY can TRIUMPH and END even the WORST afterlife Judgment Sentence with 'no mercy' first as James 2:13 implies) ---> where this time frame of “ages of the Ages” (or Forever and ever) is highlighted in the above to show that HE will use the KEYS to SAVE from those Bound to HADES and DEATH in the LAKE OF FIRE too (e.g. Revelation 14:11, Revelation 20:10 with Revelation 20:14) – Can you see it? (the phrase ‘ages of Ages’ occurs in some of these Verses quoted connecting these together)

“From the hand of Sheol I do ransom them, From death I redeem them, Where is thy plague, O death? Where thy destruction, O Sheol? Repentance is hid from Mine Eyes.” – God Speaks (in Hosea 13:14, YLT)
Repentance is hid from Mine eyes = God Will NOT Change His Mind from Saving in the afterlife from both SHEOL (HADES) or DEATH as Hosea 13:14 Reveals Majestically even if when these are cast into the LAKE of FIRE for the Final SECOND DEATH (as Revelation 20:14 clearly mentions causing the Mysterious Reconciliation from the Lake of Fire toward these “thirsty ones” as Prophesied Majestically in Revelation 22:17 as well – His Bride and the Spirit calls out to these thirsty ones and only the Lake of Fire makes someone to still be thirsty, right? His Bride or Church, believers are NOT the thirsty ones for we NEVER thirst again after our Resurrection – Isn’t it obvious? Revelation 20:4 – 6, John 4:14, Luke 20:35 – 36).

If the time frame of “ages of Ages” is NOT highlighted in Verse above, God knows that some men will ‘add’ to His Holy Word by Claiming that the KEYS to UNLOCK ‘time period is only in the dispensation of Grace now or other man made limits’ which are all REFUTED by this WRITTEN phrase.

Source: https://www.anonymouschristian.org/blog/wicked-does-lord-jesus-christ-bring-hope-to-the-goats-too/

Please note that if “ages of the Ages” is wrong and "Forever and ever" is right, it proves that the effects of that PUNISHMENT namely that the SIN with the BODY (with DEATH in the Lake of Fire) and SIN with the SOUL (with SHEOL/HADES in the Lake of Fire too) at the SECOND DEATH will DESTROYED or CEASE to EXIST eventually (Revelation 20:14) for the 'wicked' whose names are NOT found in the Lamb's Book of Life (Revelation 20:15). Their 'spirit' will LIVE to GOD as 1 Peter 4:6 reveals this Mystery as Described in detail in links given too and please note that this is a reason why God in His Manifold Wisdom Created 'body + soul + spirit' for a man distinctly though they may be overlaps (as 1 Thessalonians 5:23 mentions this).

"I have many more things to say to you, but you cannot bear them now." - Lord Jesus Christ (John 16:12, NASB)

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which GOD hath prepared for them that LOVE HIM." - apostle Paul (1 Corinthians 2:9, KJV)

"I will give to you the keys of the kingdom of the heavens, and whatever you might bind on the earth shall have been bound in the heavens, and whatever you might loose on the earth shall have been loosed in the heavens." - Lord Jesus Christ (Matthew 16:19, NASB)

So, please I beg and implore you --- believe in Lord Jesus Christ now and INHERIT both His Kingdom of the Heavens and the Kingdom of God in its FULLEST.
To INHERIT the MOST, we have to BELIEVE the MOST:

"Jesus answered and said to them, "THIS is the WORK of GOD, that you BELIEVE in HIM Whom He has Sent." (John 6:29, NASB)

Why?

If God Put the 'highest' rewards based on works, it would be unfair to those 'who weren't supported much or didn't have the big platforms or the money to do those good works'. Also, 'believing' the 'most' about the Gospel is the only thing both the 'poor and the rich' can be compared to in their own private lives (hence it is FAIR toward all of them).

"If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?" - Lord Jesus Christ (John 3:12, NASB)

More Details?

"Your COVENANT with DEATH will be CANCELED, And your PACT with SHEOL will NOT stand; When the overwhelming scourge passes through, Then you become its trampling place." (Isaiah 28:18, NASB)

Please consider link below:


P/S: Is Hades as an afterlife punishment region for real?

Is the Rich Man and Lazarus Story "literal" or just a parable which is to be taken "allegorically" (Luke 16:19 - 31)?

Luke 16:19 - 31 - a parable cannot use imaginary things but only things which exist.

Literal = Such an afterlife Punishment region exists in Sheol (Hebrew) or Hades (Greek).

Allegorical = The Rich Man represents Israel being well fed with Scripture while the Gentile being scarcely fed like Lazarus.

There are "Koine Greek experts" believing the Rich man and the Lazarus literally as well as allegorically too (Scripture has two meanings in such cases for example Israel as Son and Christ too in Hosea 11:1, Matthew 2:15). I'm saying both meanings are right. Only you are claiming that only one interpretation is there. Please take note "carefully".
I accept BOTH interpretation to be true. To ignore one of it, is to remain with a half truth. And thanks for the links, I have no problem with those except when it claims that it's the "only" that's right whilst rejecting the other (both the literal and allegorical are true - Colossians 2:17, Hebrews 10:1, Hebrews 8:5, Luke 24:44 - 45).

How about a 'beam in one's eye' (Matthew 7:3 - 5)?

The beam exists. Hades exists. The Description of Hades is given.

At most, the nature of the fire could be analyzed further but that it causes torment etc. in the afterlife is true.

Your argument is linguistics where the rich man and Lazarus is descriptive. It's not colloquial speech, a wrong analogy.

Do I believe in Eternal Hell?

I don't believe in eternal Hell but purgatorial hell Universalism (if I have to label myself) just like Clement of Alexandria or Gregory of Nyssa or Sadhu Sundar Singh.

Website link:

www.anonymouschristian.org/blog/hell-in-church-history/

Peace to you

P/S 3: God's Sovereignty - Good Triumphs over Evil

God Created evil (Isaiah 45:7) as it was separate in a Tree of Knowledge of Good and Evil with a choice.

Evil is against God's Will and NOT part of His Plan, hence temporal or "Vanity" (KJV, Romans 8:20).

That refers to God Overcoming Evil by Good only (James 1:13, James 1:17). God's Act is the Good only to Overcome the evil (Romans 12:21).

If evil is for Good, there's no need to overcome evil with Good (Romans 12:21).

Your idea contradicts James 1:13 too.

God Judges evil first by giving them back what they have sown (Galatians 6:7, Isaiah 3:11) but Overcomes evil later with Good (Romans 12:21).
No Verse says that the evil is for Good. Working all together for Good ---> God applies His Will which is Good only to all (Isaiah 46:10).

God only does evil in Judgment by returning their evil back to them (Isaiah 3:11, Exodus 32:14, Amos 3:6).

His Sovereignty is in Knowing what evil can do (Foreknowledge) where He returns their evil back to the perpetrators in Judgment (Galatians 6:7, Isaiah 3:11) and Overcomes it with Good after that to END evil till it ceases to exist (Romans 12:21) by Filling all things with Himself (Ephesians 1:23, Ephesians 4:10) Who has NO evil or Darkness in Him (1 John 1:5) and He becomes All in All (1 Corinthians 15:28).

God was never all in all at the start of creation (No verse says this) and hence Creation cannot fall anymore after He becomes all in all in the END (1 Corinthians 15:24 - 28, please note the word END in 1 Corinthians 15:24 to realize this) ----> Finally, Incorruptibility or Immortality (1 Corinthians 15:42, 53, 54).
Salvation Belongs to our God - Are we SAVED?

When we confess on earth and believe we are Saved (Romans 10:8 - 10) and experience the Power of the Age to Come (e.g. fruits of the Spirit, Hebrews 6:5). So, we are saved when we confess but we remain saved as long as we abide in Him and His Words (John 15:4).

As the Parable of the Sower also mentions, there are a few type of 'conversions' where all fails except the one who abides in His Word (Mark 4:8, Matthew 7:24).

The failed conversions (servants) become useless and is appointed a place with the unbelievers (Luke 12:46) and these fall away after being once saved before (Hebrews 6:4 - 6) whose end is through Judgment in Fire (Hebrews 10:26 - 31) because they did NOT CONTINUE to ABIDE in HIM and HIS WORDS and FALL AWAY (John 15:6).

Conclusion

"However, they did not all heed the good news; for Isaiah says, “LORD, WHO HAS BELIEVED OUR REPORT?” So faith comes from hearing, and hearing by the Word of Christ." (Romans 10:16 - 17, NASB)

The whole World will be evangelized even into the afterlife as well:

"But I say, surely they have never heard, have they? Indeed they have; ‘THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE [inhabited] WORLD.” (Romans 10:18, NASB)

[Emphasis Mine]

“As You sent Me into the WORLD, I also have sent them into the WORLD.” – Lord Jesus Christ (John 17:18, NASB)

“And He said to them, “Go into all the WORLD and PREACH the GOSPEL to ALL CREATION.” – Lord Jesus Christ (Mark 16:15, NASB)

Eventually at the Restoration of All [Created] things by Lord Jesus Christ (Acts 3:21), ALL the WORLD will eventually believe in Him too - causing Salvation - as it is Prophetically mentioned in the Beautiful Conclusion Verse below:

"And without controversy Great is the Mystery of Godliness: GOD was MANIFEST in the FLESH, justified in the Spirit, seen of angels, preached unto the Gentiles, BELIEVED on in the WORLD, received up into Glory." (1 Timothy 3:16, KJV)

Regarding HOPE beyond afterlife Judgments for their end according to their works, please consider the write up below for edification:

and even this afterlife Judgment Vision testifying to this as well:

https://www.anonymouschristian.org/blog/shepherd-of-hermas-afterlife-judgment-visions/

Peace to you

P/S: Does our Good Behaviour also Play a Role for our Salvation?

Our Good behavior doesn't save us but our bad behaviour can cause us to be condemned or Judged first due to Lawlessness (Matthew 7:20 - 23). Despite our Good Works, we never attain the minimum score required to enter the kingdom of the heavens by our 'own righteousness' (Matthew 5:20, Romans 3:19 - 20).

So Lord Jesus Christ being the ONLY ONE Who not only exceeded the Pharisees' righteousness but also obtained a PERFECT SCORE reveals the Righteousness of God WITHOUT ANY WORKS of the LAW (Romans 3:21) and Imputes the 'Righteousness of God' upon us believers-first in the Present Time (Romans 3:26) and ALL later too (Romans 3:22 - KJV, as it is Prophetically mentioned as a Collective Fact in this Verse through the Faith of Jesus Christ).

Yes, we are Saved by the Faith of Jesus Christ only (Romans 3:22-KJV, YLT) and we receive it now as believers in the 'present time' (Colossians 1:22, Romans 3:26) via the 'election of Grace' (Romans 11:5 - 6). We only receive the Justification by Faith of Jesus Christ in the 'present time, now' (please note these words or equivalent in the quoted Verses in brackets) if we 'believe in Him without seeing itself - faith' as apostle Paul himself concludes this Beautifully below:

“Knowing that a man is not justified by the works of the law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” – apostle Paul (Galatians 2:16, KJV)

Firstly, please note carefully the distinction between the “Faith of Jesus Christ” [i. e. The 100% Perfect Faith of Christ] and the phrase “even we have believed in Jesus Christ” (a believer’s faith in Christ – Romans 3:26) mentioned distinctly in Verse above only in a more accurate translation.

Please also note carefully the phrase “Knowing that a man is not justified by the works of the law, but by the Faith of Jesus Christ,” in Verse above to realize that the “works of the Law” remain separate from the “Faith of Jesus Christ” where the former ‘leads to rewards’ but only the Latter yields Salvation.

Shalom
P/S 2: Are Biblical Truths more Complex than usually Understood?

Yes:

"To whom would He teach knowledge,
And to whom would He INTERPRET the MESSAGE?
Those just weaned from milk?
Those just taken from the breast?

“For He says,
'Order on order, order on order,
Line on line, line on line,
A little HERE, a little THERE.’” (Isaiah 28:9 - 10, NASB)

The OT is Scripture too.

People want their opinion to be right more than what's Written in the Word and hence they miss Truth often.

Another common fallacy is not taking other verses which speak about a topic and holding on to only one Verse (unless there is only one Verse for that) causing them to be unable to see the bigger and more complex picture within Holy Scripture (both the OT and NT).

Please note that the 'greatest' in the 'kingdom of the heavens are those who both 'do and teach' His Commandments and NOT against it (Matthew 5:19). However, in Matthew 18:4, Lord Jesus Christ mentions that someone as 'humble' as a 'little child' is the 'greatest' in His Kingdom.

How is it so?

Simple: Because a 'little child' is a MASTER of OBEDIENCE and NEVER questions His Holy Commands. It knows of NO OPINIONS against His Ways (unless deceived by men to be likewise - Matthew 18:6) and NEITHER does it know any form of REBELLION against Him (1 Samuel 15:23) ----> that's why the Childlike Faith and Attitude as such OBEYS or KEEPS His Commandments because such a one LOVES Him (John 14:15) and FRIENDS Him too (John 15:14) ----> becoming 'among the greatest in His Kingdom of the Heavens' as the Beautiful Quote below Reveals Majestically too (next):
“Should I worship Him from fear of hell, may I be cast into it. Should I serve Him from desire of gaining heaven, may He keep me out. But should I worship Him from love alone, He reveals Himself to me, that my whole heart may be filled with His love and presence.” – Sadhu Sundar Singh

Are we able to have a 'faith' like that?

May God have Mercy on Whomever He Wills:

"So then it does NOT depend on the man who wills or the man who runs, but on God Who has MERCY." - apostle Paul (Romans 9:16, NASB)

1 Cor. 15:24 Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

O DEATH, where is your sting?
O HADES, where is your victory?
Inward Beauty

Beautiful on the Inside = Submits to God's Commands Willingly (John 14:15) like a child (Matthew 18:4).

Verses:

"In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior. Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear." - apostle Peter (1 Peter 3:1 - 6, NASB)

A person thus decides 'his/her inner' beauty with respect to 'how much obedience one lives to God personally in their lives'.

So, let us be 'wise' and 'obey more Verses from His Word' (e.g. 1 Corinthians 14:37) to 'increase in Inner Beauty which never fades' (1 Peter 3:4).

We decide that ----> Galatians 6:7, Revelation 22:12, Romans 2:6, but God has the Final Say in regards to the 'Resurrection of the Dead differing in Glory too' 1 Corinthians 15:38 - 42.
Wisdom - She is His First Beautiful Creation before the First Dust of the World

Verses:

"Does not wisdom call,
And understanding lift up her voice?

To you, O men, I call,
And my voice is to the sons of men.

Listen, for I will speak noble things;
And the opening of my lips will reveal right things.

For my mouth will utter truth;
And wickedness is an abomination to my lips.

“All the utterances of my mouth are in righteousness;
There is nothing crooked or perverted in them.

“They are all straightforward to him who understands,
And right to those who find knowledge.

Counsel is mine and sound wisdom;
I am understanding, power is mine.

“I love those who love me;
And those who diligently seek me will find me.

The LORD possessed me at the beginning of His way,
Before His works of old.

“From everlasting [the age] I was established,
From the beginning, from the earliest times of the earth.

While He had not yet made the earth and the fields,
Nor the FIRST DUST of the WORLD.
For he who finds me finds life, And obtains favor from the LORD. “But he who sins against me injures himself; All those who hate me love death.” (Proverbs 8:1, 4, 6 - 9, 14, 17, 22 - 23, 26, 35 - 36, NASB)

Are we 'able' to 'understand'?

"Wisdom shouts in the street, She lifts her voice in the square;

Then they will call on me, but I will not answer; They will seek me diligently but they will not find me, Because they hated knowledge, And did not choose the fear of the LORD. “So they shall eat of the fruit of their own way, And be satiated with their own devices.

“For the waywardness of the naive will kill them, And the complacency of fools will destroy them. “But he who listens to me shall live securely And will be at ease from the dread of evil.” (Proverbs 1:20, 28 - 29, 31 - 33, NASB)

Conclusion

God Created "her" (Wisdom) to be the Greatest Desirable thing a man can have (excluding God in Principle of 1 Corinthians 15:27 because it's in the Context of 'all creation only' and God is NOT Created):

"For wisdom is better than jewels; And all desirable things cannot compare with her." (Proverbs 8:11, NASB)

I repeat, with EMPHASIS: "For WISDOM is better than jewels; And ALL DESIRABLE THINGS CANNOT COMPARE with HER." (Proverbs 8:11, NASB)

END
"Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six." - apostle John (Revelation 13:18, NASB)

What's the number of the beast?

"1. Such, then, being the state of the case, and this number being found in all the most approved and ancient copies [of the Apocalypse], and those men who saw John face to face bearing their testimony [to it]; while reason also leads us to conclude that the number of the name of the beast, [if reckoned] according to the Greek mode of calculation by the [value of] the letters contained in it, will amount to six hundred and sixty and six; that is, the number of tens shall be equal to that of the hundreds, and the number of hundreds equal to that of the units (for that number which [expresses] the digit six being adhered to throughout, indicates the recapitulations of that apostasy, taken in its full extent, which occurred at the beginning, during the intermediate periods, and which shall take place at the end). - I do not know how it is that some have erred following the ordinary mode of speech, and have vitiated the middle number in the name, deducting the amount of fifty from it, so that instead of six decades they will have it that there is but one.

[I am inclined to think that this occurred through the fault of the copyists, as is wont to happen, since numbers also are expressed by letters; so that the Greek letter which expresses the number sixty was easily expanded into the letter Iota of the Greeks.]

Others then received this reading without examination; some in their simplicity, and upon their own responsibility, making use of this number expressing one decad; while some, in their inexperience, have ventured to seek out a name which should contain the erroneous and spurious number.

Now, as regards those who have done this in simplicity, and without evil intent, we are at liberty to assume that pardon will be granted them by God. But as for those who, for the sake of vainglory, lay it down for certain that names containing the spurious number are to be accepted, and affirm that this name, hit upon by themselves, is that of him who is to come; such persons shall not come forth without loss, because they have led into error both themselves and those who confided in them.
Now, in the first place, it is loss to wander from the truth, and to imagine that as being the case which is not; then again, as there shall be no light punishment [inflicted] upon him who either adds or subtracts anything from the Scripture, under that such a person must necessarily fall.

Moreover, another danger, by no means trifling, shall overtake those who falsely presume that they know the name of Antichrist. For if these men assume one [number], when this [Antichrist] shall come having another, they will be easily led away by him, as supposing him not to be the expected one, who must be guarded against.

2. These men, therefore, ought to learn [what really is the state of the case], and go back to the true number of the name, that they be not reckoned among false prophets. But, knowing the sure number declared by Scripture, that is, six hundred sixty and six, let them await, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order, and advance their kingdom, [let them learn] to acknowledge that he who shall come claiming the kingdom for himself, and shall terrify those men of whom we have been speaking, having a name containing the aforesaid number, is truly the abomination of desolation.

This, too, the apostle affirms: "When they shall say, Peace and safety, then sudden destruction shall come upon them." And Jeremiah does not merely point out his sudden coming, but he even indicates the tribe from which he shall come, where he says, "We shall hear the voice of his swift horses from Dan; the whole earth shall be moved by the voice of the neighing of his galloping horses: he shall also come and devour the earth, and the fulness thereof, the city also, and they that dwell therein." This, too, is the reason that this tribe is not reckoned in the Apocalypse along with those which are saved.

3. It is therefore more certain, and less hazardous, to await the fulfilment of the prophecy, than to be making surmises, and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned; and the same question will, after all, remain unsolved.

For if there are many names found possessing this number, it will be asked which among them shall the coming man bear. It is not through a want of names containing the number of that name that I say this, but on account of the fear of God, and zeal for the truth: for the name Evanthas (Euanqas) contains the required number, but I make no allegation regarding it.

Then also Lateinos (Lateinos) has the number six hundred and sixty-six; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule: I will not, however, make any boast over this [coincidence].
Teitan too, (Teitan, the first syllable being written with the two Greek vowels e and i), among all the names which are found among us, is rather worthy of credit. For it has in itself the predicted number, and is composed of six letters, each syllable containing three letters; and [the word itself] is ancient, and removed from ordinary use; for among our kings we find none bearing this name Titan, nor have any of the idols which are worshipped in public among the Greeks and barbarians this appellation.

Among many persons, too, this name is accounted divine, so that even the sun is termed "Titan" by those who do now possess [the rule]. This word, too, contains a certain outward appearance of vengeance, and of one inflicting merited punishment because he (Antichrist) pretends that he vindicates the oppressed.

And besides this, it is an ancient name, one worthy of credit, of royal dignity, and still further, a name belonging to a tyrant. Inasmuch, then, as this name "Titan" has so much to recommend it, there is a strong degree of probability, that from among the many [names suggested], we infer, that perchance he who is to come shall be called "Titan."

We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign.

4. But he indicates the number of the name now, that when this man comes we may avoid him, being aware who he is: the name, however, is suppressed, because it is not worthy of being proclaimed by the Holy Spirit. For if it had been declared by Him, he (Antichrist) might perhaps continue for a long period.

But now as "he was, and is not, and shall ascend out of the abyss, and goes into perdition," as one who has no existence; so neither has his name been declared, for the name of that which does not exist is not proclaimed.

But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that "many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob." - St. Irenaeus of Lyons (Against Heresies, Book 5, Chapter XXX.-Although Certain as to the Number of the Name of Antichrist, Yet We Should Come to No Rash Conclusions as to the Name Itself, Because This Number is Capable of Being Fitted to Many Names. Reasons for This Point Being Reserved by the Holy Spirit. Antichrist's Reign and Death)
Conclusion

We Should Come to No Rash Conclusions as to the Name Itself, Because This Number is Capable of Being Fitted to Many Names.

All Men - All Humanity?

Sometimes the answers are in Verses we have never seen before. Example (a Prophetic Psalm below concerning ALL MEN - 'Context'):

"O You who hear prayer, to You ALL MEN come. Iniquities prevail against me; as for OUR TRANSGRESSIONS, You FORGIVE them." (Psalm 65:2 - 3, NASB)

"O Thou that hearest prayer, unto Thee shall ALL FLESH come; Iniquities prevail against me: as for OUR TRANSGRESSIONS, Thou shalt PURGE them AWAY." (Psalm 65:2 - 3, KJV)

"Hearer of prayer, to Thee ALL FLESH cometh. Matters of iniquities were mightier than I, OUR TRANSGRESSIONS, — Thou dost COVER THEM." (Psalm 65:2 - 3, YLT)

"O Thou that hearest prayer, unto Thee doth ALL FLESH come. The tale of iniquities is too heavy for me; As for OUR TRANSGRESSIONS, Thou wilt PARDON them." (Psalm 65:3 - 4, JPS Tanakh 1917)

ALL FLESH = ALL MEN = ALL HUMANITY in their 'Resurrected Sinless Bodies eventually'. Remember the discussions regarding it in other posts (example the one below, in regards to this with respect to AGE1, AGE2 and AGE3)?
Gehenna - Lake of Fire - Future Prophecy or 70AD Theory?

Gehenna does NOT refer to the 70AD and 587BC analogies.

Prophecy of Scripture is of NO private interpretation (2 Peter 1:20). You continue in error, with all due respect, you will reap what you sow in the afterlife.

What is Gehenna? (NOT my opinion - that's the difference; you guys are too obsessed in 'creating a name for yourselves' by having the attitude of rejecting the early church writings & some even questioning the inerrant nature of the Bible just to 'create your own ear tickling theories' - my duty is to warn you - NO phD's can change history), to quote:

"And in the Apocalypse John saw this new [Jerusalem] descending upon the NEW earth. For AFTER the TIMES of the KINGDOM, he says, "I saw a great white throne, and Him who sat upon it, from whose face the earth fled away, and the heavens; and there was no more place for them." And he sets forth, too, the things connected with the general resurrection and the judgment, mentioning "the dead, great and small." "The sea," he says, "gave up the dead which it had in it, and death and hell delivered up the dead that they contained; and the books were opened. Moreover," he says, "the book of life was opened, and the dead were judged out of those things that were written in the books, according to their works; and death and hell were sent into the LAKE of FIRE, the second death." Now this is what is called GEHENNA, which the Lord styled eternal [age-during] fire. "And if any one," it is said, "was not found written in the book of life, he was sent into the lake of fire." - St. Ireneous of Lyons ('Against Heresies', Book 5, Chapter 35:2)

Please note carefully in the above that the GEHENNA or LAKE of FIRE (the Second Death) --- is on the NEW earth (which has NO Sea, Revelation 21:1 - 2) and hence cannot be the 70AD timeline - isn't this point itself irrefutable? Yes, all these occurs only AFTER the TIMES of the KINGDOM (as St. Iraneous' Writings Prove above - he is right & the theologians you follow are wrong).

Here are some interesting quotes proving the 'same meaning' of Gehenna or the Lake of Fire as the Last Judgment especially in regards to the question,

'Is the Lake of Fire (Gehenna) eternal?'

Canon Farrar's "Eternal Hope." (He gives in a note these testimonies to prove that the Jews to whom Jesus spoke, did not regard Gehenna as of endless duration).
Asarath Maamaroth, f. 35, 1: "There will hereafter be no Gehenna."

Jalkuth Shimoni, f. 46, 1: "Gabriel and Michael will open the eight thousand gates of Gehenna, and let out Israelites and righteous Gentiles."

A passage in Othoth, (attributed to R. Akiba) declares that Gabriel and Michael will open the forty thousand gates of Gehenna, and set free the damned,

and in Emek Hammelech, f. 138, 4, we read: "The wicked stay in Gehenna till the resurrection, and then the Messiah, passing through it redeems them." See Stephelius' Rabbinical Literature.

Why did these Jewish Rabbis use the Term "Gehenna" which already had an earthly meaning as to a specific physical location in Israel? Simply because they didn't have an equivalent word to denote the 'spiritual truth' of an 'afterlife punishment region for the Final Judgment itself', to quote:

Rev. Dr. Wise, a learned Jewish Rabbi, says: "That the ancient Hebrews had no knowledge of Hell is evident from the fact that their language has no term for it. When they in after times began to believe in a similar place they were obliged to borrow the word 'Gehinnom,' the valley of Hinnom,' a place outside of Jerusalem, which was the receptacle for the refuse of the city-a locality which by its offensive smell and sickening miasma was shunned, until vulgar superstition surrounded it with hob-goblins. Haunted places of that kind are not rare in the vicinity of populous cities. In the Mishna of the latest origin the word Gehinnom is used as a locality of punishment for evil-doers, and hence had been so used at no time before the third century, A. D."

From the time of Josephus onwards, there is an interval of about a century, from which no Jewish writings have descended to us. It was a period of dreadful change with that ruined and distracted people. This explains 'why' Josephus and Philo did not use it to describe future punishment.

Please note that Lord Jesus Christ employing the same term Gehenna when teaching afterlife Judgments in the Gospel approves the Jewish Definition but not necessarily all their facts regarding it where Christ Corrects and Reveals further, for example in Matthew 10:28 our Blessed Saviour Reveals that "Gehenna" is the Place where both "Body & Soul" can be "destroyed" (or 'cease to exist') which clearly points to the 'afterlife context' as He also mentions in the same breath (in this Verse) that 'do not be afraid of those who can kill the body & do nothing more' (meaning that 'any earthly death, e.g. the 70AD destruction' can
only destroy the 'body only' & 'not the soul' - can you see it? Yes, Christ compares that the 'soul can be destroyed too' - in Matthew 10:28 together with the 'body for resurrection of Judgment toward the wicked - John 5:28 - 29' proving that this "Gehenna" refers to the Lake of Fire, Revelation 20:11 - 15 making this Point Irrefutable with Scripture itself).

Peace to you

Source:

http://tentmaker.org/forum/word-studies/was-gehenna-uses-in-jesus-days-to-denote-hell/

Here is another quote which proves 'Gehenna' on the 'same timeline' (i.e. 'after the thousand year Millennial Reign of Christ') as claimed:

Commodianus (c.240 A.D.) alludes to Revelation 3:14

"There will be no succour nor ship of the sea. Amen flames on the nations, and the Medes and Parthians burn for a thousand years, as the hidden words of John declare. For then after a thousand years there are delivered over to Gehenna; and he whose work they were, with them are burnt up. (Instructions of Commodianus ch.43 p.211)

Source:

https://www.biblequery.org/Bible/BibleCanon/EarlyChristianNTGridReferences.html

Sorry to be 'harsh' but this Verse prompts me be like that toward 'leaders':

"This testimony is true. For this reason REPROVE them SEVERELY so that they may be sound in the faith," - apostle Paul (Titus 1:13, NASB)

In Short,

'Repent or perish' & 'may God have Mercy on whom He Wills'

Apostle Paul did NOT mention Gehenna (or the Lake of Fire) simply because he wrote the END while Gehenna is a means to the end, not the end itself in that all who die in Adam will be made alive by Christ ---> even towards Universal Reconciliation via the Lake of Fire (or Gehenna itself) as the Sibyline Prophecies Reveal this 'same truth as well' ("again"). Last but not least, please consider Revelation 20:11 – 15 which Speaks of His Great White Throne of Judgment - Linking these Verses to the same Timeline, yes. Matthew 25:31 & Daniel 7:9 – 10 too. Yes, the Lake of Fire or Gehenna happens only 'after the 1000 years Millennial Reign of Christ' (Revelation 20:5, Revelation 20:7)
All Men - Preterism - 1 Week Daniel Prophecy of the Antichrist

1) Hope for All Men in Lord Jesus Christ?

"All the ends of the earth will remember and turn to the LORD, and all the families of the nations will worship before You." (Psalm 22:27, NASB)

Please note that Psalm 22 is a Messianic Psalm meaning that it Prophetically Speaks of the Fulfillment of the Works of Lord Jesus Christ eventually.

How about the one whose SOUL is destroyed in Gehenna or the Lake of Fire ('not' alive - Mark 8:36 with Matthew 10:28)?

2 Verses later we find the answer of Universal Reconciliation towards such ones too (God is Perfectly Good, yes toward "ALL"):

"All the prosperous of the earth will eat and worship, All those who go down to the dust will bow before Him, Even he who cannot keep his soul alive." (Psalm 22:29, NASB)

Note, Last Line: Yes, "Even he who cannot keep his soul alive".

Yep, "Even HE who CANNOT keep his SOUL ALIVE".

2) Refuting Preterism

Using the Bible only Refutation of Preterism or 70AD Theory, please consider:

Last but not least, please consider Revelation 20:11 – 15 which Speaks of His Great White Throne of Judgment - Linking these Verses to the same Timeline, yes. Matthew 25:31 & Daniel 7:9 – 10 too. Yes, the Lake of Fire or Gehenna happens only 'after the 1000 years Millennial Reign of Christ' (Revelation 20:5, Revelation 20:7).

I repeat, "the Lake of Fire or Gehenna happens only 'after the 1000 years Millennial Reign of Christ' (Revelation 20:5, Revelation 20:7)".
Further Refutation of Preterism by using the 'First Resurrection' vs the 'General Resurrection' Verses:

Daniel 12:2 or John 5:28 - 29 refers to the 'rest of the dead' (Revelation 20:5) which is after the 1000 years only, called the 'General Resurrection' in St. Irenaeus's Writing too in this same way.

The first resurrection is different (and only involves believers) and is 1000 years ahead on this Last Day (Revelation 20:4 - 6, 1 Thessalonians 4:14 - 17) taking note of the words 'hour now is' vs 'hour is coming' (in John 5:25) to see these two start & end hours which are separated by a 1000 years on this last day of this age.

To ignore this is to miss the Prophetic meanings implied by the different phrases 'hour now is' and 'how is coming' both of which refers to the Last Day of this age simply because the Resurrection is only then (Revelation 20). We know that the age is split to days as per the phrase 'Day of the Age' in 2 Peter 3:18 (YLT).

3) The Missing 1 Week Prophecy in Daniel regarding the Antichrist or Beast

St. Irenaeus of Lyons refers to the Antichrist or the Beast as the same thing. He also affirms that NO 70AD preterism theory exists as he mentions that these prophecies regarding Gehenna (or Lake of Fire) are yet to be fulfilled in his infamous book 'against heresies' especially in Book 5 (please read and see).

Here is a brief but comprehensive explanation of the Missing 1 Week Daniel Prophecy:

This Generation - Preterism? - 1 Week Daniel Prophecy

This generation that He quoted spanned from Abel to Zechariah too (Luke 11:51).

This Generation shall not pass away (Luke 21:32) ---> refers to them and their children who approve such heresies & acts against God ---> upon whom the Judgment of God Will Come and Fulfill within this [OLD] Earth and Heavens (Luke 21:33).

Till all is accomplished when He Returns and Establishes His Millennial Reign, such a wicked generation will be wiped out from the earth (fulfilling His Judgment - Luke 21:32 - 33).
How about Christ saying that ‘there are those standing here who will not taste death’ till they SEE the ‘Son of Man Coming in His Kingdom (Matthew 16:28)’?

Explanation with Bible Verses: Apostle John SAW the Son of Man Coming in His Kingdom (Revelation 19:11 – 16) in the Visions given (as it is recorded in the Book of Revelation) and probably so did others who were present there (in Matthew 16:28) too likewise (but it was not recorded) ‘before they died’.

Another example, apostle Paul testifies of a man (be it himself or another) who had such “Christ’s Kingdom of Heaven experience” agreeing to all this in Verses below too: “Boasting is necessary, though it is not profitable; but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. And I know how such a man—whether in the body or apart from the body I do not know, God knows— was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak.” – apostle Paul (2 Corinthians 12:1 – 4, NASB)

So, they all SAW Christ Coming in His Kingdom (in Visions too) before they DIED where at least we know that apostle John’s Visions are clearly recorded in the Book of Revelation. No Contradictions here.

How about the missing 1 Week in the Infamous Daniel Prophecy?

The missing 1 week of Daniel is the 7 year (day) reign of the antichrist, also called the 'beast' as per St. Irenaeous exegesis' (Revelation 11:2, :9 - 11).

The missing 1 week in Daniel is seen as follows (by scholars - a well known fact) - Here’s the Math:

i) 70 weeks = 7 x 70 days = 490 years in human time

This 490 years is split to:

69 weeks = representing 483 years from the command to “restore and rebuild Jerusalem” was given by King Artaxerxes of Persia c. 445 B.C (Nehemiah 2:1 - 8).
69 Weeks = Using the Jewish custom of a 360-day year, 483 years after 445 B.C. places us at A.D. 30.

So there remains exactly 1 Week (representing 7 years) for the Fulfillment of rebuilding the Temple and it did NOT get fulfilled in 70AD Theory where the exact OPPOSITE happens, the Temple gets DESTROYED (Matthew 24:2).

ii) The 1 'missing' Week in Daniel represent 7 days which is seen as 7 years to rebuild the Temple (Daniel 9:27).

Since till today, the Temple hasn't been Rebuilt, it cannot refer to any time period of the past (70AD or otherwise). It must refer to the time in the 'future' as the Biblical Context is 'rebuilding of the Temple' MUST HAPPEN to tie it up to this Prophecy 'correctly' and 'wrong otherwise'.

iii) Book of Revelation Prophesies that this Rebuilding of the Temple has to do with the Time of the Antichrist or the Beast

Yes, even St. Iraneous explained it thus in his book 'against heresies' where the 'abomination of desolation' (Matthew 24:15) will set himself up 'as god' in this 'rebuilt Temple' whom the Lord will Destroy during His Coming on the White Horse (Revelation 19:11 - 21, 2 Thessalonians 2:8).

iv) Reign of the Antichrist or the Beast for 1 week (7 years, Daniel 9:27).

a) The first 3 and a half days of the missing 1 week left to rebuild the Temple

The first half of the 3 and a half years (Revelation 11:2 for 1260 days speaking against the antichrist - His Two Witnesses - Revelation 11:3) = First Part of the 3 and half days/years of the 1 week of Daniel, under this mapping of values ---> for 42 months = (3 years - 36 months) + (half year - 6 months)

The Beast or the Antichrist only rises at the end of this first 3 and a half days/years to KILL the two Witnesses (Revelation 11:7).
b) The second 3 and a half days of the missing 1 week

The dead bodies of these Two Witnesses (prior) will lie scattered for the next second time period of 3 and a half years/days (Revelation 11:9) where it is Prophesied that at the end of this 1 week (i.e. ‘after this [second] 3 and a half days) these ones will Rise (Revelation 11:11) which signifies the Time of Christ's Return (Revelation 11:12 - 13). Revelation 11:14 onward then returns to explain from the middle of this 3 and a half days time period.

The second half of the antichrist's reign - 3 and a half years (or 1260 days, Revelation 12:6, Revelation 12:12, or 42 months- Revelation 13:5) or = Time, times and half a time (Daniel 7:25) till Christ Appears in Revelation 19:11 onward.

1260 days = 3 and a half years = (3 x 360) + (180).

42 months = 3 and a half years = 42 x 30 = 1260 days.

Time = 1 year/day, Times = 2 years/2 days and ‘half a Time’ = ‘half a year/day’.

I see NO Preterism. It all adds up Perfect, Mathematically & other Bible Scholars preach this same truth as well. Shalom.

4) NO Private Interpretation

Resurrection is coming alive with a Body. Ephesians 2:4 - 7 speak of us dwelling with our souls after we die whilst awaiting the resurrection or 'redemption of our bodies' (Romans 8:23) that is when we are 'absent from the body' (dead and in soul state) but 'at home in the Lord' (present in spirit with soul in the afterlife abodes - such as Luke 16:19 - 31 literally in Abraham's Bosom, for example) as 2 Corinthians 5:8 mentions.

Yes, ‘Soul is for dwelling in the afterlife abodes’ vs 'spiritual body post Resurrection later' (for earth & heavens).

Please show me who is the first Preterist in Church History? See the Problem with the Preterism View (which is disobedient to 2 Peter 1:20)? I choose to believe the exegesis of say St, Iranaeous of Lyons.

Christ Resurrected in a Physical Body. This is the meaning of Resurrection, no other teaching is true. Simple, the alternate explanations does not explain the case of Christ whom we will follow too as per His Resurrection meaning.

I'm not following Augustine. Even Clement of Alexandria and St. Iraneous of Lyons and Justin Martyr taught the same as I mentioned in regards to souls in the afterlife abodes proving the literal meaning of Luke 16:19 - 31 via their quotes too.

A parable cannot use imaginary things proving that the literal meaning of Luke 16:19 - 31 holds true regardless of its allegorical meaning (which can be true too).

For example, the Hosea 11:1 mentions "Son" as "Israel" but Matthew 2:15 refers it to Lord Jesus Christ where BOTH the LITERAL and ALLEGORICAL meaning are TRUE. To ignore one of it, is to believe a half-truth.

6) Day of the Age

"and increase ye in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him is the glory both now, and to the Day of the Age! Amen." - apostle Peter (2 Peter 3:18, YLT)

Day of the Age = Most Likely the 1000 Years Millennial Reign of Christ on the Last Day of this Age (Revelation 20:4 - 6) for the 'worthy believers in faith' (Luke 20:35 - 36).

Well, a Day is like 1000 years, right (2 Peter 3:8, Psalm 90:4)?
First Resurrection vs the General Resurrection – **Timeline** – Justin and Irenaeus

Firstly, is there a difference between body, soul and spirit in a man?

"The resurrection is a **resurrection** of the **flesh** which died. For the **spirit dies not**; the soul is in the body, and without a soul it cannot live. The body, when the soul forsakes it, is not. For the **body** is the **house of the soul**; and the **soul** the **house of the spirit**. These three, in all those who cherish a sincere hope and unquestioning faith in God, will be saved." - Justin Martyr (Chapter 10 - The body saved, and will therefore rise, On the Resurrection)

1) Is Iraneous wrong?

No, Iraneous is right. Your assumption that there is only one resurrection is the problem.

Daniel 12:2, Matthew 25:31, John 5:28 - 29 all speak of His Return on His Great White Throne and Speak of the General Resurrection as St. Irenaeus calls it thus.

His Return on the White Horse is different and a thousand years earlier (Revelation 19:11) which is followed by the First Resurrection for a thousand year reign (Revelation 20:4 - 6).

The phrase in Revelation 20:5 and 7 regarding the rest of the dead only being raised a thousand years later proves that there are two Resurrections as St. Irenaeus calls the former as the "First Resurrection" (during the start 'hour now is' on the Last Day, John 5:25 for life only) and the second after the 1000 years as the "General Resurrection" (during the end 'hour is coming' on this same Last Day, John 5:25, 28 - 29 some to life & others to Judgment).

The usual theologians were unable to understand this clear literal description and distinction (because it doesn't agree with their preconceived notions) and therefore dismiss all these obvious facts and just say it's "symbolic".

So convenient but I will stick to Iraneous.
2) Are there two resurrections spoken of in 1 Corinthians 15, one for the natural body and the other for the spirit body?

Firstly, if your claim is true, please explain how and when did Lord Jesus Christ have two Resurrections, one for a natural body and the other for a spiritual body?

If it didn’t happen to Christ, it won’t happen to us because He is our Pre-eminence and Firstborn from the Dead.

1 Corinthians 15 doesn’t speak of two resurrections. It speaks of two types of bodies, natural body (which we have now, perishable in sin) vs spiritual body which is the body like Christ (perfect, imperishable).

That’s why the apostle speaks of the transition of this mortal to put on immortality.

The spiritual body is the bodily resurrection which is perfect and immortal while the earlier body was mortal and perishable.

3) Isn’t there a resurrection in Revelation 10?

Please show me which verse in Revelation 10 speak of a resurrection?

Explanation

"Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven, and swore by Him who lives forever and ever, WHO CREATED HEAVEN AND THE THINGS IN IT, AND THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT, that there will be delay no longer, but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets." (Revelation 10:5 - 7, NASB)

"Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river. And one said to the man dressed in linen, who was above the waters of the river, “How long will it be until the end of these wonders?” I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed." (Daniel 12:5 - 7, NASB)
Then the seventh angel sounded; and there were loud voices in heaven, saying, 
“The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.” And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, saying,

“We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign. “And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth.”

And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.” (Revelation 11:15 - 19, NASB)

These Verses are prophetic.

Revelation 10:5 - 7 Speaks of the Mystery which will be Fulfilled after the Seventh angel sounds (a Prophetic statement where in Verse 7 it's clear that it has not sounded yet).

Daniel 12:5 - 7 Speaks Prophetically about the second half 3 and a half days/years/times reign of the Antichrist being Prophesied (Daniel 12:11).

Revelation 11:15 - 19 Speaks of Fast Forward of a Time after the Second half 3 and a half days/years/times of the Antichrist when the body of the Two Witness has been laying there for that whole time (context: Revelation 11:11, the time AFTER this second half 3 and a half days) linking it to Revelation 19:11 where a Glimpse of the First Resurrection and Judgment of that time is Revealed in Revelation 11:15 - 19, Revelation 19:11 to 20:4 - 6, Matthew 7:21 - 23, Matthew 25:1 - 13 links to this time period of His Return on a White Horse which is different and ahead of the Great White Throne of Judgment by 1000 years (Revelation 20:5, 7).

The phrase "I never knew you" links Matthew 7:23 and Matthew 25:12 to this event and Judgment of Rejection of the foolish virgins due to Lawlessness at His Return on the White Horse for His Marriage too with His Bride as not everyone enter the kingdom of the heavens during this time (Matthew 7:21 - 23, Matthew 25:1 - 13).
4) What are the Different Events at the Last Day of this Age to the End of this Age, next?

Please note the following carefully this "distinction" in the Chronological Timeline Order as listed below (a lot of theological confusion is due to not understanding this "difference" & treating it to mean the same event in some way creating 'contradictions'):

a) His Second Coming on a White Horse and the First Resurrection

His Return on the White Horse to Judge the Antichrist & for His Marriage (Revelation 19:7 - 21, Matthew 7:21 - 23, Matthew 25:1 - 13, 1 Thessalonians 4:14 - 17) which is followed by the First Resurrection (Revelation 20:4 - 6).

The Beast (Antichrist) and the false prophet who deceived the people during this time (Revelation 19:17 - 19, Revelation 19:21, Daniel 7:21, Daniel 7:25) receive their sentencing first being cast alive into the Lake of Fire (Revelation 19:20) when Christ Returns on His White Horse (Revelation 19:11 - 16, Daniel 7:22, Daniel 7:26).

Satan who deceived them & gave power to both the Beast and the false prophet was bound in the Bottomless Pit for 1000 years (Revelation 20:1 - 3) so that he does not influence the Millennial Reign of Christ except for one last deception at the end after the 1000 years are completed (Revelation 20:3, Revelation 20:7 - 10).

b) 1000 Years Millennial Reign of Christ


Matthew 25:14 - 30 speaks of reward & judgment according to how well the "mortals" (or 'sinners', Isaiah 65:20) during this Time did during His Reign. Please note that His Bride (Church, believers in Faith) are already Immortals during this time & do not die nor marry anymore (Luke 20:35 - 36, Revelation 20:4 - 6) and live alongside those 'mortal sinners' who marry & live and die as usual (Isaiah 65:20).

These sinners will be allowed one last deception by Satan when these 1000 years are completed (Revelation 20:7) and they will gather for battle surrounding the City (Revelation 20:8) but they will be defeated by the "Fire" from Heaven (Revelation 20:9) and the Devil (Satan) who deceived them receives his sentence in the Lake of Fire first even before the Great White Throne of Judgment toward men (Revelation 20:10, Daniel 7:11 - 12).
c) General Resurrection and Final Judgment on His Great White Throne

His Great White Throne of Judgment toward Gehenna or the Lake of Fire after the 1000 years are up (Revelation 20:11 - 15, Matthew 25:31 - 46, Daniel 7:9 - 10).

5) How Will the Final Judgment be for the Wicked?

The Wicked will be Resurrected in the "flesh" (with body + soul + spirit) for Judgment first (John 5:28 - 29) followed by the Annihilation of both body and soul only (Matthew 10:28, Mark 8:36, Ezekiel 18:4) because the 'body which sinned must die' (Romans 6:23) and also 'the soul which sinned must die too' (Ezekiel 18:20) as the Judgment in the "flesh" which applies especially during Gehenna or Lake of Fire Judgment (1 Peter 4:5) but the formerly-wicked-spirit will be saved thereafter (1 Peter 4:6) where it will be made Alive in Christ (Acts 24:16, 1 Corinthians 15:21 - 22) in a spiritual body (1 Corinthians 15:44) accordingly (1 Corinthians 15:38 - 49, Psalm 22:29).

6) Annihilation - Justin Martyr

It is true that Justin Martyr taught annihilation of the wicked but not that the wicked cease to exist (as popularly erred) but rather in that both the 'body + soul only' is annihilated eventually after enduring a period of an 'aion or age' consciously during the afterlife punishment in the Lake of Fire (as the word 'destroyed' means this in Matthew 10:28 which refer to body + soul only, and NOT the 'spirit' - please note this 'carefully'), to quote:

Justin and Annihilationism (Eventually)

In the fifth chapter of his Dialogue, Justin himself, having admitted that the soul is not immortal, says:

“But I do not say, indeed, that all souls die; for that were truly a piece of good fortune to the evil. What then? The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished.”

Justin clearly believed that at death the soul goes to an intermediate place to await resurrection and judgment. Once again, we defer our discussion of this point until later. For now it will suffice to say that Justin also, just as clearly, believed in the annihilation of the
wicked. He mentions the fact that only some worthy souls “never die”. Others, he says, exist only “so long as God wills them to exist and undergo punishment.” To put this the other way around, Justin must mean that after a time of punishment, when God no longer wills the wicked to live, they will simply cease to exist. Justin does elsewhere suggest that the period of conscious punishment of the wicked is quite long, being “not only, as Plato said, for a period of a thousand years” , but longer. The wicked do however, eventually die.

Source:

https://www.afterlife.co.nz/articles/justin-martyr-immortality-soul/

7) Annihilation - St. Irenaeous of Lyons

To Quote:

Deprived of continuance

It’s important to remember that conditionalism is not only a positive affirmation of what awaits the lost—annihilation—but also a denial that their fate includes life. Contrary to the traditional view of hell in which they will live forever in torment, the doctrine of conditional immortality holds that the unredeemed will die, perish, be destroyed. With that in mind, consider these words from Irenaeus:

"It is the Father of all who imparts continuance for ever and ever on those who are saved … [who] shall receive also length of days for ever and ever. But he who shall reject it … deprives himself of [the privilege of] continuance for ever and ever … shall justly not receive from Him length of days for ever and ever." (St. Irenaeous of Lyons, Against Heresies)

Taken at face value, Irenaeus seems to be saying that although God would that the saved live forever, everlasting life will be withheld from the unsaved. Conditionalists today could hardly put it more clearly, that whereas “continuance … [and] length of days for ever and ever” will be gifted to the redeemed of God, those who reject him will not receive “continuance … [and] length of days for ever and ever.” The only alternative is that they will die, never to live again. Consequently, as the New Catholic Encyclopa reads, “From time to time there has recurred the idea of conditional immortality … Irenaeus said that the soul is not immortal by nature, but it can become immortal if it lives according to God’s law.”

Source:

http://rethinkinghell.com/2012/11/03/deprived-of-continuance-irenaeus-the-conditionalist/
8) How to Understand both Justin Martyr and Irenaeus correctly?

As you read early church history, you will realize that (especially Irenaeus) has been quoted to teach 'all three views of Hell' (eternal conscious torment, annihilation and also universal restoration - please see link below).

How is this possible?

This is because the phrases which describe conscious toment teach conscious torment (true) while the phrases which teach the annihilation of the wicked are also true (where these ONLY refers to the 'body + soul' being destroyed in Hell and NOT the spirit, Matthew 10:28) implying also that the phrases which prove Universal Restoration are also True at the same time (where the 'formerly-wicked-spirit' will live to God first in the 'spirit' state - 1 Peter 4:6 after having its body + soul destroyed during the Final Gehenna Judgment in the Lake of Fire - 1 Peter 4:5 in the "resurrected flesh" first - John 5:28 - 29).

Hence, our misunderstanding of these authoritative and earliest church leaders is due to the fact that 'we pick and choose their quotes and tailor our own interpretations to suit our preconceived notions' instead of taking each quote 'literally' and realize that in light of Holy Scripture such as Psalm 22:29 that God Restores even the one who soul has 'died' (annihilated, destroyed, Ezekiel 18:4 with Matthew 16:26 & Matthew 10:28) back to Him eventually in the context of ALL MEN (i.e. every human being ever created as the phrase 'ALL who go down to the dust' in Psalms 22:29 clearly warrants Irrefutably as the Final Implication of the Work of His Cross since Psalm 22 is a Prophetic Messianic Psalm making this Context True & Irrefutable as it is Written).

In light of all this, the early church leaders are right in their quotes and it does NOT contradict Christ Centered Universalism at all if we understand these correctly as the case of St. Irenaeus of Lyons prove (since he has been quoted by scholars of all three schools of Hell - eternal conscious torment, annihilation & Universal Reconciliation) making him the 'Reliable Witness' (whom every Christian trusts) making this exegesis True instead of claiming in a contradictory manner that his quotes only meant one of it which is NOT True (let's not lie, right?).

Yes, this is the ONLY way to Understand all of St. Irenaeus' quotes in a non-contradictory manner as explained further in post below:

Please remember that we are affirming what the scholars and these church leaders (Justin Martyr and Irenaeus) wrote & not picking and choosing quotes as we like but explaining how it can all be harmonized with Scripture.

“All the prosperous of the earth will eat and worship, ALL those who go down to the DUST will bow before Him, EVEN HE who CANNOT keep his SOUL ALIVE.” (Messianic Psalm, Psalm 22:29, NASB)

Comment:

Please note the Word ALL ‘carefully in this Verse (Psalm 22:29) to Realize the ‘Context’ of the Work of His Cross – especially the phrase ‘ALL those who go down to the DUST’ = ‘ALL MEN or ALL Human beings ever Created’ – Can you ‘See’ this Glorious Truth of Scripture?)

‘EVEN HE who CANNOT keep his SOUL ALIVE’ (Psalm 22:29) = ‘Who lost their souls – Mark 8:36 which DIE eventually – Ezekiel 18:4, where these SOULS get DESTROYED or ANNIHILATED during the Final Gehenna or Lake of Fire Judgment’ (Matthew 10:28)
Lake of Fire Or Gehenna Final Judgment - Afraid or Not Afraid?

Introductory Question (rephrased)

Are you preaching fear based religion? Doesn't that cause people to go mental?

Introductory Reply

Fear has its Purpose for Judgment.

You don't need to be mental about it. Fear trains us to keep away from danger (its purpose). So, when we learn to 'keep away from danger' (being in a safe place such as 'abiding in His Love'- John 15:9 which is in the Context of Obeying His Commands - John 15:10, Context of Consecutive Verses), fear comes to an 'end' (in Principle of 1 John 4:18 with John 14:15 or John 15:14 too).

For example in nature, when we see a lion, we run away (quoted in Principle of Romans 1:20 in that 'His Attributes', e.g. 'fear when we see the lion (danger)' is clearly seen & understood from nature as well).

"For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse." - apostle Paul (Romans 1:20, NASB)

So, fear keeps us from sinning (and is a punishment for those who continue to sin, 1 John 4:18) but toward others, the particular 'fear of God' becomes the beginning of knowledge (Proverbs 1:7) and wisdom (Proverbs 9:10), who thereafter keep from sinning due to Love are being Perfected (1 John 4:18, John 14:15).

God created both the Lion and the Lamb.

Question

Doesn't the Bible Teach "do not be afraid" cancelling out the "be afraid" part proving that God doesn't Judge because He Loves all?
1 Corinthians 13 clearly mentions that His Love does NOT rejoice in evil. It's Written in Scripture that His Judgment is done for the Purpose of Love too (that is to correct us as the Greek Word kolasin in 'kolasin aionion' or 'age-during chastisement' in Matthew 25:46 means).

The Word "Kolasin" is two edged meaning both 'Retribution followed by Betterment' ("Chastisement") during Judgment where the 'Retribution's level of Pain' is according to what one has done toward others only (Galatians 6:7, Isaiah 3:11, Malachi 4:1, 2 Peter 3:7, Judging Evil - Principle of 'eye for an eye', Luke 12:59's till the Last Penny) which is followed by 'His Refiner's Fire which Purges or Purifies as well Medicinally thereafter' (Malachi 3:2, Mark 9:49, the 'Overcoming Evil with Good' part - Romans 12:21).

Please note that the "worm does not die & the fire is not quenched" (Mark 9:48) is Written in the Context of "Everyone will be salted with Fire" (Mark 9:49) which is for "Good" (Mark 9:50, proving the 'Overcoming Evil context which is Good only' - Romans 12:21) as the Context of Consecutive Verses in Mark Prove but this Fire 'does NOT harm Sheepfold1 in any way as it does toward the rest' (Revelation 20:6) and only 'refines the quality of their work' (1 Corinthians 3:13 toward the Work built on the Foundation of Lord Jesus Christ - 1 Corinthians 3:12 where the work is measured against the Gospel - 1 Corinthians 3:11, toward others too Romans 2:16).

Regarding being afraid vs not being afraid, please consider the following contextual argument:

To say that 'we don't need to fear God' based on the 'do not be afraid Verses' is inaccurate & a popular fallacy by some preachers.

Here is what's actually Written 'accurately':

"And you should not be afraid of those killing the body but not being able to kill the soul. Indeed rather you should fear the One being able to destroy both soul and body in Gehenna." - Lord Jesus Christ (Matthew 10:28, BLB)
Please read Matthew 10 carefully where

(i) Do not be afraid - Earthly Context

Do not be afraid of those who kill the body and can do nothing more.

Means that it refers to not being afraid on earth in one's temporal life toward others (context) as the phrase 'kill the body and do nothing more refers to earth only'.

(ii) Be afraid - Afterlife Context

But rather be afraid of Him Who is able to Destroy both Body and Soul in Gehenna (Lake of Fire).

Body and Soul (and not 'body only') can only be destroyed after the 'resurrection for Judgment' for the wicked (John 5:28 - 29) proving afterlife Context of Judgment in the flesh in Gehenna or the Lake of Fire.

Peace

Conclusion

1) Fate of the Wicked or Goats

Who are the 'Wicked' or 'Goats' reserved for the Final Gehenna or Lake of Fire Judgment during His Great White Throne Judgment in regards to their 'resurrection of Judgment in the flesh' (John 5:28 - 29) where both 'body + soul only will have tribulation and be destroyed' (Matthew 10:28, Romans 2:9) toward "the dead" (Revelation 20:11 - 15, 1 Peter 4:5, Romans 2, Matthew 24:31 - 46) but these formerly wicked will live first in their spirit-state (1 Peter 4:6) post this Judgment (1 Peter 4:5) where their spirit will only be saved in the Day of Lord Jesus post this 'destruction of the flesh' (1 Corinthians 5:5)?

"But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death." (Revelation 21:8, NASB)
Please note that those "unbelieving" in verse above is well deserved to be in the Lake of Fire since they refuse to believe in Him when the Gospel is Preached to them in the afterlife too (in Principle of the Mystery echoed in John 3:14 - 15, John 6:40 in the Context of 'believing after seeing possibility' - see point 4 below in regards to the 'Gospel Preached to the Dead').

2) What's the meaning of the 'Resurrection of Judgment' for the Wicked (John 5:28 - 29) in the "flesh" (body + soul + spirit)?

To quote, a Definition first (by Justin Martyr, an early authority of doctrine):

Body, Soul Spirit – What are those in a Man?

To quote:

“The resurrection is a resurrection of the flesh which died. For the spirit dies not; the soul is in the body, and without a soul it cannot live. The body, when the soul forsakes it, is not. For the body is the house of the soul; and the soul the house of the spirit. These three, in all those who cherish a sincere hope and unquestioning faith in God, will be saved.” – Justin Martyr (Chapter 10 – The body saved, and will therefore rise, On the Resurrection)

Source:

http://www.newadvent.org/fathers/0131.htm

Is the Soul Immortal? The soul is mortal just like the body according to Justin agreeing in that both the BODY and SOUL can be DESTROYED (i.e. CEASE to EXIST) as it is Declared by our Blessed Saviour Himself in regards to Gehenna (or Lake of Fire, in Matthew 10:28), to quote:

“But I do not say, indeed, that all souls die; for that were truly a piece of good fortune to the evil. What then? The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished.” – Justin Martyr (Dialogue with Tyrpho)

Source:

More Details in regards to this?

www.anonymouschristian.org/blog/last-afterlife-secrets-god-saves-from-hell/

3) What is the meaning of the Resurrection of Judgment toward the Destruction of the flesh?

Verses:

"and He gave Him authority to EXECUTE JUDGMENT, because He is the Son of Man. "Do NOT MARVEL at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the GOOD DEEDS to a Resurrection of LIFE, those who committed the EVIL DEEDS to a Resurrection of JUDGMENT." - Lord Jesus Christ (John 5:27 - 29, NASB)

"who [speak EVIL] will give account to Him who is ready to JUDGE the living and THE DEAD. For to this end the GOSPEL was proclaimed even to THE DEAD, so that they might be JUDGED indeed according to men in the FLESH, but they might LIVE in the SPIRIT according to God." - apostle Peter (1 Peter 4:5 - 6, BLB)

"I have decided to deliver such a one to SATAN for the DESTRUCTION of HIS FLESH, so that HIS SPIRIT may be SAVED in the Day of the Lord Jesus." - apostle Paul (1 Corinthians 5:5, NASB)

The "destruction of the flesh" (1 Corinthians 5:5) during the 'Judgment in the flesh after the resurrection (body + soul + spirit), for Judgment toward the wicked' (John 5:28 - 29) refers to their 'body + soul only being destroyed or cease to exist during this Gehenna or Lake of Fire Final Judgment' (so let's be afraid of God! Matthew 10:28, 1 Peter 4:5) where their 'spirit will be saved, yes they live in the spirit state first' (1 Peter 4:6) on the Day of Lord Jesus (1 Corinthians 5:5).

The actual person to whom apostle Paul gave up and judged toward this Final Gehenna Judgment in the Lake of Fire due to his wickedness and attitude of unrepentance prior (implied) caused apostle Paul to 'Prophesy' this 'Final Judgment' on him in 1 Corinthians 5:5 but later as some scholars say that 'this sinful believer repented' & hence that prophesied Judgment is cancelled (2 Corinthians 2:6 - 8).

Yes, apostle Paul distinctly mentions the existence in the 'spirit state' (proving the distinction of body + soul + spirit in a Man, generally in 1 Thessalonians 5:23) by the phrase 'his spirit', referring to the 'wicked or fallen believer's spirit' in 1 Corinthians 5:5 which may be Saved on the Day of Lord Jesus (a specific future Time Period or Interval).
4) Gospel Preached to the Dead

Gospel is Preached to the Dead toward who are 'not wicked' but are of 'Sheepfold2' where though these did 'not' believe in Lord Jesus Christ during their earthy lives prior, they lived relatively-in-a-good manner agreeing to Gospel Principles. Hence, to them a chance may be given according to God's Decision (no one can trick God).

Example of the past '(human) spirits in prison' surviving in their 'spirit state' after the 'destruction of their soul in Hades prior' (implied toward these formerly disobedient ones from the Time of Noah) is seen in 1 Peter 3:18-20 where Lord Jesus Christ Descended & Preached the Gospel to them to be "Saved" if they received Him as even St. Irenaeous Reveals this rarely understood truth:

‘the Lord descended into the regions beneath the earth, preaching (evangelizantem) His advent there also and the remission of sins received by those who believe in Him’ - St. Irenaeus of Lyons (160-230 CE), [Prescriptions Against Heretics IV, 27:211]

Source & more proofs regarding this from earliest authorities of doctrine:

www.anonymouschristian.org/blog/secrets-of-the-gospel-being-preached-to-the-dead/

This is NOT a one time occurrence of the 'Gospel being Preached to the Dead' for those 'before Christ only' as popularly erred as even the Shepherd of Hermas Writing (which is next to New Testament Scripture, meaning that it is 'higher' than any early church leaders' writing even endorsed by Pope Callixtus I, Tertullian, Clement of Alexandria and Irenaeous too as 'Scripture') which reveals further that this 'Gospel Preaching to the Dead' was done next by the 40 apostles + teachers too after they died, to quote:

"15[92]:5 “Wherefore, Sir,” say I, “did the forty stones also come up with them from the deep, though they had already received the seal?” “Because,” saith he, “these, the apostles and the teachers who preached the name of the Son of God, after they had fallen asleep in the power and faith of the Son of God, preached also to them that had fallen asleep before them, and themselves gave unto them the seal of the preaching.” (Shepherd of Hermas Book)

Source:

To Prove that the 'Shepherd of Hermas Book' cannot be taken word to word as Scripture, one has to quote a proper authority in Doctrine 'before Pope Callixtus I, Tertullian, Clement of Alexandria and Irenaeus' as authority is by Precedence which doesn't exist. Can you see this Truth Irrefutably now? This is in obedience to 2 Peter 1:20 when it relates to the meaning of Bible Verses such as 1 Peter 4:6 which proves the Shepherd of Hermas Verse above to be TRUE in that the 'Gospel being Preached to the Dead' is NOT a one time event (the first time was 1 Peter 3:18 - 20 by our Most Blessed Savior Himself).

Apostle Peter Reveals further that the "Gospel is Preached to the Dead" likewise in 1 Peter 4:6, generally causing the 'spirit to be saved in that these live to God after the destruction or Judgment in the flesh where at most body + soul may be destroyed in the Final Judgment (Matthew 10:28) when He Returns to Judge the living and the dead' (proving the Timeline of 1 Peter 4:5 to refer to the Final Gehenna or Lake of Fire Judgment - Revelation 20:11 - 15, Revelation 21:8) where these 'spirits belonging to the formerly wicked' may also 'live or be saved' likewise (1 Peter 4:6) in the Day of Lord Jesus (as apostle Paul Prophesied in 1 Corinthians 5:5 regarding this rarely known Mystery in regards to the Judgment of the Wicked or Fallen believers who share the 'same fate in regards to the Final Judgment', Luke 12:46).

So, 1 Corinthians 5:5 gives a rare glimpse of how apostle Paul understood the Final Gehenna Judgment in the Lake of Fire in the "resurrected flesh for Judgment" (John 5:28 - 29) toward the "unrepentant believers who share the same fate as the wicked" (Luke 12:46) in this 'unkindled Lake of Fire of the Second Death' (Context: Luke 12:49 first) which is only 'till the last penny, signifying an end' (Luke 12:59) according to the 'measurable punishments of few vs many' and NOT 'infinite or endless' (in Luke 12:47 - 48) implying 'limitedness again justly and NOT eternal Hell or everlasting punishment in any way' which Christ Himself Implies as "Right" (Luke 12:57 toward the 'punishment lasting till the last penny only' in analogy of afterlife-Judgments in Luke 12:58 - 59 as the Context of Consecutive Verses prove Irrefutably).

5) My understanding

Based on the Verses and explanations above by early church authorities, I understand the quoted Verses as follows [with my emphasis - added for edification]:

I repeat the Verses above with [my emphasis for clarity - in brackets]:

"and He gave Him authority to EXECUTE JUDGMENT, because He is the Son of Man. “Do NOT MARVEL at this; for an hour is coming, in which all who are in the tombs [those who are NOT part of the First Resurrection, Revelation 20:5] will hear His voice, and will come forth; those who did the GOOD DEEDS [who believe after seeing Him, John 6:40 or hearing the Gospel in the afterlife, John 3:14 - 15 with 1 Peter 4:6] to a Resurrection of LIFE [toward Sheepfold2 as Sheepfold1 has Resurrected 1000 years earlier, Revelation 20:4 - 6], those who committed the EVIL DEEDS [against the Gospel, Romans 2:16] to a Resurrection of JUDGMENT [toward the Wicked, Romans 2:5 - 11]." - Lord Jesus Christ (John 5:27 - 29, NASB)
"who [speak EVIL] will give account to Him who is ready to JUDGE the living and THE DEAD. For to this end [Purpose] the GOSPEL was proclaimed [Preached] even to THE DEAD [in the Afterlife Regions, e.g. Hades], so that they might be JUDGED indeed according to men in the FLESH [body + soul destroyed in Gehenna as per Matthew 10:28 OR their soul destroyed there now with their spirit having the potential of being saved from the prisons of Hades as per 1 Peter 3:18 - 20], but they might LIVE in the SPIRIT according to God [either 'after enduring the Judgment for their unbelief & sins for Sheepfold2 in Principle of Hebrews 9:27 as it is possible now as per the case in 1 Peter 3:18 - 20 as Christ has Come' or for the 'wicked only post Lake of Fire Judgment as the Context of 1 Peter 4:5 warrants' meaning that apostle Peter is implying that even in the 'worst case scenario of Last Gehenna Judgment, their spirit will live after the 'body + soul is destroyed' in Judgment in the future Resurrected flesh or 'if the soul dies and is destroyed in the current Hades Judgment']." - apostle Peter (1 Peter 4:5 - 6, BLB)

"I have decided to deliver such a one to SATAN [now, for afterlife Judgment in Hades, Luke 16:19 - 31] for the DESTRUCTION of HIS FLESH [the person gets punished bodily till he dies on earth while his soul gets destroyed or dies at Hades eventually], so that HIS SPIRIT may be SAVED in the Day of the Lord Jesus [his spirit is saved on that particular Day of either His Advent on a White Horse or His Advent on His Great White Throne or the a Day after the Lake of Fire 'age-during chastisement - Matthew 25:46' - I can't be sure of 'which Day' - where this fallen believer may have to wait in whatever state or regions as per the 'formerly disobedient (human) spirits in prison' in the past too from the time of Noah who waited for Christ's First Advent in 1 Peter 3:18 - 20']." - apostle Paul (1 Corinthians 5:5, NASB)

6) Age-During Punishment vs Age-During Rewards

[The Popular error and fallacy is to translate this Greek Word Aion or Eon as 'eternal' and claim that 'these early church leaders taught eternal Hell']

Question

So, did these early church leaders mean 'age-during' or 'eternal' where each employs the same Greek term 'aion or eon'?

Explanation

Example of Early Church Leaders Quotes:

"He shall come from heaven with glory, accompanied by His angelic host, when also He shall raise the bodies of all men who have lived, and shall clothe those of the worthy with immortality, and shall send those of the wicked, endued with eternal [age-during] sensibility, into everlasting [age-during] fire with the wicked devils." - Justin Martyr (First Apology 52)
Please note that the word 'Immortality' and 'age-during' which is translated as 'eternal' in such quotes exist in the above within the 'same sentence' (Yes, 'Immortality or Incorruptibility' is a different Greek word as found in 1 Corinthians 15 or in the 'same sentence' with 'age-during life' proving that these two are DIFFERENT WORDS which exists in the Bible Verse in Romans 2:7 itself - in case you didn't 'realize it').

Meaning?

eternal [age-during] sensibility into everlasting [age-during] fire = Resurrected for Judgment (John 5:28 - 29) to endure to the age for their body + soul where this 'sensibility' or 'consciousness' lasts only till when the 'body (Romans 6:23) + soul (Ezekiel 18:4)' which sinned 'dies' (yes, each component as the Verses imply) or 'ceases to exist' or 'destroyed' (Matthew 10:28) proving by usage here itself that 'age-during is NOT eternal'.

As explained earlier, Justin and Irenaeous own quotes itself explains them to refer to the annihilation of the 'body + soul' which proves that they never understood the meaning of 'Aion or Eon' to mean 'eternal' but 'age-during only' as per their own words below:

(i) Justin on the Annihilation of Body + Soul agreeing to Matthew 10:28

"But I do not say, indeed, that all souls die; for that were truly a piece of good fortune to the evil. What then? The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished." - Justin Martyr (Fifth Chapter on the Dialogue)

Comment:

Justin clearly believed that at death the soul goes to an intermediate place to await resurrection and judgment. Once again, we defer our discussion of this point until later. For now it will suffice to say that Justin also, just as clearly, believed in the annihilation of the wicked. He mentions the fact that only some worthy souls “never die”. Others, he says, exist only “so long as God wills them to exist and undergo punishment.” To put this the other way around, Justin must mean that after a time of punishment, when God no longer wills the wicked to live, they will simply cease to exist. Justin does elsewhere suggest that the period of conscious punishment of the wicked is quite long, being “not only, as Plato said, for a period of a thousand years”, but longer. The wicked do however, eventually die.

Source:

https://www.afterlife.co.nz/articles/justin-martyr-immortality-soul/
(ii) Irenaeous on the Annihilation of Body + Soul agreeing to Matthew 10:28

"It is the Father of all who imparts continuance for ever and ever on those who are saved ... [who] shall receive also length of days for ever and ever. But he who shall reject it ... deprives himself of [the privilege of] continuance for ever and ever ... shall justly not receive from Him length of days for ever and ever." (St. Irenaeous of Lyons, Against Heresies)

We reject the quotes which are NOT written in Greek because it disagrees to the actual word found in New Testament Scripture (our Immovable Base).

Comment:

Taken at face value, Irenaeus seems to be saying that although God would that the saved live forever, everlasting life will be withheld from the unsaved. Conditionalists today could hardly put it more clearly, that whereas “continuance ... [and] length of days for ever and ever” will be gifted to the redeemed of God, those who reject him will not receive “continuance ... [and] length of days for ever and ever.” The only alternative is that they will die, never to live again. Consequently, as the New Catholic Encyclopedia reads, “From time to time there has recurred the idea of conditional immortality ... Irenaeus said that the soul is not immortal by nature, but it can become immortal if it lives according to God’s law.”

Source:

http://rethinkinghell.com/2012/11/03/deprived-of-continuance-irenaeus-the-conditionalist/

Who is right then?

Firstly, we reject the quotes which are NOT written in Greek because it disagrees to the actual word found in New Testament Scripture (our Immovable Base).

How do I know that it's age-during and NOT eternal as per the 'Professor of Koine Greek's claim'?

Let's call the current age as AGE1 which has an end (Matthew 13:49). So, does the next age have an end too or is it eternal?
Simple, I will use the Bible ONLY to refute this. Please note that the 'same root Greek Word Aion or Eon' exists in both Matthew 25:46 (as a 'singular age') and Ephesians 2:7 (as a 'plural ages'). Can you see it?

This means that the 'next age to come' (AGE2) ---> where the righteous gain rewards of inheritance (Luke 18:30) while the wicked gain their part in the Lake of Fire (Matthew 25:46) ----> is NOT eternal simply because ---> there are "ages to come" (Ephesians 2:7, call it AGE2, AGE3, etc.).

So for AGE3 to exist (implied by the Plural in Ephesians 2:7), the next age or AGE2 must END. Since Matthew 25:46 refers to the punishment in AGE2, this punishment or life is NOT eternal either. The life spoken of in AGE2 toward the righteous transcends further to greater Glory and sometimes unrevealed things (in Principle of 1 Corinthians 2:9 & John 17:3 in Context of John 17:2 toward ALL FLESH too - Shocked? There’s more).

Ever wondered what’s your best professor’s argument against the claim above?

The cannot refute it and so they claim that the 'ages to come' is just a 'figure of speech denoting the richness'. I mean, 'seriously, a professor of linguistics?' Can’t you see that Ephesians 2:7 is a FACTUAL Statement and NOT a linguistic fantasy you claim it to be?

Do you dare claim that the phrase 'ages to come' in Ephesians 2:7 is just a 'linguistic fantasy' which does 'not prove the existence of at least two other ages to come' as per the LITERAL meaning of this FACTUAL Verse?

Are you sure that in the presence of our Blessed Saviour, Lord Jesus Christ ---> apostle Paul is going to say, 'well done, professor; you understood my figure of speech to mean that there are NO ages to come'? Let's be 'wise'.

"who [Sheepfold1] may not receive back manifold more in this time [Times of the Kingdom during His 1000 years Millennial Reign on the Last Day of this Current AGE1 itself - Revelation 20:4 - 6] , and in the coming age [AGE2], life age-during [in AGE2]." - Lord Jesus Christ (Luke 18:30, YLT)

"And these shall go away to punishment age-during [in AGE2], but the righteous to life age-during [in AGE2]." - Lord Jesus Christ (Matthew 25:46, YLT)
"so that in the AGES to COME [Future Ages, Plural in Koine Greek implying at least TWO future ages, AGE2, AGE3], He might show the surpassing riches of His grace in kindness toward us in Christ Jesus." - apostle Paul (Ephesians 2:7, NASB)

Surprisingly, St. Irenaeus seems to teach implying 'age by age reward too' (from this AGE1 to AGE2, next) agreeing to this exegesis Perfectly, to quote:

"... at the Resurrection of the Just [First resurrection, Revelation 20:4 - 6].” And again He says, “Whosoever shall have left lands, or houses, or parents, or brethren, or children because of Me, he shall receive in this world [age, AGE1] an hundred-fold, and in that [age] to come [AGE2] he shall inherit eternal [age-during] life [in AGE2 as well].” For what are the hundred-fold [rewards] in this word, the entertainments given to the poor, and the suppers for which a return is made? These are [to take place] in the times of the kingdom, that is, upon the seventh day [Last Day of this AGE1, called the 'Day of the Age' - 2 Peter 3:18 using YLT Translation] ,..." - St. Irenaeus of Lyons (Chapter 32:2, Against Heresies)

7) Last Day and its Two Prophesied Resurrections

The Last Day is when all Resurrection happens for all men (some to life while others to Judgment in the 'flesh' or 'resurrected body' where the 'soul gets a body' ---> where only for those inheriting the 'resurrection to life' during this specific Last Day Time Period, these obtain the 'spiritual body to live on earth' too chiefly, 1 Corinthians 15:44 of 'differing Glory', as God Wil 1 Corinthians 15:38 - 49).

In John 5:25, Christ mentions two hours relating to the Last Day since these prophesied resurrection (Daniel 12:2 or Revelation 20:4 - 6) only happens on the Last Day --> the "hour now is" and "hour is coming" where

"hour now is" (John 5:25 only) = start hour at the Last Day (First Resurrection only, Revelation 20:4 - 6 toward Sheepfold1- John 10:14 called the 'Resurrection of the Just', Luke 14:14 and NOT the resurrection of the Just and unjust' which is next).

"hour is coming" (John 5:28 - 29) = end hour of this same Last Day (the resurrection where both the remaining righteous of Sheepfold2-John 10:16 and the wicked are raised simultaneously, John 5: 28 – 29, Daniel 12:2).

In Acts 24:15, apostle Paul shares the 'SAME Hope' in the Pharisees where they believed in the Daniel 12:2 resurrection where the 'just and the unjust' (i.e. the General Resurrection as Irenaeus calls it) where both the 'remaining righteous and wicked from the tombs' get resurrected simultaneously (agreeing to John 5:28 - 29 which does NOT refer to the First Resurrection (which refers only to His Bride, Revelation 20:4 - 6) as this was only revealed in obvious detail after Christ was Manifested.
This HOPE is for 'the remaining all men' (Acts 24:15) but to be part of the First Resurrection is a 'hope ONLY for the believers of faith, Sheepfold1' (as 1 Thessalonians 4:13 proves Irrefutably as it refers to the First Resurrection implicitly in 1 Thessalonians 4:14 - 17 next in the Context of Consecutive Verses).

Also, St. Irenaeous of Lyons himself (who was a hearer of Polycarp the disciple of John who wrote the Book for Revelation) says this same thing regarding the Two Resurrections with a Gap of about 1000 years as mentioned in Revelation 20:5 to which your exegesis contradicts all this.

So, Irenaeous (third from John who wrote the Book of Revelation) did not understand the 70AD theory? Isn't that a Joke? I cannot accept such absurdities. Sorry.

Daniel's Prophecy comes in Pieces where it must be harmonized with New Testament Verses as already demonstrated in my posts.

The 70AD Theorists or Preterists completely ignore the phrases 'hour now is' vs 'hour is coming' in regards to the Two resurrections for the righteous itself (implied in John 5:25 for Sheepfold1 vs Sheepfold2 respectively) with the 1000 year gap mentioned in Revelation between these Two Resurrections (the First Resurrection vs the General Resurrection - Revelation 20:5), in which Irenaeous does NOT err. You guys erred, big time.

Here's a one line refutation of Preterism type Universalism which assumes that there is only one resurrection of the dead: 'Explain 1 Thessalonians 4:13 only please in which the rest of the dead have NO Hope?'

How do we explain that Biblically with Verses?

Please explain only using 1 Thessalonians 4 itself if possible regarding which NO Hope is being referred to in the context of the 'resurrection of the dead' since it is pointed to 'the dead' in HOPE of a Particular type of Resurrection (a simple and obvious implication) where 1 Thessalonians 4:14 - 17 itself points to this HOPE being only fulfilled when 'all believers' are 'numbered'.

Here's a non-contradictory explanation:

Yes, the rest of the dead have NO Hope (you ignore this Verse, 1 Thessalonians 4:13) which points to a particular Resurrection only (1 Thessalonians 4:14 - 17), the First Resurrection which comprises of 'believers in faith only' (Revelation 20:4 – 6) which refutes the 'just and unjust resurrection simultaneously in Daniel 12:2 or John 5:28 - 29' (the General Resurrection) implying that these are Two Different Resurrections as Irenaeous himself explained being separated by 1000 years (Revelation 20:5).
Yes, what is this HOPE reserved 'only for the believers in faith' (Sheepfold1) as per 1 Thessalonians 4:13?

Hoping for the First Resurrection which can only be fulfilled when 'all believers of faith are numbered' (1 Thessalonians 4:14 - 17, Hebrews 11:39 - 40, Revelation 20:4 - 6) in which the rest of the dead cannot be part of it (Revelation 20:5).

Here's a word of Wisdom:

To ignore the 'little things' causes us to 'miss the big things'.

I don't agree with you and will stick to Irenaeous and the 'little details' pointed out here with NO contradictions. Thanks for sharing your view though (for comparison).

8) God's Judgment till the Victory of Universal Reconciliation

"A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth Judgment unto Victory." (Matthew 12:20, KJV)

God's Righteous Judgment is to END all evil and to RECONCILE ALL CREATION (Colossians 1:16) back to HIMSELF eventually (Colossians 1:20).

This is what it means to speak of 'Righteous Judgment':

"Judge not according to the appearance, but judge righteous judgment." - Lord Jesus Christ (John 7:24, KJV)

The 'Inescapable Love of God' (as Professor Thomas Talbott calls it) is described by Irenaeous himself, to quote:

In the fourth Pfaffian fragment ascribed to St. Irenaeous of Lyons (Stieren I, 889), Irenaeous says that ‘Christ will come at the end of time to destroy all evil—and to reconcile all things—from Col. i:20—that there may be an end of all impurity.’

Source and further discussion:


God's Justice is Good & Logical.
Lord Jesus Christ our Best Friend - Our Greatest LOVE

(A dear friend of mine sent me the quote in picture [later below] which Reminded me of Christ's Greatest Love for His Friends)

'Any friend of Christ is a friend of mine' - Anonymous

Verses:

"Greater love has no one than this, that one lay down his life for his friends." - Lord Jesus Christ (John 15:13, NASB)

"A friend loves at all times,..." (Proverbs 17:17, NASB)

Even to the enemy, Judas (Satan in him), Lord Jesus Christ called him 'friend' at the Point of Betrayal itself, Verse below (a weaker friendship word in Greek used here implying a 'lesser Love' toward him):

"And Jesus said to him [Judas, Satan], "Friend, do what you have come for." Then they came and laid hands on Jesus and seized Him." (Matthew 26:50, NASB)
Conclusion

Truly God is Love:

"The one who does not love does not know God, for God is love." - apostle John (1 John 4:8, NASB)

P/S: Written in Red

We are called to Emulate His Leadership in Love by Example too (It's Obvious that Lord Jesus Christ didn't just Preach it but He Himself Proved it in Action by the Shedding of His Blood on His Cross):

"We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren." - apostle John (1 John 3:16)

Yes, as they say, 'His Love is Written in Blood' by which He Will Reconcile All Created Things (Definition: Colossians 1:16) back to Himself eventually (Colossians 1:20 - Please note the word 'His Blood' in Colossians 1:20 'Carefully' to 'Realize this Deep Truth' and the Perfect Context of Consecutive Verses which Prove this Irrefutably).

The early church leader, Justin Martyr mentions these two points agreeing with this exegesis:

(i) LOVE toward God - First.

Justin Martyr regarding the LOVE of God (Agape - the Highest LOVE - 1 Corinthians 13, Mark 12:30 - 31).

St. Justin Martyr Quoted by St. Irenaeous of Lyons regarding Christ Summing Up All [Created] things back to Himself in its own Divine Times (Ephesians 1:9 - 10).

To quote:

Considered to be the first to clearly express a recapitulation view of the atonement, although he is anticipated by Justin Martyr,[14] whom Irenaeus quotes in Against Heresies 4.6.2:

In his book against Marcion, Justin does well say: “I would not have believed the Lord Himself, if He had announced any other than He who is our framer, maker, and nourisher. But because the only-begotten Son came to us from the one God, who both made this world and formed us, and contains and administers all things, summing up His own handiwork in Himself, my faith towards Him is steadfast, and my love to the Father immoveable, God bestowing both upon us.” [Emphasis added]
There follows two representative quotes from Irenaeus:

[Christ] was in these last days, according to the time appointed by the Father, united to His own workmanship, inasmuch as He became a man liable to suffering ... He commenced afresh the long line of human beings, and furnished us, in a brief, comprehensive manner, with salvation; so that what we had lost in Adam—namely, to be according to the image and likeness of God—that we might recover in Christ Jesus.

So the Syriac. The Latin has, “in seipso recapitulavit,” He summed up in Himself.

He has therefore, in His work of recapitulation, summed up all things, both waging war against our enemy, and crushing him who had at the beginning led us away captives in Adam ...the enemy would not have been fairly vanquished, unless it had been a man [born] of woman who conquered him. ... And therefore does the Lord profess Himself to be the Son of man, comprising in Himself that original man out of whom the woman was fashioned, in order that, as our species went down to death through a vanquished man, so we may ascend to life again through a victorious one; and as through a man death received the palm [of victory] against us, so again by a man we may receive the palm against death.

Source:


What’s the meaning of this?

The Famous Theologian William Barclay explains (quoted from the same source):

‘Through man’s disobedience the process of the evolution of the human race went wrong, and the course of its wrongness could neither be halted nor reversed by any human means. But in Jesus Christ the whole course of human evolution was perfectly carried out and realised in obedience to the purpose of God.’ – William Barclay

(ii) LOVE toward Others - Second

Justin Martyr - Regarding Love toward others (Matthew 5:43) including our enemies (Matthew 5:44).

St. Justin Martyr says that we ought to pray for Mercy even to the one 'who kills us'.

"For if we patiently endure all things contrived against us by wicked men and demons, so that even amid cruelties unutterable, death and torments, we pray for mercy to those who inflict such things upon us," - Justin Martyr (Dialogue with Trypho the Jew, CHAPTER XVIII -- CHRISTIANS WOULD OBSERVE THE LAW, IF THEY DID NOT KNOW WHY IT WAS INSTITUTED)

It is well known in Church History that St. Justin Martyr died a Martyr for Lord Jesus Christ shedding his blood too for 'what he believed in Christ'.

To Quote:

"Though the precise year of his death is uncertain, it can reasonably be dated by the prefectural term of Rusticus (who governed from 162 and 168). The martyrdom of Justin preserves the court record of the trial.[12]

The Prefect Rusticus says: Approach and sacrifice, all of you, to the gods. Justin says: No one in his right mind gives up piety for impiety. The Prefect Rusticus says: If you do not obey, you will be tortured without mercy. Justin replies: That is our desire, to be tortured for Our Lord, Jesus Christ, and so to be saved, for that will give us salvation and firm confidence at the more terrible universal tribunal of Our Lord and Saviour. And all the martyrs said: Do as you wish; for we are Christians, and we do not sacrifice to idols. The Prefect Rusticus read the sentence: Those who do not wish to sacrifice to the gods and to obey the emperor will be scourged and beheaded according to the laws. The holy martyrs glorifying God betook themselves to the customary place, where they were beheaded and consummated their martyrdom confessing their Saviour.'

Source:

https://en.wikipedia.org/wiki/Justin_Martyr

'Some will not be able to understand such Deep Love even Theologically because they never loved anyone this Deep especially beyond their family, race or themselves even'

"You become like the God you worship" - the Late Mr. Gary Amirault (Founder of Tentmaker.org)

"Teacher, which is the great commandment in the Law?"

And He [Lord Jesus Christ] said to him, “ ‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’

"This is the great and foremost commandment. “The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' “On these two commandments depend the whole Law and the Prophets.” (Matthew 22:36 - 40, NASB)

Why are all these Important?

"For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?" - Lord Jesus Christ (Matthew 5:46, NASB)
No Fear toward God?

"And you should not be afraid ("phobeisthe") of those killing the body but not being able to kill the soul. Indeed rather you should fear ("phobeisthe") the One being able to destroy both soul and body in Gehenna." - Lord Jesus Christ (Matthew 10:28, BLB)

Here's a 'Simple' Proof to Refute any false claim that fear does not mean fear:

There is no Mistranslation of Matthew 10:28

(i) The word "fear" in "fear Him Who is able to Destroy both Body and Soul In Gehenna" (afterlife Judgment Context - Matthew 10:28)

Is the SAME Greek word ("phobeisthe") "fear" in "do not fear" (Are we so arrogant that we can't see?)

(ii) Yes, it's the SAME word "fear" found in this 'same Verse' (Irrefutable Perfect Context) -----> in the phrase "do not fear" -----> referring to human beings who may kill your body on earth and do nothing more (earthy evil context), in Matthew 10:28 again.
So, Lord Jesus Christ is clearly teaching us in Matthew 10:28 to have "fear of God" (in view of His afterlife Gehenna Judgment, afterlife Context) while "NOT fearing" mere men & their evil where at most they could kill the body only and NOT the soul (earthly context in our present temporal life).

Are we so 'twisted' that we cannot even understand these 'simple' distinctions found within this Same Verse in Matthew 10:28 or do we have an 'attitude problem' against the Authority of His Holy Word?

Please don't think that 'ministry' and/or calling Him 'Lord, Lord' (claiming to 'know Him') is sufficient because "many" such as these which teach "Lawlessness" will be 'rejected' from being 'His Bride' (as Matthew 7:20 - 23, Luke 6:46, with 1 John 2:4 implies this as Matthew 10:28 is a 'Command regarding what fear to have vs what fear to NOT have').

Posting a link or quoting 'other Verses' cannot DISPROVE this Truth which is Proven within this SAME Verse itself.

Please don't be so gullible and continue to deceive others at the same time. I have warned you & proved it irrefutably with Bible Verses. Your blood be upon yourselves for your own deceptions. May God have Mercy on whom He Wills.

Blessed be His Holy Name and Steadfast is His Word against 'mere men's weak words'.

**Conclusion**

Matthew 10:28 is Spoken Directly by Lord Jesus Christ Himself. So, please have some 'respect' and Stop Twisting His Holy Word.

I will reply no further as you are unable to intelligently explain your claim by only using Matthew 10:28 where we may quote other Verses if Matthew 10:28 is insufficient for certain details (which is clearly NOT the case here).

The other Verses regarding reference fear is True and Speak of that of which I do NOT dispute but accept as True as well.

Shalom.
Gehenna refers to the Lake of Fire

How do I know that?

"And in the Apocalypse John saw this new [Jerusalem] descending upon the new earth. For AFTER the TIMES of the KINGDOM, he says, "I saw a Great White Throne, and Him who sat upon it, from whose face the earth fled away, and the heavens; and there was no more place for them."

And he sets forth, too, the things connected with the GENERAL RESURRECTION and the judgment, mentioning "the dead, great and small." "The sea," he says, "gave up the dead which it had in it, and death and hell [Hades] delivered up the dead that they contained; and the books were opened. Moreover," he says, "the book of life was opened, and the dead were judged out of those things that were written in the books, according to their works; and Death and hell [Hades] were sent into the LAKE of FIRE, the SECOND DEATH."

Now this is what is called GEHENNA, which the Lord styled eternal [AGE-DURING] fire. "And if any one," it is said, "was not found written in the book of life, he was sent into the LAKE of FIRE." - St. Irenaeous of Lyons (c. 140 – c. 202 AD, Against Heresies, Book 5, Chapter 35:2)


Please also note these phrases 'carefully' in the above:

a) AFTER the TIMES of the KINGDOM = after His 1000 Millennial Reign of Christ where the TIMES of the KINGDOM prior refers to this SEVENTH or LAST DAY given only to those worthy of the FIRST RESURRECTION (Revelation 20:4 - 6) as Irenaeous' own Writing describe (please read it up for yourself in link above - I have already quoted them in my previous posts which may be found in my website too).


If you say that you don't trust Irenaeous, my reply is similar back to you which is 'I DO NOT trust you NOR your scholars either'. Yes, do NOT expect respect if you don't respect the 'earliest & best authorities in Doctrine' (Irenaeous is third from John who Wrote Revelation - very 'close', and closer to Christ & His apostles than 'all the church leaders which you believe').
Do you really think that God is going to say that 'Irenaeous is wrong and your scholars (numerous as they may be) are right?' (Sounds like the Theological Joke of the Day - Thanks for the Laugh).

"The One Enthroned in Heaven laughs; the Lord scoffs at them." (Psalm 2:4, NASB)

Who are the 'them' referred to in Psalm 2:4?

"them" = [those who speak & act AGAINST His Word or Decree - Psalm 2:7, in CONTEXT of FEARING Him, as the phrase 'Serve the Lord with fear' in Psalm 2:12 itself proves in the Perfect Context of Consecutive Verses, thus it may be Quoted in Principle too]

I do NOT Trust a person who TWISTS Scripture (example: the way these TWIST Matthew 10:28, it's a serious psychological symptom and NOT Love/Agape to BEHAVE as SUCH).

Apostle Paul's Epistles

Can we take apostle Paul's Inspired Writings literally?

Reply

I appreciate your response sir. However, the opposition to apostle Paul's Inspired Writings (where mostly Christ Centered Universalism us Found too) is "not" logical to me. If those epistles of apostle Paul could be changed or not taken literally, apostle Paul doesn't need to give such rules to certain "Gentile churches" only.

So, the safest route would be to take apostle Paul's Writings as it is Written regardless if it agrees to our 'personal opinions, bias, ambitions or other fleshy tendencies'.

And the next line of reliable authorities in doctrine are St. Justin Martyr and St. Iraneous of Lyons who are accepted by both Roman Catholicism and Eastern Orthodox churches who speak the same in regards to apostle Paul too as my writings have shown quoting their less known or purposely ignored passages, please see link at the end of this write up.

My theological opponents quoting the other latter saints or theologians who may not be that well received by both these important branches of Earliest Christianity do not either take precedence before them in being authorities of doctrine. So, it is rendered powerless.
To claim otherwise, keeps Christianity subject to follow individual opinions especially with the bias of men to choose which of apostle Paul’s Inspired Writings they like literally (e. g. Universal Salvation Verses) while rejecting the "commands of the Lord in his writings" (e. g. 1 Corinthians 14:37) which is an inconsistent way of exegesis causing a source of confusion (1 Corinthians 14:33).

1) Justin, Iraneous and Polycarp – Eternal Hell, Annihilation or Universal Restoration?


2) Tithing and Sabbaths for Gentile Believers?

https://www.anonymouschristian.org/blog/tithing-and-sabbaths-for-gentile-believers/

So isn't God Forgiving and Merciful? Isn't Law and Mercy difficult to understand?

It's not difficult to understand Law and Mercy. Law is what God requires us to do. Mercy is what God shows to us when we fail to obey His Law.

God Forgives those whom He chooses to forgives (apostle Paul mentions Mercy likewise, Romans 9:15 - 16) but there are those that God chooses to Judge too (Romans 11:7 - 10).

This is Mature Understanding as the example of Israel itself demonstrates in analogy toward the Gentiles too likewise in regards to "Judgment" (Romans 11:11 - 25) & but apostle Paul assures that regardless of the Judgment such as "forever" [more accurately, the Greek-Always or Hebrew-Continually in Psalm 69:23 the source Verse must mean 'age-during' at most as per Matthew 12:32 or Matthew 25:46] (referring to Romans 11:10, NASB) ---> such a 'serious punishment' which even some of the Israelite have to endure first, eventually the 'Mystery/Secret' is that 'ALL Israel will be SAVED too eventually' (Romans 11:25 - 26) from their 'sins' (and not referring to a 'economic/political or earthly salvation only' which is NOT the Topic in Romans 11 at all even (Romans 11:27).

Apostle Paul then echoes this Truth beyond the Israel example in Stating that the Final Word of Judgment is Mercy only toward the Gentiles too likewise and so, 'all the disobedient' (NASB) or those in 'Unbelief' too eventually will also obtain this same MERCY eventually which is Prophesied/Promised to ALL (Romans 11:32) ----> agreeing with apostle James who wrote that Mercy will Triumph over Judgment (ending it eventually rejoicingly) but after the 'Judgment without Mercy which has to be endured first for some before this happens' (James 2:13).
Conclusion

Lord Jesus Christ is speaking of the 'fear toward God' only toward 'those who disobey His Will' and NOT toward those who 'obey Him (John 14:15) and abide in His Love (John 15:9 - 11)' who are being Perfected in His Agape which refers only toward 'believers in faith' (1 John 4:18) and NOT 'all men generally' (who may 'fear Him' for the Gehenna Punishment if they don't repent, Matthew 10:28).

I prefer to speak the "same" thing as apostle Paul commanded (in 1 Corinthians 1:10) and even if your alternate exegesis become acceptable by our Merciful Lord, following apostle Paul (1 Corinthians 11:1) and preaching the SAME things as him does NOT put me in any danger & I will this stick to this same most ancient way of Exegesis.

For example no one ever went to Hell by preaching New Testament Scriptures such as 1 Timothy 2:12 or 1 Corinthians 14:34 to "Gentile" believers ("Context"), right? Neither will I, then.

Salvation is a Free Gift of God Alone (Titus 3:5) by His Mercy only in Love (Romans 9:16) but our obedience toward His Commands (e.g. as Gentile Believer Context – 1 Corinthians 14:37 with 1 Corinthians 11:1 and 1 Corinthians 1:10) determines our ‘reward level’ (least or greatest) in His Kingdom of the Heavens eventually (Matthew 5:19) as a ‘child is the perfect example of perfect submission in obedience being humble (Matthew 18:3 – 4)’ while ‘rebellion or disobedience to His Holy Word is likened to witchcraft – 1 Samuel 15:23’ and ‘obedience is better than any sacrifice which we may offer whilst living in a state of disobedience’ (1 Samuel 15:22) which if not checked, leads to ‘Lawlessness’ by reason of which we may be rejected from being His Bride or part of the First Resurrection (Matthew 7:20 – 23, 1 Thessalonians 4:13 – 17, Revelation 20:4 – 6).

Peace to you
Heart is Absent & the Art of Reason

"For as he thinks within himself, so he is. He says to you, "Eat and drink!" But his heart is not with you." (Proverbs 23:7, NASB)

Example of a quote from a philosopher agreeing to the Verse above:

“I think therefore I am” (“Cogito, ergo sum”) – René Descartes

Conclusion

"but in every nation the man who fears Him (God) and does what is right is welcome to Him." - apostle Peter (Acts 10:35, NASB)

1) Authority in Doctrine - St. Justin Martyr hints regarding this HOPE

Example: St. Justin Martyr himself mentions this regarding say Socrates (an example):

"... Christ is the first-born of God, and we have declared above that He is the Word of whom every race of men were partakers; and those who lived reasonably are Christians, even though they have been thought atheists; as, among the Greeks, Socrates ..." - Justin Martyr (First Apology)

The popular error is to claim that Justin only referred to such a hope toward those before Christ which is untrue as he himself continues just after quoting the passage above (Context: Within this same Dialogue or Discussion):

"... an intelligent man will be able to comprehend from what has been already so largely said. And we, since the proof of this subject is less needful now, will pass for the present to the proof of those things which are urgent." Justin Martyr (First Apology)

Source:

I wonder what wisdom we might have missed as Justin Martyr didn’t go ‘all out to explain this topic of hope’.

This may thus be seen from the ‘higher’ writings such as Shepherd of Hermas that this “Gospel being Preached to Sheepfold2” (as 1 Peter 4:6 reveals) is not just a one time occurrence as the First Preaching was Done by Christ Himself (1 Peter 3:18 - 20) while the latter ones by the ‘forty stones’ (or the 40 belonging among the apostles + teachers who have died), to quote:

2) Second only to New Testament Writing as Scripture - Shepherd of Hermas Writing

Shepherd of Hermas quotes afterlife preaching of the Gospel to the dead in Hell and repentance there too (toward whomever God grants Mercy)

To quote:

“One more example will illustrate the righteous spirits’ taking the gospel to the wicked spirits and will also provide a transition to the topic of vicarious work for the dead. The Shepherd of Hermas (first century) was, according to the fourth-century Church historian Eusebius, considered by some valuable for instruction in the Church and was quoted by some of the most ancient writers.

Hermas saw in a vision that the Apostles took the gospel into the spirit world so that the dead might receive the seal of baptism:

These apostles and teachers, who preached the name of the Son of God, having fallen asleep in the power and faith of the Son of God, preached also to those who had fallen asleep before them, and themselves gave to them the seal of the preaching [baptism]. They went down therefore with them into the water and came up again, but the latter went down alive and came up alive, while the former who had fallen asleep before, went down dead but came up alive. (Sim. 9.16.5)

Clement of Alexandria also cited this passage, commenting “that it was necessary for the apostles to be imitators of their Master on the other side as well as here, that they might convert the gentile dead as he did the Hebrew.”

Source: https://rsc.byu.edu/archived/sperry-symposium-classics/visions-christ-spirit-world-and-dead-redeemed
3) Empirical Evidence - Spiritual Visions

Do we have any reliable witness or an Empirical Evidence of this?

A more recent testimony to this rarely known Mystery of the Gospel by Sadhu Sundar Singh, to quote:

Afterlife evangelism is also witnessed Sadhu Sundar Singh in his visions of heaven and hell agreeing to all this (e. g. ‘hindu saints’ accepting the Lord as their Saviour in the afterlife).

Proof of his visions from his ‘first and original’ biographies, please consider (images in links below, examples):

a) [www.anonymouschristian.org/blog/secrets-beyond-hell-sadhu-sundar-singh/](http://www.anonymouschristian.org/blog/secrets-beyond-hell-sadhu-sundar-singh/)

b) [www.anonymouschristian.org/blog/sadhu-sundar-singh-a-christian-universalist/](http://www.anonymouschristian.org/blog/sadhu-sundar-singh-a-christian-universalist/)

Please note that Emmanuel Swedenborg’s Hell & Heaven Visions also Testify to this Rarely known Biblical Truth. But isn't Swedenborg a heretic who taught strange things?

Swedenborg also taught eternal hell amongst other errors but in some aspects 'he interpreted his visions rightly' as explained in link below:


4) AFTERLIFE HOPE for Christians who have back-slidden from the Shepherd of Hermas Book

Christians who backslide from the Truth – the Rejected Stones

Bible Verses:

“So then, you will know them by their fruits. “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. “Many will say to Me on that day, ‘Lord, Lord,’ did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ “And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’ – Lord Jesus Christ (Matthew 7:20 – 23, NASB)
“For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES” (Hebrews 10:26 – 27, NASB)

“For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.” (Hebrews 6:4 – 6, NASB)

26[103]:6 “And this I say not in reference to these days, that a man after denying should receive repentance; for it is impossible for him to be saved who shall now deny his Lord; but for those who denied Him long ago repentance seemeth to be possible. If a man therefore will repent, let him do so speedily before the tower is completed; but if not, he shall be destroyed by the women and put to death.” (Shepherd of Hermas)

What is meant by “no repentance is possible after death” for ‘such Christians’ described in Verses above?

To quote from the Shepherd of Hermas (’not’ my opinion – please take note):

7[15]:3 But the others, which are near the waters and yet cannot roll into the water, wouldest thou know who are they? These are they that heard the word, and would be baptized unto the name of the Lord. Then, when they call to their remembrance the purity of the truth, they change their minds, and go back again after their evil desires.”

7[15]:4 So she finished the explanation of the tower.

7[15]:5 Still importunate, I asked her further, whether for all these stones that were rejected and would not fit into the building of the tower that was repentance, and they had a place in this tower. “They can repent,” she said, “but they cannot be fitted into this tower.

7[15]:6 Yet they shall be fitted into another place much more humble, but not until they have undergone torments, and have fulfilled the days of their sins. And they shall be changed for this reason, because they participated in the Righteous Word; and then shall it befall them to be relieved from their torments, if the evil deeds, that they have done, come into their heart; but if these come not into their heart, they are not saved by reason of the hardness of their hearts.”

The Shepherd of Hermas clearly reveals that “no repentance is possible” links to them NOT being part of the ‘tower of repentance’ which describes the HIGHER INHERITANCE LOT which is ‘only for believers in faith who obey His Commands’ (1 John 2:4, John 14:15).
The Shepherd of Hermas also describes that ‘these fallen believers of faith’ —> “Yet they shall be fitted into another place much more humble, but not until they have undergone torments, and have fulfilled the days of their sins.”

The Duration of their afterlife Judgment or Punishment is ‘till the last penny only and NOT forever’, comparison phrases:

“And they shall be changed for this reason, because they participated in the Righteous Word; and then shall it befall them to be relieved from their torments, if the evil deeds, that they have done, come into their heart; but if these come not into their heart, they are not saved by reason of the hardness of their hearts.” [7[15]:6, Shepherd of Hermas] = “the master of that slave will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers. “And why do you not even on your own initiative judge what is right? “For while you are going with your opponent to appear before the magistrate, on your way there make an effort to settle with him, so that he may not drag you before the judge, and the judge turn you over to the officer, and the officer throw you into prison. “I say to you, you will not get out of there until you have paid the very last cent.” (Lord Jesus Christ in Luke 12:46, 57 – 59, NASB)

Can you see how **Merciful** and Just our God Really is?

Repentance now is Chiefly Around **INHERITING HIS GLORIOUS KINGDOM** beyond entering it only eventually (Matthew 5:19) —> to find ‘your place according to your works’ (reward vs punishment accordingly, Revelation 22:12, 2 Corinthians 5:10):

9[17]:5 Look ye to the judgment that cometh. Ye then that have more than enough, seek out them that are hungry, while the tower is still unfinished; for after the tower is finished, ye will desire to do good, and will find no place for it.

3[24]:2 “Listen,” said she; “the black is this world in which ye dwell;

3[24]:3 and the fire and blood color showeth that this world must perish by blood and fire;

3[24]:4 and the golden part are ye that has escaped from this world. For as the gold is tested by the fire and is made useful, so ye also [that dwell in it] are being tested in yourselves. Ye then that abide and pass through the fire will be purified by it. For as the old loses its dross. so Ye also shall cast away all sorrow and tribulation, and shall be purified, and shall be useful for the building of the tower.

3[24]:5 But the white portion is the coming age, in which the elect of God shall dwell; because the elect of God shall be without spot and pure unto life eternal.
3[24]:6 Wherefore cease not thou to speak in the ears of the saints. Ye have now the symbolism also of the tribulation which is coming in power. But if ye be willing, it shall be nought. Remember ye the things that are written beforehand.”

Non Christians before the Time of Christ – is there Hope for an afterlife repentance for them?

3[31]:4 To those then that were called before these days the Lord has appointed repentance. For the Lord, being a discerner of hearts and foreknowing all things, perceived the weakness of men and the manifold wiles of the devil, how that he will be doing some mischief to the servants of God, and will deal wickedly with them.

3[31]:5 The Lord then, being very compassionate, had pity on His handiwork, and appointed this (opportunity of) repentance, and to me was given the authority over this repentance.

5) Who are the Sheepfold2?

Example, to quote (regarding afterlife Judgment and Repentance – Mystery of the Gospel being Preached to the Dead, 1 Peter 3:18 – 19, 1 Peter 4:5 – 6):

15[92]:2 “It was necessary for them,” saith he, “to rise up through water, that they might be made alive; for otherwise they could not enter into the kingdom of God, except they had put aside the deadness of their [former] life.

15[92]:3 So these likewise that had fallen asleep received the seal of the Son of God and entered into the kingdom of God. For before a man,” saith he, “has borne the name of [the Son of] God, he is dead; but when he has received the seal, he layeth aside his deadness, and resumeth life.

15[92]:4 The seal then is the water: so they go down into the water dead, and they come up alive. “thus to them also this seal was preached, and they availed themselves of it that they might enter into the kingdom of God.”

15[92]:5 “Wherefore, Sir,” say I, “did the forty stones also come up with them from the deep, though they had already received the seal?” “Because,” saith he, “these, the apostles and the teachers who preached the name of the Son of God, after they had fallen asleep in the power and faith of the Son of God, preached also to them that had fallen asleep before them, and themselves gave unto them the seal of the preaching.

15[92]:6 Therefore they went down with them into the water, and came up again. But these went down alive [and again came up alive]; whereas the others that had fallen asleep before them went down dead and came up alive.
So by their means they were quickened into life, and came to the full knowledge of the name of the Son of God. For this cause also they came up with them, and were fitted with them into the building of the tower and were builded with them, without being shaped; for they fell asleep in righteousness and in great purity. Only they had not this seal. Thou hast then the interpretation of these things also.” “I have, Sir,” say I.


Comment:

The phrase “for they fell asleep in righteousness and in great purity. Only they had not this seal” together with the phrase “came to the full knowledge of the name of the Son of God” with the phrase “others that had fallen asleep before them went down dead and came up alive” ——> with the phrase “to rise up through water, that they might be made alive; for otherwise they could not enter into the kingdom of God, except they had put aside the deadness of their [former] life” —> seem to point to “the Sheepfold2” (John 10:16) which refers to the “righteous in good works (e. g. John 5:28 – 29, Daniel 12:2) who died without believing in Christ” but believed in Him ‘after seeing Him, John 6:40 (in the afterlife too, implied in John 3:14 – 15’.

Sheep and Goats – FAQ


6) How Reliable is the Shepherd of Hermas Book?

To quote:

“The Shepherd was very popular amongst Christians in the 2nd and 3rd centuries.”

How about the Eastern Orthodox Church?

“It is part of the Codex Sinaiticus, and it is listed between the Acts of the Apostles and the Acts of Paul in the stichometrical list of the Codex Claromontanus.”
How about the ‘early Roman Catholic Church’?

“Tertullian implies that Pope Callixtus I had quoted it as an authority (though evidently not as one of the books of the Bible), for he replies: “I would admit your argument, if the writing of The Shepherd had deserved to be included in the Divine Instrument, and if it were not judged by every council of the Churches, even of your own Churches, among the apocryphal and false.”

Source: https://en.m.wikipedia.org/wiki/The_Shepherd_of_Hermas

The ONLY reason the Shepherd of Hermas was not popular among some early Christians is because they were “uncomfortable” (with the “Visions” – because ‘they lacked faith that God can grant Visions’), to quote from that same Wikipedia Source again:

“Though Clement of Alexandria constantly quotes with reverence a work that seems to him to be very useful, and inspired; yet he repeatedly apologizes, when he has occasion to quote it, on the ground that “many people despise it”. Two controversies divided the mid-century Roman Christian communities. One was Montanism, the ecstatic inspired outpourings of continuing pentecostal revelations, such as the visions recorded in the Shepherd may have appeared to encourage.”

Hasn’t God Promised such “Visions” (Joel 2:28, Acts 2:17) in the “last Days”?

P/S: Other Wise Quotes

“I don’t know why we are here, but I’m pretty sure it is not in order to enjoy ourselves” – Ludwig Wittgenstein

“A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men’s minds about to religion” – Sir Francis Bacon

“The brave man is he who overcomes not only his enemies but his pleasures” – Democritus

“The function of prayer is not to influence God, but rather to change the nature of the one who prays” – Søren Kierkegaard

“It is one thing to show a man that he is in error, and another to put him in possession of truth” – John Locke
“The greatest happiness of the greatest number is the foundation of morals and legislation” – Jeremy Bentham

“Morality is not the doctrine of how we may make ourselves happy, but of how we may make ourselves worthy of happiness” – Immanuel Kant

“Whatever is reasonable is true, and whatever is true is reasonable” – G. W. F. Hegel

“The greater the difficulty, the more glory in surmounting it” – Epicurus

“Even while they teach, men learn” – Seneca the Younger

“There is only one good, knowledge, and one evil, ignorance” – Socrates
End of the Age - Hippolytus - Comparison: Christ vs Antichrist - Gospel Preached to the Souls of the Dead Men - Resurrections

Question or Accusation

You are a false teacher who is preaching his 'own theory'.

Reply

I am preaching First Christianity as it was taught by the 'kings of Theology' (e.g. Justin Martyr, Irenaeous, Hippolytus, Clement of Alexandria ...). Let's begin, this time with the focus on 'Hippolytus of Rome'.

"Now, as our Lord Jesus Christ, who is also God, was prophesied of under the figure of a lion, on account of His royalty and glory, in the same way have the Scriptures also aforetime spoken of Antichrist as a lion, on account of his tyranny and violence.

For the deceiver seeks to liken himself in all things to the Son of God. Christ is a lion, so Antichrist is also a lion; Christ is a king, so Antichrist is also a king.

The Saviour was manifested as a lamb; so he too, in like manner, will appear as a lamb, though within he is a wolf. The Saviour came into the World in the circumcision, and he will come in the same manner. The Lord sent apostles among all the nations, and he in like manner will send false apostles.

The Saviour gathered together the sheep that were scattered abroad, and he in like manner will bring together a people that is scattered abroad. The Lord gave a seal to those who believed on Him, and he will give one like manner. The Saviour appeared in the form of man, and he too will come in the form of a man.

The Saviour raised up and showed His holy flesh like a temple, and he will raise a temple of stone in Jerusalem. And his seductive arts we shall exhibit in what follows. But for the present let us turn to the question in hand." - Hippolytus of Rome (170–235 AD, TREATISE ON CHRIST AND ANTICHRIST, Point 6)

Translation Source:

P/S: More Wisdom of Doctrine as it is recorded from the writings of Hippolytus of Rome

All Quotes are from the link above unless specified otherwise.

Please note carefully the phrase in the beginning of the quote above which Proves the Trinity ---> "our Lord Jesus Christ, who is also God".

1) Who was 'Hippolytus of Rome'?

He was an early saint and martyr and a presbyter of the church at Rome under Pope Zephyrinus.

"Hippolytus of Rome (170–235 AD) was one of the most important third-century theologians in the Diocese of Rome … a disciple of Irenaeus, who was said to be a disciple of Polycarp, … he was reconciled to the Church before he died as a martyr." (Hippolytus of Rome, Wikipedia)

Source: https://en.wikipedia.org/wiki/Hippolytus_of_Rome

2) What was his problem with the early church leaders at Rome?

Hippolytus was 'stricter' than the 'other Romans church leaders' (including the 'ruling Pope during his lifetime') in regards to 'doctrine', to quote (from the same Wikipedia Source above):

"He opposed the Roman Popes who softened the penitential system to accommodate the large number of new pagan converts. However, he was reconciled to the Church before he died as a martyr" (Hippolytus of Rome, Wikipedia)
3) What are some key traits of the antichrist?

"... But that no one may err by supposing that this is said of the Saviour, let him attend carefully to the matter. "Dan," he says, "is a lion's whelp;" and in naming the tribe of Dan, he declared clearly the tribe from which Antichrist is destined to spring. For as Christ springs from the tribe of Judah, so Antichrist is to spring from the tribe of Dan...

That it is in reality out of the tribe of Dan, then, that that tyrant and king, that dread judge, that son of the devil, is destined to spring and arise, the prophet testifies when he says, "Dan shall judge his people, as (he is) also one tribe in Israel." But some one may say that this refers to Samson, who sprang from the tribe of Dan, and judged the people twenty years. Well, the prophecy had its partial fulfilment in Samson, but its complete fulfilment is reserved for Antichrist. For Jeremiah also speaks to this effect: "From Dan we are to hear the sound of the swiftness of his horses:..."

These words then being thus presented, let us observe somewhat in detail what Daniel says in his visions. For in distinguishing the kingdoms that are to rise after these things, he showed also the coming of Antichrist in the last times, and the consummation of the whole world..." - Hippolytus of Rome (170–235 AD, TREATISE ON CHRIST AND ANTICHRIST, Point 14, Point 15, Point 19 respectively)

4) Preterism is false according to Hippolytus too.

Hippolytus clearly reveals that the 1 week from the Infamous Daniel Prophecy refers to the antichrist's reign, to quote:

"Now Daniel will set forth this subject to us. For he says, "And one week will make a covenant with many, and it shall be that in the midst (half) of the week my sacrifice and oblation shall cease." By one week, therefore, he meant the last week which is to be at the end of the whole world of which week the two prophets Enoch and Elias will take up the half. For they will preach 1,260 days clothed in sackcloth, proclaiming repentance to the people and to all the nations." - Hippolytus of Rome (170–235 AD, TREATISE ON CHRIST AND ANTICHRIST, Point 43)

It's obvious from the above that the '[True] Gospel Preached to ALL NATIONS before the end comes' (Verse below) as it was Prophesied by our Blessed Saviour Himself is NOT referring to the 'Catholic Church NOR the Protestant Church's error filled theology or evangelism efforts' but those that will be Preached by His TWO WITNESSES (Enoch and Elias or Elijah) during the [first] half of the antichrist's reign (after which the beast or antichrist will rise from the abyss and kill them in the 'middle of the week' establishing the antichrist's strong
rule for the remaining second half or 3 and a half days/years/times before Christ's Glorious Return on His White Horse to Destroy the antichrist - as explained in our previous write-ups too agreeing Perfectly to this EARLIEST CORRECT EXEGESIS regarding this Topic).

"This Gospel of the kingdom shall be preached in the whole [inhabited] world [Greek: 'oikoumenē' and NOT 'Cosmos'] as a testimony to all the nations, and then the end will come." - Lord Jesus Christ (Matthew 24:14, NASB)

5) Hippolytus taught that the Gospel is Preached to the Souls of the Dead

(and 'NOT when they were alive on earth' and NEITHER when they were 'spiritually dead' and certainly 'NOT to the fallen angels as Augustine of Hippo erred' - in understanding Christ's First Preaching aspects in regards to this as recorded in 1 Peter 3:18 - 20)

Hippolytus Taught that Lord Jesus Christ's First Preaching of the Gospel to the Dead (1 Peter 3:18 - 20) refers to the "souls of the dead" (in the 'afterlife abodes' or 'Shadow of Death' regions as St. Irenaeus calls it in his writings) as the phrase 'under the earth' in the quote below includes as well ---> with the focus being the 'souls of the saints':

"... all power given by the Father to the Son, who is ordained Lord of things in heaven, and things on earth, and things under the earth, and Judge of all ... before all (ages) ... and of things under the earth, because He was also reckoned among the dead, preaching the Gospel to the souls of the saints, (and) by death overcoming death" - Hippolytus of Rome (170–235 AD, TREATISE ON CHRIST AND ANTICHRIST, Point 26)

Yep, at Hades (Sheol) or 'Hell' itself where the 'Rich Man was' where Hippolytus focuses on the 'abodes of the saints in Hades' such as 'Abraham's Bosom' (where Abraham & Lazarus was, implied intrinsically, from Luke 16:19 - 31):

"... He also first preached to those in Hades, becoming a forerunner there when he was put to death by Herod, that there too he might intimate that the Saviour would descend to ransom the souls of the saints from the hand of death." - Hippolytus of Rome (170–235 AD, TREATISE ON CHRIST AND ANTICHRIST, Point 45)

Hippolytus is NOT restricting the 'Preaching of the Gospel' to the 'souls of the saints' but is 'highlighting that since the saints have the precedence & come to being ransomed by Christ without enduring any afterlife Judgments in contrast to the souls of the wicked'.
Here's an edifying Comment regarding this:

**Preaching of the Gospel - Unstoppable**

Gospel is Preached even to the Dead (1 Peter 4:6) where the 'punishment may be endured for their sins first' before they can live in the spirit state to God thereafter, Verse:

"for for this also to dead men was good news proclaimed, that they may be judged, indeed, according to men in the flesh, and may live according to God in the spirit." - apostle Peter (1 Peter 4:6, YLT)

Lord Jesus Christ Started this First Preaching of the Gospel toward the Dead to have these affects as it is Recorded in 1 Peter 3:18 - 20.

'Before Him (Lord Jesus Christ), nothing was possible but since He has been Manifested in the Flesh, truly All Things are Possible to Him'.

A detailed discussion regarding this Topic only with 'Earliest Church History' may be found in link below:


6) Israel (the Widow) will be helped and deceived by the antichrist

"He then, having gathered to himself the unbelieving everywhere throughout the world, comes at their call to persecute the saints, their enemies and antagonists, as the apostle and evangelist says: "There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city, who came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her."

By the unrighteous judge, who fears not God, neither regards man, he means without doubt Antichrist, as he is a son of the devil and a vessel of Satan. For when he has the power, he will begin to exalt himself against God, neither in truth fearing God, nor regarding the Son of God, who is the Judge of all. And in saying that there was a widow in the city, he refers to Jerusalem itself, which is a widow indeed, forsaken of her perfect, heavenly spouse, God.
She calls Him her adversary, and not her Saviour; for she does not understand that which was said by the prophet Jeremiah: "Because they obeyed not the truth, a spirit of error shall speak then to this people and to Jerusalem." ... - Hippolytus of Rome (170–235 AD, TREATISE ON CHRIST AND ANTICHRIST, Point 56, Point 57)

7) The Woman in Revelation (not the 'widow') is the Church

"By the woman then clothed with the sun," he meant most manifestly the Church, endued wth the Father’s word, whose brightness is above the sun. And by the "moon under her feet" he referred to her being adorned, like the moon, with heavenly glory. And the words, "upon her head a crown of twelve stars," refer to the twelve apostles by whom the Church was founded. And those, "she, being with child, cries, travelling in birth, and pained to be delivered," mean that the Church will not cease to bear from her heart the Word that is persecuted by the unbelieving in the world. "And she brought forth," he says, "a man-child, who is to rule all the nations;" by which is meant that the Church, always bringing forth Christ, the perfect man-child of God, who is declared to be God and man, becomes the instructor of all the nations. And the words, "her child was caught up unto God and to His throne," signify that he who is always born of her is a heavenly king, and not an earthly; even as David also declared of old when he said, "The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool." "And the dragon," he says, "saw and persecuted the woman which brought forth the man-child. And to the woman were given two wings of the great eagle, that she might fly into the wilderness, where she is nourished for a time, and times, and half a time, from the face of the serpent." That refers to the one thousand two hundred and threescore days (the half of the week) during which the tyrant is to reign and persecute the Church, which flees from city to city, and seeks conceal-meat in the wilderness among the mountains, possessed of no other defence than the two wings of the great eagle, that is to say, the faith of Jesus Christ, who, in stretching forth His holy hands on the holy tree, unfolded two wings, the right and the left, and called to Him all who believed upon Him, and covered them as a hen her chickens. For by the mouth of Malachi also He speaks thus: "And unto you that fear my name shall the Sun of righteousness arise with healing in His wings."

The Lord also says, "When ye shall see the abomination of desolation stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains, and let him which is on the housetop not come down to take his clothes; neither let him which is in the field return back to take anything out of his house. And woe unto them that are with child, and to them that give suck, in those days! for then shall be great tribulation, such as was not since the beginning of the world. And except those days should be shortened, there should no flesh be saved." And Daniel says, "And they shall place the abomination of desolation a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand two hundred and ninety-five days."
And the blessed Apostle Paul, writing to the Thessalonians, says: "Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together at it, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letters as from us, as that the day of the Lord is at hand. Let no man deceive you by any means; for (that day shall not come) except there come the falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth (will let), until he be taken out of the way. And then shall that wicked be revealed, whom the Lord Jesus shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: (even him) whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." And Esaias says, "Let the wicked be cut off, that he behold not the glory of the Lord."

- Hippolytus of Rome (170–235 AD, TREATISE ON CHRIST AND ANTICHRIST, Point 61, Point 62, Point 63)

8) 1 Week reign of antichrist is split to two parts (first half, middle of the week, second half)

Hippolytus reaffirms that the 1 Week (7 Days/Years/Times) Reign of the antichrist is split to "two halves" where as described in prior write-ups or the Hippolytus' writing (which we are not quoting in full - it may be literally read in provided link):

First half (3 and a half days/years/times) = The Two Witness Preach the Gospel to All Nations and the antichrist's spirit makes a covenant of 1 week to Israel.

Middle of the Week = The Beast or Antichrist Kills the Two Witness and Sets up the Abomination of Desolation helping Israel to Fulfill their 'Temple building'.

Second half (3 and a half days/years/times) = The antichrist's reign comes in full strength where whoever not receiving the mark of the beast will not be able to 'buy or sell' & kills all those who oppose him which ends only with Lord Jesus Christ's Glorious Return on His White Horse.

"These things, then, being to come to pass, beloved, and the one week being divided into two parts, and the abomination of desolation being manifested then, and the two prophets and forerunners of the Lord having finished their course, and the whole world finally approaching the consummation, what remains but the coming of our Lord and Saviour Jesus
Christ from heaven, for whom we have looked in hope? who shall bring the conflagration and just judgment upon all who have refused to believe on Him." - Hippolytus of Rome (170–235 AD, TREATISE ON CHRIST AND ANTICHRIST, Point 64)

9) Hippolytus taught Two Resurrections - the First Resurrection vs the General Resurrection

The First Resurrection = The 'Resurrection of the Just' at the 'start hour - now is' (Prophetically echoed in John 5:25) to inherit His 1000 years Milennial Kingdom in this [Old] Earth itself on the Last or Seventh Day of this Current age, the 'Day of the Age' (only for Christ's Bride, the believer of faith who believe in Him before seeing Him obtain this Immortality, Sheepfold1, Revelation 20:4 - 6, Luke 14:14 living alongside mortals too who remain on earth during these 'times of the kingdom' as Irenaeus calls it).

The Second Resurrection = The resurrection of both the righteous and the wicked (Acts 24:15, Daniel 12:2, John 5:28 - 29) = called the 'General Resurrection' in St. Irenaeus of Lyons writing (more details and quotes proving this distinction was discussed earlier in link below - Hippolytus being the disciple of Irenaeus must have spoken under this understanding too likewise), as the Catholic Encyclopedia explains Hippolytus' writing below likewise too (below):

Please note that John 5:25 Prophetically mentions two groups of righteous, namely 'Sheepfold1' (John 10:14, the righteous by faith in Christ - highest) vs 'Sheepfold2' (John 10:16, the righteous by 'good works only' - much lower) --> as evidenced by the phrases 'hour now is' (referring to the 'start hour' on this 7th or Last Day) vs 'hour is coming' (referring to the 'end hour' on this 7th or Last Day).

Yes, only the phrase 'hour is coming' is mentioned in John 5:28 - 29 meaning that this is a 'different time' than the 'hour now is' (found in John 5:25) pointing to 'a different resurrection' than the 'First Resurrection'.

Yes, John 5:25 points to two 'resurrections of the righteous to life' based on 'two different hours within the Last or 7th Day' (since all resurrection happens within the Last Day, John 6:40).

How about Matthew 27: 52 - 53? Isn't this the First Resurrection?
When apostle John wrote Revelation 20:4 - 6, please note that Matthew 27:52 - 53 has 'already occurred'. Apostle John does NOT say that Matthew 27:52 - 53 refers to the 'First Resurrection' and neither should we. It could be a natural body resurrection for those saints who were raised just 'after Christ' (Matthew 27:52 - 53) just like the 'case of Lazarus' or it could be that this refers to 'Old Testament saints' who were raised just after Christ.

I think that the latter possibility is true as the Old Testament saints have a precedence to us in this (hence they are Resurrected in Body first - as per Matthew 27:52 - 52) but they are NOT perfected in regards to 'rewards and inheritance' yet (as Hebrews 11:39 - 40 reveals) but are 'waiting for the full number of the Elect of God, His Church or His Bride to come in' (1 Thessalonians 4:14 - 17) just before His Return on His White Horse for His Marriage as well (Revelation 19:7 - 11).

These 'resurrected Old Testament saints' (Matthew 27:52 - 53) are the ones 'seen on Thrones' during the First Resurrection (Revelation 20:4) who are perfected with the rest of us (Hebrews 11:40) in regards to obtaining the Inheritance of His 1000 years Millennial Reign (Revelation 20:5 - 6).

The 'Resurrection of the Just' (First Resurrection) is NOT the same as the second 'resurrection of the just & wicked' simply because there is a 1000 year gap between the two (Revelation 20:5 & Revelation 20:7).

Also, the 'Resurrection of the Just' (First Resurrection) is NOT the same as the second 'resurrection of the righteous & wicked' ---> simply because in the First Resurrection, ONLY the Righteous by Faith are Raised (Revelation 2-0:4 - 6) and the 'rest of the dead (righteous or wicked, implied) do NOT share in 'this particular hope' at all (1 Thessalonians 4:13) ---> while in contrast, during the Second General Resurrection, both the 'righteous & wicked' are raised 'simultaneously (Daniel 12:2, John 5:28 - 29) and thereafter are Judged before the Great White Throne of Judgment (Matthew 25:31 - 46)' based on 'works only' (Revelation 20:11 - 15) and NOT based on 'faith in Christ' (which pertains to the First Resurrection only, 'those worthy' - 1 Thessalonians 4:13 - 17).

a) Papias (c. 60–163 AD, Bishop of Hierapolis) taught this

"... there will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on this earth (Fragments of Papias, VI. See also Eusebius, Church History, Book 3, XXXIX, 12).

"In like manner, [He said] that a grain of wheat would produce ten thousand ears, and that every ear would have ten thousand grains, and every grain would yield ten pounds of clear,
pure, fine flour; and that apples, and seeds, and grass would produce in similar proportions; and that all animals, feeding then only on the productions of the earth, would become peaceable and harmonious, and be in perfect subjection to man." [Testimony is borne to these things in writing by Papias, an ancient man, who was a hearer of John and a friend of Polycarp, in the fourth of his books; for five books were composed by him...] (Fragments of Papias, IV).

b) Justin Martyr (c. 100 - 165 AD, Christian Apologist) taught this

"But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, the prophets Ezekiel and Isaiah and others declare.

For Isaiah spake thus concerning this space of a thousand years: 'For there shall be the new heaven and the new earth, and the former shall not be remembered, or come into their heart; but they shall find joy and gladness in it, which things I create'...For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression, 'The day of the Lord is as a thousand years,' is connected with this subject. And further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place." - Justin Martyr (Dialogue. Chapters 80-81).

Please note these lines 'carefully' in Justin's writing above which speaks of the 'First Resurrection' being DIFFERENT from the 'General Resurrection' where the 'latter is for All Men' before His Great White Throne:

b.i) Justin Reveals the 'First Resurrection' to be only for Sheepfold1

'... right-minded Christians on all points, ... there will be a resurrection of the dead, and a thousand years in Jerusalem' = First Resurrection (Revelation 20:4 - 6) = 'The day of the Lord is as a thousand years,' is connected with this subject' --> where this Resurrection is ONLY for Sheepfold1 or Christians as Justin Remarks, 'that those who believed in our Christ would dwell a thousand years in Jerusalem'.

And
b.ii) Justin Reveals that the (Second) 'General Resurrection' to be for the 'rest of the dead' (Sheepfold2 and the Wicked)

'that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place' = 'that THEREAFTER [after that 1000 years Milennial Reign of Christ of the First Resurrection for Christians only, Revelation 20:4 - 6 alongside 'mortal sinners' too, Isaiah 65:20, Revelation 20:7] ----> the GENERAL [Resurrection], and, in short, the eternal [age-during] [General] resurrection [John 5:28 - 29, Daniel 12:2, Matthew 25:31 - 46] and judgment of all men [in front of His Great White Throne, Revelation 20:11 - 15] would likewise take place'.

Can you see it?

c) Irenaeous taught this

c.i) TIMES of the KINGDOM = Those for the First Resurrection only during the Last or 7th Day of this Current Age for the 1000 Millennial Reign of Christ (Revelation 20:4 - 6, Luke 14:14, 1 Thessalonians 4:13 - 17 Jewish Prophecy/Oracles Verses from the Old Testament too).

"Again John also says the very same in the Apocalypse: “Blessed and holy is he who has part in the FIRST RESURRECTION.” Then, too, Isaiah has declared the TIME when THESE EVENTS shall OCCUR; he says: “And I said, Lord, how long? Until the cities be wasted without inhabitant, and the houses be without men, and the earth be left a desert. And after these things the Lord shall remove us men far away (longe nos faciet Deus homines), and those who shall remain shall multiply upon the earth.” Then Daniel also says this very thing: “And the kingdom and dominion, and the greatness of those under the heaven, is given to the saints of the Most High God, whose kingdom is everlasting [age-during till the end of this age during the LAST DAY for 1000 years, Daniel 7:27], and all dominions shall serve and obey Him.” And lest the promise named should be understood as referring to this time, it was declared to the prophet: “And come thou, and stand in thy lot at the consummation of the days.” – (Irenaeus, Against Heresies, Book 5, Chapter 34:2)

c.ii) AFTER the TIMES of the KINGDOM (Justin mentions similarly, 'THEREAFTER' this 1000 years quoted earlier - implied) = the 'General Resurrection' happens (John 5:28 - 29, Daniel 12:2) and Judgment before His Great White Throne follows (Revelation 20:11 - 15, Matthew 25:31 - 46).

"And in the Apocalypse John saw this new [Jerusalem] descending upon the NEW earth. For AFTER the TIMES of the KINGDOM, he says, “I saw a Great White Throne, and Him who sat upon it, from whose face the [OLD] earth fled away, and the [OLD] heavens; and there was
no more place for them.” And he sets forth, too, the things connected with the GENERAL RESURRECTION and the judgment, mentioning “the dead, great and small.” ... Lake of Fire, the second death.” Now this is what is called Gehenna, which the Lord styled eternal [age-during] fire. “And if any one,” it is said, “was not found written in the book of life, he was sent into the lake of fire.”... “For there shall be a NEW heaven and a NEW earth; and there shall be NO remembrance of the FORMER, neither shall the heart think about them, but they shall find in it joy and exultation.” Now this is what has been said by the apostle: “For the fashion of this world passeth away.”

To the same purpose did the Lord also declare, “[OLD] Heaven and [OLD] earth shall PASS AWAY.” When these things, therefore, pass away above the earth, John, the Lord’s disciple, says that the new [426-427] Jerusalem above shall [then] descend, as a bride adorned for her husband; and that this is the tabernacle of God, in which God will dwell with men. Of this Jerusalem the former one is an image—that Jerusalem of the former earth in which the righteous are disciplined beforehand for incorruption and prepared for salvation.” — (Iraneous, Against Heresies, Book 5, Chapter 35:2)

Please note that in the above that there are ‘two Jerusalems’ spoken of namely that the ‘earthly Jerusalem’ (Image, Shadow on the OLD Earth during the 1000 Millennial Reign of Christ) vs the ‘Jerusalem from above’ (Galatians 4:26, Revelation 21:2, Actual – Substance in Christ) which descends upon the NEW Earth only (Revelation 21:1, consecutive Verse prior) proving the exegesis Principle of Hebrews 10:1 and Colossians 2:17 via Iraneous own writing above.

d) Eusebius mentions that Papias taught this

"...there will be a period of a thousand years after the resurrection of the dead, and that the kingdom of Christ will be set up in material form on this very earth..." - Eusebius, Bishop of Caesarea (AD 260/265 – 339/340 - The History of the Church, Book III, Chapter XXIX, Verse 12, p. 69)

Eusebius, coming in much later than these 'earlier saints' did NOT understand the details correctly and thus erred in assuming that 'there is no 1000 Millennial Reign of Christ' or that 'there is no two resurrections' (as some scholars remark) which also reflects the 'lack of understanding' in the minds of 'later bishops only' which caused them to 'miss this important point concerning the resurrection of the dead'. This error is reflected in popular denominations today too where 'whatever they find contradictory, they take it as symbolic' which is not our way as we follow the earliest most reliable leaders of the church 'as few as they may be' as discussed here as well.
e) The Vatican seems to have denounced the Millennium Doctrine 'later only' as recorded by Jerome

"18:1 Papias, a hearer of John, (and) bishop of Hierapolis in Asia, wrote only five books, which he entitled An Exposition of Discourses of the Lord. Wherein, when he asserts in his preface that he is not following promiscuous statements, but has the Apostles as his authorities, he says: --

2 "I used to inquire what had been said by Andrew, or by Peter, or by Philip, or by Thomas or James, or by John or Matthew or any other of the Lord's disciples, and what Aristion and the Elder John, the disciples of the Lord, were saying. For books to read do not profit me so much as the living voice clearly sounding up to the present day in (the persons of) their authors."

3 From which it is clear that in his list of names itself there is one John who is reckoned among the Apostles, and another the Elder John, whom he enumerates after Aristion. We have mentioned this fact on account of the statement made above, which we have recorded on the authority of very many, that the two later epistles of John are not (the work) of the Apostle, but of the Elder. This (Papias) is said to have promulgated the Jewish tradition of a Millennium, and he is followed by Irenaeus, Apollinarius and the others, who say that after the resurrection the Lord will reign in the flesh with the saints. (Jerome. Illustrious Men, Chapter 18. As translated by J. B. Lightfoot & J. R. Harmer and Edited By Daniel R. Jennings)

f) Even the non-Canonical Epistle of Barnabas taught this (reflecting 'common grounds in theology' in earliest times of Christianity)

"Moreover concerning the Sabbath likewise it is written in the Ten Words, in which He spake to Moses face to face on Mount Sinai; And ye shall hallow the Sabbath of the Lord with pure hands and with a pure heart. And in another place He saith; If my sons observe the Sabbath then I will bestow My mercy upon them. Of the Sabbath He speaketh in the beginning of the creation; And God made the works of His hands in six days, and He ended on the seventh day, and rested on it, and He hallowed it. Give heed, children, what this meaneth; He ended in six days. He meaneth this, that in six thousand years the Lord shall bring all things to an end; for the day with Him signifieth a thousand years; and this He himself beareth me witness, saying; Behold, the day of the Lord shall be as a thousand years. Therefore, children, in six days, that is in six thousand years, everything shall come to an end. And He rested on the seventh day, this He meaneth; when His Son shall come, and shall abolish the time of the Lawless One, and shall judge the ungodly, and shall change the sun and the moon and the stars, then shall he truly rest on the seventh day." - (Epistle of Barnabas, 15:1-5).
g) The Ancient Judaeo-Christianity's Sibyline Oracles Prophecy also Teach this

The link below illustrates the harmony of the Bible Verses and the Sibyline Oracles in relation to this Earliest Exegesis:


10) But didn't Justin, Irenaeous, Hippolytus teach eternal Hell or annihilation?

Or were their words misunderstood to refer to 'age-during Judgment' only as per New Testament Inspired Biblical Koine Greek?

It's discussed in great detail in post below:


Example with the [age-during] correction to the 'English Translation' below to reflect the original Greek word which points to pertaining to the age meaning, LITERALLY:

"Moreover, concerning the resurrection and the kingdom of the saints, Daniel says, "And many of them that sleep in the dust of the earth shall arise, some to everlasting [age-during] life, (and some to shame and everlasting [age-during] contempt)." Esaias says, "The dead men shall arise, and they that are in their tombs shall awake; for the dew from thee is healing to them." The Lord says, "Many in that day shall hear the voice of the Son of God, and they that hear shall live." And the prophet says, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

And John says, "Blessed and holy is he that hath part in the FIRST RESURRECTION: on such the second death hath no power." For the second death is the lake of fire that burneth. And again the Lord says, "Then shall the righteous shine forth as the sun shineth in his glory." And to the saints He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."
But what saith He to the wicked? "Depart from me, ye cursed, into everlasting [age-during] fire, prepared for the devil and his angels, which my Father hath prepared." And John says, "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever maketh and loveth a lie; for your part is in the hell of fire." And in like manner also Esaias: "And they shall go forth and look upon the carcases of the men that have transgressed against me. And their worm shall not die, neither shall their fire be quenched; and they shall be for a spectacle to all flesh." - Hippolytus of Rome (170–235 AD, TREATISE ON CHRIST AND ANTICHRIST, Point 65)

Please note carefully how Hippolytus distinguishes between those from the 'General Resurrection' vs those from the 'First Resurrection' whilst discussing the Great White Throne of Judgment in the quote above:

How do I know that Hippolytus referred to the 'General Resurrection' when he quotes Daniel 12:2 above? To quote:

Hippolytus was one of the Church of Rome's greatest early theologians according to The Catholic Encyclopedia. Notice what he wrote in the early third century:


Yes, Hippolytus himself referred to the hope which is NOT possible for others but the Christian dead ONLY (in 1 Thessalonians 4:13) to refer to the 'First Resurrection' or the 'Resurrection of the Just only' (tying up 1 Thessalonians 4:13 - 17 to Revelation 20:4 - 6 & Luke 14:14) agreeing perfectly to our exegesis in obedience to 2 Peter 1:20 as well, as NO Prophecy of Scripture is of any private interpretation, to quote:

" Concerning the RESURRECTION of the RIGHTEOUS, Paul also speaks thus in writing to the Thessalonians: "We would not have you to be ignorant concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. 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. For the Lord Himself shall descend from heaven with a shout, with the voice and trump of God, and the dead in Christ shall rise first.
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." - Hippolytus of Rome (170–235 AD, TREATISE ON CHRIST AND ANTICHRIST, Point 66)

Yes, in the above:

The 'RESURRECTION of the RIGHTEOUS' (Luke 14:14) = 1 Thessalonians 4:13 - 17 as Hippolytus himself quotes. Can you see the 'Proper Context'? (Revelation 20:4 - 6 too).

An Important Comment: Is 'ages of Ages' forever?

In his ending of the Book above, Hippolytus adds the word 'endless' in front of the popular phrase 'ages of Ages' (e.g. as found in Revelation 20:10) proving by usage itself that the phrase 'ages of Ages' is NOT 'forever and ever' as popularly erred but rather to the 'ages' (subset) out of a larger total set of 'Ages' (universal set), to quote:

"... He will rejoice with them, glorifying the Father. To Him be the Glory unto the endless ages of the Ages. Amen." - Hippolytus of Rome (170–235 AD, TREATISE ON CHRIST AND ANTICHRIST, Point 67)

So, Hippolytus adds the word 'endless' in front of the 'popular ages of Ages phrase' to signify that the Glory of Christ extends beyond the 'ages of out of the Endless Larger Set of Ages' - WITHOUT END.

**Conclusion**

Please note that only the 'latter' (NOT earliest authorities of doctrine opposed this Theology - Precedence settles the matter), to quote from the 'much respected church historian Philip Schaff himself':

"The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgement. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius, and Lactantius, while Caius, Origen, Dionysius the Great, Eusebius (as afterwards Jerome and Augustin) opposed it." (Schaff, Philip, History of the Christian Church, Volume 2. Peabody, MA: Hendrickson, p. 381)
'I have only One Beautiful Story to tell and it's not about me; It's about Lord Jesus Christ'

There is a Story at the Heart ♥ of the Bible in each and every Prophet of God, regarding the Saviour of the World, Lord Jesus Christ Reconciling All Created Things back to Himself eventually to Restore All Creation again.

"whom it behoveth heaven, indeed, to receive till times of a restitution of all things, of which God spake through the mouth of all His holy prophets from the age." - apostle Peter (Acts 3:21, YLT)

I repeat again, [with emphasis], please consider:

"whom it behoveth heaven, indeed, to receive [Lord Jesus Christ] till times [Ephesians 1:9 - 10] of a Restitution [Restoration, Colossians 1:20] of all [Created] things [Colossians 1:16], of which God spake through the mouth of all His holy prophets from the age." - apostle Peter (Acts 3:21, YLT)

P/S: Christ the Incomparable Majestic Saviour of the World, The No. 1 where there is NO no. 2.

'I have heard all the stories, I have seen all the signs ... I have seen all the glory and tasted all that's fine ... (But), Nothing Compares to the Greatness of Knowing You, Lord' - Third Day (Lyrics in their song titled 'Nothing Compares')

Peace to you
Heavenly Secrets - Kingdom of the Heavens

"If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?" - Lord Jesus Christ (John 3:12, NASB)

This Mystery is Greater than usually understood:

"Other seeds fell into the Good Soil, and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundredfold." And He was saying, "He who has ears to hear, let him hear. And He was saying to them, "To you has been given the Mystery of the Kingdom of God, but those who are outside get everything in parables, so that WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND," - Lord Jesus Christ (Mark 4:8 - 9, 11 - 12, NASB)

Let's Begin.

0) Not Everyone enter the Kingdom of the Heavens

"NOT EVERYONE saying to Me, ‘Lord, Lord,’ will enter into the kingdom of the heavens, but the one doing the will of My Father in the heavens. MANY will say to Me in THAT the DAY, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons and in your name perform many miracles?’ And then I will declare unto them, ‘I never knew you; depart you from Me, those working LAWLESSNESS.’." - Lord Jesus Christ (Matthew 7:21 - 23, NASB)

Please note that this REJECTION signified by the phrase "NOT EVERYONE" will "enter into the kingdom of the heavens" is not for all time (as popularly erred in exegesis) but rather for the particular entrance to His Kingdom of the Heavens on THAT [Particular] DAY when He Returns on His White Horse (Revelation 19:11) to Marry HIS BRIDE (Marriage of the Lamb, Prophesied in Revelation 19:7 - 10) as the 'foolish virgins who also call Him Lord, Lord are REJECTED' being found 'lawless & unworthy to be His Bride' (Matthew 25:1 - 12).
Yes, to be counted 'worthy' to be His Bride & be part of the First Resurrection and become Immortals (Revelation 20:4 - 6, Romans 8:19, Luke 20:35 - 36) which follows next after His Return of the White Horse (Revelation 19:11), we need to OBEY His Commands (Luke 6:46, 1 Corinthians 14:37, John 14:15, John 15:14, 1 John 2:4 - example: Acts 21:24 - 25, Acts 15, Colossians 2:16 with 'Gentile vs Jewish believer distinctions', Galatians 2:7).

In Short, the phrase “I never knew you” links Matthew 7:23 and Matthew 25:12 to this event and Judgment of Rejection of the foolish virgins due to Lawlessness at His Return on the White Horse for His Marriage too with His Bride as not everyone enter the kingdom of the heavens during this time (Matthew 7:21 – 23, Matthew 25:1 – 13).

Timeline Context of Consecutive Verses (Matthew 24 - 25), please consider:

"As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?” (Matthew 24:3, NASB)

How?

i) Matthew 24:4 - 28

Perilous and Tribulation Times before His Second Coming on a White Horse (Matthew 24:4 - 28).

This includes both:

The first part of the 3 and a half days/times/years of the Antichrist Time period (Revelation 11:2 - 3) till the Two Witnesses are Killed by the Beast or Antichrist as Irenaeous calls it thus in 'Against Heresies' (Revelation 11:7).
The second part of the 3 and a half days/times/years of the Antichrist Time period as well (Revelation 12:6, Revelation 12:12, Revelation 13:5 all the way to Revelation 18, Daniel 7:25, Daniel 12:11 - 12).

Just after when the Two Witnesses are killed, Israel (the Woman) will be supernaturally protected from the Devil's Schemes (Revelation 12:1 - 5) where she will be 'safe' for the entire second half of the 3 and a half years/times/days reign of the Antichrist (Revelation 12:6, Revelation 12:13 - 16).

Yes, there will be a War in Heaven (Revelation 12:7 - 12) and since Satan being defeated cannot touch the 'Woman (Israel)' during this 'Second half period of the Antichrist Time' (Revelation 12:13 - 16), he turns and attacks 'her children' (Christians instead causing a great persecution - Revelation 12:11, Revelation 12:17) and the 'rest of mankind too' (Revelation 12:1 - 10).

This chaos and evil continues (Revelation 12:11 till Revelation 18) till Christ Returns and Destroys the Antichrist (Revelation 19:11 - 21, 2 Thessalonians 2:8).

This is the last 'missing' disjoint period of 1 week from 30 AD (7 days or 7 year reign of the Antichrist - Daniel 9:27) of the Infamous 70 week split to 69 weeks + 1 Week, in the Daniel Prophecy (Daniel 9:24 - 27).

Yes, the 1 week 'Antichrist Period' is disjoint and mentioned separately (Daniel 9:27) where the other '69 weeks as per the calculation illustrated in the earlier post' refers to the 69 x 7 = 483 years from the command to “restore and rebuild Jerusalem” which was given by King Artaxerxes of Persia c. 445 B.C (Nehemiah 2:1 – 8).
This disjoint 1 week mentioned clearly in Daniel 9:27 clearly disproves the 70AD Theory again in that the Timeline does NOT continue from 30AD to 70AD. Yes, the Timeline is only until 30AD for the 69 weeks (or 483 years) as the Calculation show this.

The reason for this Disjoint 69 weeks + 1 week ending at 30AD because Christ Halted the 'Rebuilding efforts' (toward 'full specifications & function') by Prophesying (in about 30AD) during His Ministry that 'the Destruction of the Temple' (opposite to the 'Context of Rebuilding the Temple in Daniel's Prophecy', Daniel 9:24 - 27) is to be underway as per Matthew 24:2. Can you see it?

Comments (from a previous post for edification):

Please note that the Beast or the Antichrist only rises at the end of this first 3 and a half days/years to KILL the two Witnesses (Revelation 11:7). The dead bodies of these Two Witnesses (prior) will lie scattered for the next second time period of 3 and a half years/days (Revelation 11:9) where it is Prophesied that at the end of this 1 week (i.e. 'after this [second] 3 and a half days) these ones will Rise (Revelation 11:11) which signifies the Time of Christ's Return (Revelation 11:12 – 13). Revelation 11:14 onward then returns to explain from the middle of this 3 and a half days time period.

These Verses are prophetic.

Revelation 10:5 – 7 Speaks of the Mystery which will be Fulfilled after the Seventh angel sounds (a Prophetic statement where in Verse 7 it’s clear that it has not sounded yet).

Daniel 12:5 – 7 Speaks Prophetically about the second half 3 and a half days/years/times reign of the Antichrist being Prophesied (Daniel 12:11).

Revelation 11:15 – 19 Speaks of Fast Forward of a Time after the Second half 3 and a half days/years/times of the Antichrist when the body of the Two Witness has been laying there for that whole time (context: Revelation 11:11, the time AFTER this second half 3 and a half days) linking it to Revelation 19:11 where a Glimpse of the First Resurrection and Judgment of that time is Revealed in Revelation 11:15 – 19, Revelation 19:11 to 20:4 – 6, Matthew
7:21 – 23, Matthew 25:1 – 13 links to this time period of His Return on a White Horse which is different and ahead of the Great White Throne of Judgment by 1000 years (Revelation 20:5, 7).

ii) Matthew 24:29 - 30

His Second Coming on a White Horse on the Day of His Return (Matthew 24:29 - 30).

iii) Matthew 24:31 - 41

His Marriage with His Bride, His Church or the Elect of God (Matthew 24:31 - 41).

iii) Matthew 24:42 - 51

Judgment at this Time - His Rejection of the Foolish Virgins who Failed to be His Bride together with the unbelievers (Matthew 24:42 - 51).

iv) Matthew 25:1 - 12

He does NOT change His Decision for His Choice of His Wise Virgin-Bride because only His Bride (1 Thessalonians 4:14 - 17, not being Lawless (Matthew 7:21 - 23), LOVES Him back which is Proven by her obeying His Commands (John 14:15). No Man wishes to marry someone who does not love him back (quoted in Principle, Revelation 19:7 - 9), hence He says, "I never knew you" (Matthew 25:1 - 13).

Please note that we do NOT earn His Love by obeying His Commands because He even Loves His Enemies too (Matthew 5:44). By obeying His Commands, we prove our Love to Him.
(John 14:15) and those who don't obey Him don't love Him back (John 15:14, Luke 6:46). So, the reward is way greater and incomparable (the hundredfold) toward those who 'love Him (God)' back (John 8:51, John 14:23, John 5:24, 1 Corinthians 2:9) being Part of the First Resurrection (Luke 20:35 - 36), being the Immortals (Revelation 2:11, Revelation 20:6) during His 1000 years on this 'Day of this Age' (2 Peter 3:18 - YLT) - Millennial Reign next in the current [Old] Earth and [Old] Heavens too (Revelation 20:4 - 6).

v) Matthew 25:14 - 30

He signifies going to a far away country (for His Marriage with His Bride in the [Old] Heavens with Selected Worthy guests only, Matthew 25:14) leaving the [Old] Earth to the hands of the 'Jews' (slaves - mortal sinners, Matthew 25:15, Isaiah 65:20) to prove themselves during this Last Day of this AGE for 1000 years in the Millennial Reign of Christ (Matthew 25:16 - 18) to fulfill the Famous Jewish Oracles (Prophesies regarding the Restoration of Israel under the Messiah) where at the end of this 1000 years He will Return to Judge these 'Jews' first on Judgment Day (Matthew 25:19 - 30).

vi) Matthew 25:31 - 46

Yes, only after the 1000 years are finished, He Returns this Time on His Great White Throne (Matthew 25:31) to Judge All Mankind from the rest of the 'nations' (Gentiles) on 'Judgment Day' (Matthew 25:32 - 46) too (Acts 17:31).

I repeat (with Consecutive Verses from Revelation and Daniel too - Please note that the Consecutive Verses in Daniel 7 are Written in 'Reverse' timeline order - Amazing, isn't it?)

Before and During the Antichrist Times (Matthew 24:4 - 28, Daniel 11, Revelation 11 - 18).

First half of the Antichrist's Reign (Matthew 24:4 - 14, Revelation 11:2 - 3, Daniel 7:19) till the Two Witnesses are Killed (Revelation 11:7).
War in Heaven in the Middle of the Antichrist's Reign (Daniel 12:1, Revelation 12: 7 - 12) after the Antichrist sets himself up as 'god' being the 'abomination in desolation' (Matthew 24:15, 2 Thessalonians 2:3 - please note the phrase 'MIDDLE of the WEEK' in Daniel 9:27 'carefully' to 'realize' this).


Christ's 1000 years Millennial Reign with His Bride (Matthew 25:14 - 30, Revelation 20:4 - 6, Daniel 7:22, Daniel 7:27, Daniel 7:14, Daniel 7:18) where Satan is bound in the Bottomless Pit during this entire Time Period (Revelation 20:1 - 3).

Judgment Day (Matthew 25:31 - 46, Revelation 20:11 - 15, Daniel 7:9 - 12) after the 1000 years Millennial Reign is over (Revelation 20:7 - 10).

Yes, the Timeline Context of Consecutive Verses (Matthew, Daniel & Revelation agree Perfectly as illustrated above). Can you see it now?

1) Heaven or Heavens?

It's mostly plural in the New Testament Usage:

"and saying, "Repent, for the kingdom of the heavens has drawn near." (Matthew 3:2, BLB)
2) Hope for ALL CREATION

Does ALL CREATION include even the 'enemies of God' in its Biblical Definition (especially in the Irrefutable Context of Consecutive Verses)? Yes, please consider:

Kingdom of the Heavens is the Broadest Definition which includes the Whole World because the Reign of the Heavens will Include over ALL CREATION (Mark 16:15, Colossians 1:23 - Prophetic, Romans 1:20) including the ENEMIES of God too (1 Corinthians 15:25 - 26) in the END (1 Corinthians 15:24) where these too will be SUBJECTED to Him eventually (1 Corinthians 15:27 - 28), meaning that 'even the enemies of God will cease to be enemies eventually' being part of the ALL [Created] THINGS being SUBJECTED to Him eventually as Prophesied Beautifully toward this END (1 Corinthians 15:24 - 28) which will be Fulfilled in is OWN APPOINTED TIMES (1 Timothy 2:6, Ephesians 1:9 - 10) as He Brings about the RESTORATION [Apocatastasis - in Greek] of ALL [Created] THINGS as it was Prophesied from the 'age' by His holy prophets (Acts 3:21).

When this Prophetic HOPE of the GOSPEL applies to ALL CREATION (including non-living and non-rational creation) eventually (Colossians 1:23, Mark 16:15) it will HEAL them & PERFECT them setting them FREE from the BONDAGE of DECAY (sin and its effects) into the GLORIOUS LIBERTY or FREEDOM (only sharing in this aspect/area/topic) of the 'sons of God' (the Church/His Bride, Romans 8:19), meaning that ALL CREATION being in BIRTH PANGS will be BORN AGAIN eventually (Romans 8:22) into this HOPE (Romans 8:20 - 21) via His "Two Way RECONCILIATION" (Colossians 1:20) which is Prophesied Majestically to come to Pass toward ALL CREATED THINGS (Colossians 1:16) where 'believers' (a special subset, 1 Timothy 4:10) are the only ones 'Reconciled' to Him NOW in the PRESENT TIME on EARTH itself (Colossians 1:21 - 22).
3) HOPE for All Men

Will everyone be Saved & enter into the kingdom of the heavens? Yes, "eventually".

Does this HOPE include the WICKED or UNGODLY from among ALL MEN too? Can God be that Good & Perfect? Yes.

I mean, is there Hope for All including the 'enemies' (i.e. including the ones who break His Commands too) to be IN His Kingdom of the Heavens Eventually? Yes & it is Mercifully Prophesied in Verse below in LOVE:

"Whoever then shall break one of the least of these commandments and shall teach others the same, he will be called least in the kingdom of the heavens; but whoever shall keep and shall teach them, he will be called great in the kingdom of the heavens." - Lord Jesus Christ (Matthew 5:19, NASB)

The word 'IN' in Matthew 5:19 signifies that the 'command breakers of ALL Law and Prophets, Context Matthew 5:17 - 18' will ENTER and be INSIDE of the Kingdom of Heavens eventually in whatever location they are permitted to enter, as God Wills (Matthew 5:19).

Well, LOVE (Agape = God's Divine LOVE, Highest) is the Bond of Perfection (Colossians 3:14) & its Fruit such as MERCY can Triumph over any afterlife Judgment Sentence (being AGAINST even the 'eternal Hell sentence with no mercy first' which we may deserve & endure till the last penny first, Luke 12:59) ENDING it eventually (in Principle of James 2:13).

Does this Glorious HOPE of the Gospel in regards to be MADE ALIVE (after the 'resurrection for judgment' first for some- John 5:28 - 29, where both body + soul will be destroyed in the Lake of Fire, Gehenna - Matthew 10:28 & their 'spirit' will be part of the 'resurrection of the dead toward being MADE ALIVE' - Context: 1 Corinthians 15:21 - 22) include ALL MEN even the WICKED too post that [Final Afterlife] Judgment in the Lake of Fire?
Yes:

"having a HOPE in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked." - apostle Paul (Acts 24:15, NASB)

I repeat [with emphasis mine throughout this write up too]:

"having a HOPE in God, which these men cherish themselves, that there shall certainly be a resurrection [to life, Context: apostle Paul's own words in 1 Corinthians 15:21 - 22 toward ALL who die in Adam which is ALL men who will be MADE ALIVE, i.e. be Resurrected to LIFE in Christ too] of both the righteous and the WICKED." - apostle Paul (Acts 24:15, NASB)

Are we really 'able' to 'see' which resurrection 'apostle Paul was referring to' (resurrection for Judgment or Resurrection to Life)?

Some Christians are 'unaware' that many branches of Judaism do NOT have a concept of eternal Hell at all (agreeing to the 'Context' of 'which HOPE' is apostle Paul referring to in Acts 24:15 above) & also that Judaism Generally has some form of Universalism toward ALL MEN except for a 'few enemies of the Jews such as Hitler to be annihilated' (an exception clause created by them which is biased toward Jew-Haters in an attempt to frighten anti-Semitics, but this 'exception clause' is a 'man-made addition' which is NOT Written in Scripture).

Example for ALL MEN (All Human Beings), it is Prophesied Majestically as follows:

"And I, when I am lifted up from the earth, will draw [drag, fish-out] ALL MEN to Myself.” - Lord Jesus Christ (John 12:32, BSB)

Yes, 'believers' (His Church) are a more 'special subset out of the ALL MEN' for 'believing & obeying Him first':
"For it is for this we labor and strive, because we have FIXED our HOPE on the Living God, Who is the Savior of ALL MEN, especially of believers." - apostle Paul regarding this HOPE (1 Timothy 4:10, NASB)

Please notice that in 1 Timothy 4:10,

a) as 'Saviour of especially believers' ---> God Saves all believers which is His Work Alone.

So, likewise in Perfect analogy by usage in this Verse (without adding/removing anything - CONSISTENT linguistics with NO Manipulation), we find also the following meaning 'literally':

b) as 'Saviour of ALL MEN' ---> God Saves ALL MEN too eventually.

Salvation of ALL MEN is His Work Alone as apostle Paul explains 'what he meant in his own words' in this 'same letter' using the 'all men' phrase as follows in regards to this 'same Topic' as 'God our Saviour' (Irrefutable Context - the VERB in Greek denoting WILL HAVE is Translated Well in the KJV making the meaning even more clearer):

"Who [God our Saviour - 1 Timothy 2:3 first] will have ALL MEN to be SAVED, and to come unto the knowledge of the truth." (1 Timothy 24 - KJV)

So, we ought to give thanks for ALL MEN (as apostle Paul gives an example of some 'subset out of the ALL MEN' in 1 Timothy 2:1) being 'priests of God' (His Church, Revelation 20:4 - 6) in knowing this Fact Prophetically making 'sense that our prayers for the Salvation of ALL MEN will eventually be Fulfilled in THAT DAY (John 14:13 being Prophesied with John 16:23, a specific Time for the Fulfillment of ALL our Requests eventually post-afterlife Judgment too which was according to the Will of God, James 4:3 with 1 John 3:22, 1 John 5:14)'.

We only know this things more in THAT DAY when all these Prophecies are being fulfilled:
"In THAT DAY you will not question Me about anything. Truly, truly, I say to you, if you ASK the Father for ANYTHING in My name, He WILL GIVE it to you. In THAT DAY you will ask in My Name, and I do not say to you that I will request of the Father on your behalf;" - Lord Jesus Christ (John 16:23, 26, NASB)

"In THAT DAY you will know that I am in My Father, and you in Me, and I in you." - Lord Jesus Christ (John 14:20, NASB)

For example, John 14:13 with John 16:23, 26 allows His Believers (His Church, His Bride, Revelation 21:7 - Overcomes) to ask God to even Save from the Lake of Fire (Revelation 22:17) toward the 'thirsty-failed-wicked ones' (Revelation 21:6) as Part of HIS WILL to Make ALL [Created] THINGS NEW (Context: Revelation 21:5 first) agreeing Perfectly to His Unchangeable Principle in 1 John 5:14 as even the Ancient Christian-Judaism Sibyline Prophesies also Reveals Beautifully (post below):


4) Kingdom of the Heavens

Kingdom of the Heavens = Kingdom of God + Paradise + City of the New Jerusalem + Outside the City Regions + New Earth + New Heavens

How is God Just if the wicked also get the same things as the righteous eventually?

This is a popular FALSE accusation. The Wicked do NOT get the same things as per the righteous at all. Even among the righteous there is distinction in rewards and glory according to what each has done only even in regards to the 'spiritual body's glory as well' (1 Corinthians 15:38 - 49).

The Wicked do NOT inherit the Kingdom of God (1 Corinthians 6:9 - 10) and only the righteous inherit the kingdom (Matthew 25:34, 1 Corinthians 6:11).
Even among the righteous, there is a difference in the level of inheritance (hundredfold vs sixty fold vs thirty fold - as per Mark 4:8, implied even in Matthew 5:19).

We know that Mark 4:8 ONLY refers to the RIGHTEOUS due to the phrase 'Good Soil' in this Verse itself. A righteous one is one who 'believes in faith' (Romans 1:17) and that's why for 'his faith' the 'thief on the cross received the sixty fold reward of Paradise' (Luke 23:43).

How do I know that the thief on the cross received a sixty fold reward of Paradise? Please consider the explanation below:

Mark 4:11 - 12 reveals literally that in regards to the Topic of the 'Kingdom of God' such as the 'thirty-sixty-hundredfold' inheritance (Mark 4:8 - 9 - Context of Consecutive Verses), as only the disciples knew 'secret things' (NOT revealed to others, implying that these are NOT Written in Mark 4 itself). Hence, it is valid that we look for earliest 'reliable' Christian Writings (if it exists) to see if any early church leaders 'knew it'.

Is there such a Writing which may reveal this Secret in regards to the Differences in the Kingdom of God? Yes, please consider:

‘A fragment from the early 2nd century of one of the lost volumes of Papias, a Christian bishop, expounds that “heaven” was separated into three distinct layers. He referred to the first as just “heaven”, the second as “paradise”, and the third as “the city”. Papias taught that “there is this distinction between the habitation of those who produce a hundredfold, and that of those who produce sixty-fold, and that of those who produce thirty-fold’ (Papias, Fagments 5:1)

Source: https://en.wikipedia.org/wiki/Heaven_in_Christianity

and this too:
"... And as the presbyters say, Then those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of paradise, and others shall possess the splendour of the city; for everywhere the Saviour shall be seen according as they who see Him shall be worthy.

[They say, moreover], that there is this distinction between the habitation of those who produce an hundred-fold, and that of those who produce sixty-fold, and that of those who produce thirty-fold: for the first will be taken up into the heavens, the second will dwell in paradise, the last will inhabit the city; and that was on this account the Lord declared, “In My Father’s house are many mansions.”

For all things belong to God, who supplies all with a suitable dwelling-place; even as His Word says, that a share is allotted to all by the Father, according as each person is or shall be worthy. And this is the couch on which the guests shall recline, having been invited to the wedding. The presbyters, the disciples of the apostles, affirm that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature; also that they ascend through the Spirit to the Son, and through the Son to the Father,” (Iraneous, ‘Against Heresies’, Book 5, Chapter 36: 1 – 2)

Please note that Mark 4:11 defines the Definition of the 'Kingdom of God' to be a specific inheritance for 'believers only' to whom the 'Good Soil' refers to who produce either a thirtyfold, sixtyfold or hundredfold (in Mark 4:8) gaining the reward of City, Paradise or Heaven respectively as per Papias and Irenaeus' revelation of this secret. This proves that a different level of reward exists among those who believe too.

What's the difference between the Kingdom of God & the Kingdom of the Heavens or even Paradise or the City of the New Jerusalem?

Kingdom of God = Heaven + Paradise + New Jerusalem City

Hence, the Kingdom of God (in Full, reward for the Hundredfold believers) consists of all three Heavens, Paradise and the Great City.
This 'Kingdom of God' will NOT be inherited by the wicked at all (1 Corinthians 6:9 - 10) and its Power begins on this [Old] Earth itself within 'believers' (Luke 17:21). The Wicked will be 'outside' the Great City of the New Jerusalem even (Revelation 22:15) where these after their part in the Lake of Fire (Revelation 21:8) will be able to drink of the River of Life freely which must flow 'outside' to these regions (a 'river flows') as Revelation 22:17 Mercifully Prophesies as well toward 'anyone who thirsts' as God Gives this Gift of Life in sinless-ness eventually FREELY (unmerited, unearned, undeserved - Revelation 21:6).

Yes, the non-thirsty Overcomers (believers) get an 'Inheritance' even toward all things beyond just being 'sinless & saved' (Contrasted in Revelation 21:7). That's why believers have 'living water' from 'within them' (John 7:38) as part of the 'kingdom of God within you' (so, they don't drink it 'externally' - Luke 17:21).

In light of all these, the Kingdom of the Heavens consists of the 'Kingdom of God' (which refers to Heaven, Paradise & the City in its Manifestation of Location later) which is for 'those who obey His Commands, being 'great' in Matthew 5:19 ----> while on the 'outside of the Kingdom of God' we find the 'other parts of the Earth & other unnamed regions (as there may be) - for those who break His Commands, being 'least' in Matthew 5:19'.

Kingdom of the Heavens = 'inside the Kingdom of God regions' + 'outside the Kingdom of God regions'

Where,

'inside the Kingdom of God regions' = Heaven (Hundredfold believers), Paradise (Sixtyfold believers), City (Thirtyfold believers) referring only to the believers ('Good Soil') in Mark 4:8 - 12, where one from the higher regions may go to any of the lower regions even into the outside but not vice versa, (I believe it like that).

'outside the Kingdom of God regions' = for the formerly-wicked to dwell (other parts of the Earth & other unnamed regions)
The 'outside the Kingdom of God regions' is also Spoken of ("implied") in the Shepherd of Hermas Book, to quote:

15[92]:3 Hear,” saith he, “likewise the names of the women that wear the black garments. Of these also four are more powerful than the rest; the first is Unbelief; the second, Intemperance; the third, Disobedience; the fourth, Deceit; and their followers are called, Sadness, Wickedness, Wantonness, Irascibility, Falsehood, Folly, Slander, Hatred. The servant of God that beareth these names shall SEE the kingdom of God, but shall NOT ENTER into it.” (Shepherd of Hermas)

Source and further explanations regarding the meaning of the above (in link below):

https://www.anonymouschristian.org/blog/shepherd-of-hermas-afterlife-judgment-visions/

P/S: The Gospel Reveals

Lord Jesus Christ Reveals in His Gospel the things pertaining to the End of Time which was 'sealed' in Daniel's Times too (hence we cannot find the answer in the Old Testament alone whilst ignoring the New Testament Verses):

"But as for you, Daniel, Conceal these Words and Seal up the Book until the End of Time; many will go back and forth, and knowledge will increase." (Daniel 12:4, NASB)

What's the advantage to believe all these?

Most of the Verse quoted here relate to the PROPHECY found in Holy Scripture (future things) and some writings of the most respected early church leaders of their time (e.g. Papias, Irenaeous - righteous men) in regards to these things.
Hence the Verse below mentions the 'Reward' (most likely in the afterlife) for ACCEPTING these men as BOTH (as 'prophets' & as 'righteous men') instead of 'opposing them' (as some Rebellious Christianity does - of which we STRONGLY DISAGREE with such behaviour - please, be wise as I'm pretty sure that Papias, Irenaeous are very close to Lord Jesus Christ & will be in the Heavens post Resurrection):

"He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward." - Lord Jesus Christ (Matthew 10:41, NASB)

We also get this RARELY known RIGHTEOUSNESS without WORKS when we believe in God JUSTIFYING the WICKED (or UNGODLY) too as Prophesied in LOVE by Holy Scripture (God does NOT Change & His Perfect LOVE does NOT Fail NOR End, 1 Corinthians 13 toward His ENEMIES too - Irrefutable, - Matthew 5:44 as He will CANCEL all 'hate your enemy - Judgment Concept & Sentences' eventually (Matthew 5:43) as it was with the Old Testament after these are Fulfilled (Hebrews 8:13), Context of Consecutive Verses in Matthew 5:43 - 44, Irrefutable, yet again):

"But to the one who does NOT WORK, but believes in Him who JUSTIFIES the UNGODLY [Wicked], his FAITH is credited as RIGHTEOUSNESS," - apostle Paul (Romans 4:5, NASB)

Let's 'not' miss out the 'fuller rewards' in light of all these 'Bible Verses'. Do not lose heart even if you fall because:

"Some of those who have insight will fall, in order to refine, purge and make them pure until the end time; because it is still to come at the appointed time." (Daniel 11:35, NASB)
Two Resurrections - Man as Sheepfold1, Sheepfold2 and the Wicked

1) First Resurrection - Resurrection of the Just

Resurrection of the Just (His Bride, believers in Faith only, Sheepfold1 in John 10:14 - Revelation 20:4 - 6, 1 Thessalonians 4:14 - 17) who come under NO afterlife Judgment (John 5:24) having been Judged on earth itself during their temporal lives prior (Hebrews 12:6, Revelation 3:19, Proverbs 3:12).

2) Second Resurrection - General Resurrection


Against Heresies (Example):

"Irenaeus declares that the Antichrist's future three-and-a-half-year reign, when he sits in the temple at Jerusalem, will be terminated by the second advent, with the resurrection of the just, the destruction for the wicked, and the millennial reign of the righteous. The general resurrection and the judgment follow the descent of the New Jerusalem at the end of the millennial kingdom."

Source:

http://www.newworldencyclopedia.org/entry/Irenaeus#Time.2C_Times_and_Half_a_Time

Conclusion

"Why should any living mortal, or any man, Offer complaint in view of his sins?"
(Lamentations 3:39, NASB)

How do we know that the 'General Resurrection' which is after about 1000 years from the First Resurrection contains Sheepfold2 to mean the 'righteous who did NOT believe in Lord Jesus Christ during their earthly lives prior'?
Two ancient quotes prove this Irrefutably (below, one from Justin Martyr & the other from Shepherd of Hermas which reveals that to such a 'righteous who did not believe in Christ on Earth prior, these will believe Him in the afterlife AFTER Seeing Him' or 'hearing about Him there', agreeing to the Mystery in John 3:14 - 15 and John 6:40), please consider:

**Justin Martyr implies the existence of Sheepfold**

(i) A Quote:

'In the early Church, Justin Martyr, a Church Father, taught that those who lived according to the logos are Christians, though they might not know about Jesus Christ.'

Source: [https://en.wikipedia.org/wiki/Fate_of_the_unlearned](https://en.wikipedia.org/wiki/Fate_of_the_unlearned)

(ii) From Justin's own writing in his own words revealing this 'secret':


"But lest some should, without reason, and for the perversion of what we teach, maintain that we say that Christ was born one hundred and fifty years ago under Cyrenius, and subsequently, in the time of Pontius Pilate, taught what we say He taught; and should cry out against us as though all men who were born before Him were irresponsible--let us anticipate and solve the difficulty.

We have been taught that Christ is the first-born of God, and we have declared above that He is the Word of whom every race of men were partakers; and those who lived reasonably are Christians, even though they have been thought atheists; as, among the Greeks, Socrates and Heraclitus, and men like them; and among the barbarians, Abraham, and Ananias, and Azarias, and Misael, and Elias, and many others whose actions and names we now decline to recount, because we know it would be tedious.

So that even they who lived before Christ, and lived without reason, were wicked and hostile to Christ, and slew those who lived reasonably. But who, through the power of the
Word, according to the will of God the Father and Lord of all, He was born of a virgin as a man, and was named Jesus, and was crucified, and died, and rose again, and ascended into heaven, an intelligent man will be able to comprehend from what has been already so largely said. And we, since the proof of this subject is less needful now, will pass for the present to the proof of those things which are urgent." - Justin Martyr (Chapter 46, CHAPTER XLVI -- THE WORD IN THE WORLD BEFORE CHRIST)

Comment: Please note carefully the words such as 'atheists', 'barbarians' etc. to realize this fact.

Christian Theologians often remark that 'this is for those before Christ' and Justin refers to them as an example, yes. He does NOT limit it as per their claim. That's a lie and it is EASILY REFUTED by Justin’s own words in the above (translation). How?

Justin's quote 'So that even they who lived before Christ ... And we, since the proof of this subject is less needful now, will pass for the present to the proof of those things which are urgent' --- means that he quotes 'famous good people - generally' such as Socrates etc. to be 'saved' to 'prove his Biblical claim'.

Also, Justin's quote 'We have been taught that Christ is the first-born of God, and we have declared above that He is the Word of whom every race of men were partakers; and those who lived reasonably are Christians, even though they have been thought atheists; as, among the Greeks, Socrates and Heraclitus, and men like them; and among the barbarians, Abraham, and Ananias, and Azarias, and Misael, and Elias, and many others whose actions and names we now decline to recount, because we know it would be tedious.' --- Justin is claiming the Salvation of Sheepfold2 in a 'General Manner' first here as he only describes the 'example proof' part next evidenced by the phrase 'So that even they who lived before Christ..' to 'prove his general claim toward those of the past too'.

This proves that Justin is claiming the Salvation of Sheepfold2 in a 'General Manner' as per apostle Paul's Revelation of the Judgment of God in Romans 2 itself agreeing to Lord Jesus Christ's OWN WORDS in John 5:28 - 29, that these are those 'who did GOOD deeds' and Matthew 25:31 - 46 as well describes them as having done GOOD DEEDS only (yes, there is NO mention of 'belief in Christ during the Great White Throne Judgment' in Revelation 20:11 - 15, Matthew 25:31 - 46, Romans 2 and John 5:28 - 29 which Describe this 'General Resurrection' - where 'obedience' is measured with respect to GOOD DEEDS only & NOT belief at all - let's NOT add to His Word, and this Proves that Justin Martyr is right).

The Existence of Sheepfold2 is clear from the Shepherd of Hermas Writing and Sadhu Sundar Singh’s testimony too. May God have MERCY on ALL eventually! END.
1 Peter 4:6 - Past Tense?

A Popular Fallacy in Translation. It's NOT a "Past Tense" in the Original Koine Greek Scripture but an "Aorist Tense".

What's an "Aorist Tense"?

It's discussed in the Book "Lost Orthodoxy" in the Context of "Mercy to All" eventually as it is Written in Romans 11:32 too (Page 218).

How about the "Context" of "Mercy Triumphs over Judgment" in James 2:13?

It's discussed in detail in Page 216 onward for edification.

Best is, how did St. Irenaeous of Lyons (authority in both Doctrine and Koine Greek) understand this "Aorist Tense" in Romans 11:32?

Did Irenaeous understand it as a "maybe" or "availability" or that "it will come to pass eventually" in regards to 'Might have Mercy to All' in Romans 11:32?

Please read pages 47 - 48 in that book to see Irenaeous' "own words" to 'understand' Romans 11:32 'correctly'.

The Aorist Tense argument for 1 Peter 4:6 is likewise 'similar'.

Accurate Exegesis - "as it is Written".

Conclusion

Because of the "Aorist Tense" in Greek for the phrase "Gospel was/is/will be Preached to the Dead" in 1 Peter 4:6, the understanding of it might be 'more complex' than 'usually understood'.
"My understanding" of it is 'three fold' (past, present and future tense - as the "Aorist Tense" allows for this, please consult your 'Greek Professor to see if this claim is true generally') as it is discussed in Pages 403 - 404 regarding this 'Context'.

Thank you for reading & may the HOPE of the GOSPEL Bless you!

P/S: Book Link?

Lost Orthodoxy - Paternal Light

Heart ♥ of the Gospel via the Writings of St. Justin Martyr and St. Irenaeous of Lyons.

Our Latest E-book (Downloadable PDF for FREE)


Peace to you

Example of a Definition:
Aorist Tense

Greek ἀόριστος comes from

* the Greek verb ὁρίζω (I confine, limit) giving the verbal adjective ὁριστός (marked out by boundaries, limited)

AND

* the negating prefix ἄ- corresponding to our "un-".

So ἀόριστος means "the unlimited one", unlimited tense of course.

The term TENSE when applied to Greek

does not refer to time of action (except for the indicative modes which always refer to past, present or future) but to aspect of the activity, i.e. the quality/function we are interested in, meaning: Is the verb-form referring to:

* an on-going action? I am typing. I was reading the news online (when my connection to the Internet dropped).

* a customary (or repeated) action or general truth? I drink coffee (not tea). I drive a very old car. The sun rises in the east. I used to smoke.

* a completed action? I have read someone's email (and am now answering it). I've fed the cats, the chickens, have watered the veg garden, drunk a second cup of coffee (and can now concentrate on this problem as all my chores for the morning are done, completed, finished).

* a simple, specific action (or several such actions): What did I do yesterday? I got up, washed, shaved, got dressed, fed the cats, had breakfast, went and opened the chickens, fed them.........

* Tell me what happened! (2 simple, specific actions:

  i. tell me (simple, specific request imperative) and

  ii. what happened? (simple, specific past fact).

What we need define now is the meaning of "unlimited".

1. The Oxford English Dictionary definition is right as far as aorist "indicative" denoting past time is concerned. But that is only half the story. What about Greek "aorist" imperatives, infinitives, optatives, subjunctives, participles? They are "not limited" to the past at all. I'll give some examples to illustrate.
Isn't St. Irenaeous of Lyons or St. Justin Martyr - Outdated?

Reply

Their writings have been used for centuries and are still used in 'core exegesis'.

So, when people preach the Gospel, many of their exegesis is used (though many don’t realize it).

Example: Who came up first with the idea of 'Sons of the Devil' still being 'His sons naturally' - the Idea of Paternal Love in the Context of Universalism?

St. Irenaeous of Lyons and NOT 'our modern scholars' (Pages 83 - 84 in Book in link below discusses this). John Calvin's meaning of 'sons of the devil' is COMPLETELY AGAINST 'what Irenaeous wrote beautifully' with Justice.

P/S: Book Link

**Hell - How long does it last?**

**Question**

If anyone goes to Hell with their SOULS after they die, how long will they stay there?

**Reply**


Who says so?

That's how both Justin Martyr and Irenaeous of Lyons understood afterlife Judgments too in that some "souls" (with/without bodies - 'all things') are to "continue in that sinful existence" to 'be punished to receive back their own evil' (Galatians 6:7, Hebrews 9:27) as long as "God Wills" before their "souls die too" (Ezekiel 18:4) to be "made anew".

Believers in Faith of Jesus Christ do NOT experience any afterlife Judgment (John 5:24) having been judged during their earthly lives prior (Hebrews 12:8).

Example:

(i) Irenaeous

"... So also any one who thinks thus respecting SOULS and SPIRITS, and, in fact, respecting ALL CREATED THINGS, will not by any means go far astray, inasmuch as all things that have been made had a beginning when they were formed, but endure as long as God wills that they should have an existence and continuance [in that State of sin & punishment - "Afterlife SOUL with SPIRIT Context"]." (St. Irenaeous of Lyons, 'Against Heresies', Book II, Chapter XXXIV.-Souls Can Be Recognised in the Separate State, and are Immortal Although They Once Had a Beginning, first part of Point 3)

[Emphasis Mine in Brackets]
(ii) Justin Martyr

In the fifth chapter of his Dialogue, Justin himself, having admitted that the soul is NOT immortal, says:

“But I do NOT say, indeed, that all SOULS DIE; for that were truly a piece of good fortune to the evil.

What then? The souls of the pious remain in a better place, while those of the unjust and WICKED are in a worse [place], waiting for the time of judgment.

Thus some [SOULS] which have appeared WORTHY of God NEVER DIE; but others [SOULS] are PUNISHED so long as GOD WILLS them to EXIST [in this state to endure their OWN SINS, Galatians 6:7, Isaiah 3:11] and to be PUNISHED.”

I have no reason to understand it differently from how Justin & Irenaeous understood Scripture in that way as their own words imply, sir.

P/S:

More Scriptural Exegesis and Bible Verses in line to this Understanding is found in the Book in link below for further edification:


Peace to you

Edifying Comments:

Let God Decide the Duration sir, why imagine a number like a million years which God hasn't specified?
Let’s not make vain arguments based on speculations sir.

Also, Justin affirms that the ancient wise man Plato got this part right regarding the afterlife Judgment of God agreeing to the "Prophets" of the Bible too (implied, as it is Described in Pages 17-18 or Pages 23 -25 of the FREE downloadable pdf e-Book quoted in link above).

So, I will stick with the Verses quoted (e. g. Luke 16:19 - 31, Luke 12:59), Plato, Justin Martyr and Irenaeous.

It’s a free World. We can choose to believe whatever we want.

Thank you for sharing your thoughts.

HELL
Luke 16:23-31 (NIV)

23 In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. 24 So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’ 25 “But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony."
Secret: A SPECIAL HOPE remains for the "poor"

Is it fair? Yes because the 'rich have received their consolation in this life itself' (Luke 6:24).

Example: Lazarus the 'beggar' (poor) went to the blessed afterlife abode called Abraham's Bosom in Luke 16:19 - 31.

Really?

In His OWN WORDS:

"And turning His gaze toward His disciples, He began to say, "Blessed are you who are POOR, for YOURS is the KINGDOM of GOD." - Lord Jesus Christ (Luke 6:20, NASB)

But doesn't the Verse above refer to 'poor in spirit' (Matthew 5:3)? Yes, that too but Luke 6:20 refers to the 'materially poor'. Both Verses are True as Christ Mentions BOTH clearly.

Who agrees with such a Context?

In Justin Martyr's Mysterious words below itself which is Written in the CONTEXT of JUDGMENT regarding ENTERING HIS KINGDOM, please consider:

"Further, to persuade you that you have NOT UNDERSTOOD ANYTHING of the SCRIPTURES, I will REMIND you of another PSALM

... But that you may PERCEIVE what I have said, I quote the words of the Psalm; they are these: 'O God, give Thy JUDGMENT to the KING, and Thy RIGHTEOUSNESS unto the KING's SON [Lord Jesus Christ], to JUDGE Thy people with Righteousness, and Thy POOR with JUDGMENT...

and ALL the KINGS of the EARTH shall WORSHIP HIM, and ALL the NATIONS shall SERVE HIM: [Why?]"
for He has DELIVERED the POOR from the man of power, and the NEEDY that hath NO HELPER. He [Lord Jesus Christ] shall SPARE the POOR and NEEDY, and shall SAVE the SOULS of the NEEDY: He [Lord Jesus Christ] shall REDEEM their SOULS from usury and injustice, and His Name shall be honourable before them.

... ALL NATIONS shall call Him [Lord Jesus Christ] BLESSED [when His Justice Described prior which SAVES the SOULS of the NEEDY and REDEEMS their SOULS during JUDGMENT, implied from the above is fulfilled by the 7th or Last day of this AGE1 - ain't Justin Martyr proving himself to be DEEPLY WISE again?].

Blessed be the Lord, the God of Israel, Who only doeth WONDROUS things; and Blessed be His Glorious Name for ever [to the “AGE”, AEON1], and for ever and ever [for the ‘ages of AGES’, AEON2, AEON3, ... till His JUDGMENT is FULFILLED – ‘Context’]; and the whole earth shall be filled with His Glory. Amen, amen." (St. Justin Martyr, DIALOGUE WITH TRYPHO, CHAPTER XXXIV)

Translation Source:


Please note 'carefully' that Justin Martyr is quoting the SALVATION of the POOR ---> example: e [Lord Jesus Christ] shall SPARE the POOR and NEEDY, and shall SAVE the SOULS of the NEEDY ----> in the CONTEXT of the JUDGMENT into His Kingdom of the Heavens because ----> Justin first mentions that "ALL the KINGS of the EARTH shall WORSHIP HIM, and ALL the NATIons shall SERVE HIM" before this happens ----> indicating that this must be AFTER Christ’s Return ----> toward the CONTEXT of 'Thy POOR with JUDGMENT' in Justin's own words ---> which agrees to Christ’s Beautiful Remark in Luke 6:20 ---> literally agreeing to Justice toward the Poor in the 'afterlife Context' too as Abraham Echoed likewise in Luke 16:25.

God's Justice is PERFECT.

Remember, this is a Mysterious Meaning to the Infamous Beautiful Titles which the Lord Accepted when He was Called 'the NAZARENE', i.e. the KING of HEAVEN Himself CHOSE to be ONE with the POOR (John 1:46 with John 18:5 - "Verses"). Irrefutable.

Can a RICH MAN be SAVED?
Yes, if he practices these (God is Indeed STRICTER with the RICH to be ‘fair toward the poor who did not receive such an advantage in their earthly lives prior as opposed to their rich counterparts’ - Can you see how FAIR God really is? Perfect):

"INSTRUCT THE RICH in the PRESENT AGE (AEON, AGE1) not to be high-minded, nor to have hope in the uncertainty of riches, but on God, the One richly providing us all things for enjoyment; to DO GOOD, to be RICH in GOOD WORKS, to be GENEROUS in DISTRIBUTING, READY to SHARE, treasuring up for themselves a good foundation for the future [AEON2 onward], so that they may take hold of that which is indeed life [AGE-DURING life in AEON2 onward]." - apostle Paul (1 Timothy 6:17 - 19, NASB)
Hell Stuff - Is Hell and Soul Sleep REAL?

Hell is Real but 'Soul Sleep' is False.

Details:

1) Which is the Common Fallacy?

Hi Sir, I appreciate your reply but "soul sleep" is a common fallacy in Theology propagated heavily by Martin Luther & William Tyndale in the Protestant movement.

Sorry but Luke 16:19 - 31 are the "actual verses" describing Hades (and NOT the ones you quoted) where any afterlife punishment region part can be called as "Hell" collectively.

Also, even if Luke 16:19 - 31 is a parable (i.e. has an allegorical meaning), its "literal" meaning remains true as 'a parable cannot use imaginary things' ----> so, such a description of the punishment regions of Hades called "Hell" must be REAL.

2) Who says so? Irenaeus?

First Christianity.

Example:

(i) Body Sleeps at Death and NOT the Soul

"... For as, when the body is asleep and at rest,... "

(St. Irenaeus of Lyons, 'Against Heresies', Book II, Chapter XXXIII.-Absurdity of the Doctrine of the Transmigration of Souls, Point 1)

(ii) The Rich Man and Lazarus Story is LITERAL
"The Lord has taught with very great fulness, that souls not only continue to exist, not by passing from body to body, but that they preserve the same form [in their separate state] as the body had to which they were adapted, and that they remember the deeds which they did in this state of existence, and from which they have now ceased,-in that narrative which is recorded respecting the rich man and that Lazarus who found repose in the bosom of Abraham.

In this account He states that Dives knew Lazarus after death, and Abraham in like manner, and that each one of these persons continued in his own proper position, and that [Dives] requested Lazarus to be sent to relieve him [Lazarus], on whom he did not [formerly] bestow even the crumbs [which fell] from his table.

[He tells us] also of the answer given by Abraham, who was acquainted not only with what respected himself, but Dives also, and who enjoined those who did not wish to come into that place of torment to believe Moses and the prophets, and to receive the preaching of Him who was to rise again from the dead.

By these things, then, it is plainly declared that souls continue to exist that they do not pass from body to body, that they possess the form of a man, so that they may be recognised, and retain the memory of things in this world; moreover, that the gift of prophecy was possessed by Abraham, and that each class of souls] receives a habitation such as it has deserved, even before the judgment." (St. Irenaeous of Lyons, 'Against Heresies', Book II, Chapter XXXIV.-Souls Can Be Recognised in the Separate State, and are Immortal Although They Once Had a Beginning, Point 1)

Page 116 in the Book.

Please note that Irenaeous clearly mentions that Moses and the Prophets knew this though it may not be explicitly written prior to this level of details in the Old Testament, being a 'hidden' living up to the Name of Sheol meaning Hidden too.

3) Soul Sleep Fallacy

Another "Common Fallacy" (quite an Irony if we understand it) is the popular false claim that Justin Martyr taught Soul Sleep.

Please consider the explanation below:
Is there a Difference of Inheritance in the Heavens?

Yes, even for the righteous there is a distinction of inheritance.

Before that, please consider a famous fallacy arising from NOT understanding the definition of 'heaven' in the following quote (often used to prove 'soul sleep'):

"For if you have fallen in with some who are called Christians, but who do not admit this [truth], and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians." – Justin Martyr (Dialogue with Trypho, 80:9)

What did Justin mean when he says "... who say ...their souls, when they die, are taken to heaven; do not imagine that they are Christians?"

Doesn't that plainly contradict Luke 16:19 - 31?

Not really. What Justin Martyr means as heaven is far more complex than 'what we assume' to be.

Firstly, Luke 16:19 - 31 mentions of "Paradise" into which the "souls of the righteous go" and NOT heaven.

Yes, "heaven" and "Paradise" are different as the Writings of Irenaeus & even Papias reveal below (and Justin must be speaking from this 'same knowledge too'):

Yes, this definition of 'heaven(s)' may be more complex than usually assumed, to quote:

'A fragment from the early 2nd century of one of the lost volumes of Papias, a Christian bishop, expounds that "heaven" was separated into three distinct layers. He referred to the first as just "heaven", the second as "paradise", and the third as "the city". Papias taught that "there is this distinction between the habitation of those who produce a hundredfold, and that of those who produce sixty-fold, and that of those who produce thirty-fold" (Papias, Fagments 5:1)
This explanation is further proven True as Lord Jesus Christ went to "Paradise" on the "same" Day He Died with His SOUL (Disproving the Soul Sleep Theory that His Soul Slept in the Grave for Three Days, Luke 23:43) but after He Resurrected Gloriously, i.e. Three Days later, He Ascended to the Father in a RESURRECTED BODY into the "Heavens" eventually (John 20:17, Mark 16:19, Acts 1:2 - 3, Acts 1:9 - 11, Ephesians 4:9 - 10).

This means that when we die, as Christians, with 'our soul we will enter Paradise' immediately (as per Luke 16:19 - 31) and await the 'redemption of the body' (Romans 8:23) to enter 'heaven' later when He Returns during the First Resurrection (Revelation 20:4 - 6).

Yes, a soul with spirit can live in the afterlife abodes or regions such as 'Abraham's Bosom' or Paradise (Luke 16:19 - 31, Revelation 6:10) or be gathered in the New Jerusalem City for the Wedding (Galatians 4:26, Revelation 21:2, Revelation 19:7 - 9) but to 'live on earth again or to enter higher into the heavens', we need to partake of the Resurrection First (Revelation 20:4 - 6, Hebrews 11:39 - 40, Hebrews 12:21 - 24).

Further Reading: Pages 58 - 60 in the Book in link above (in Post - "Lost Orthodoxy").

4) Justin Martyr

How about Justin Martyr directly writing in regards to this?

Did Justin Martyr understand that Souls do NOT sleep in 'his own words'?

This point proves irrefutably that First Christianity as it is evidenced from St. Justin Martyr’s and St. Irenaeous of Lyons' "own writings" shows that -----> there is NO SOUL SLEEP Doctrine in First Orthodox, Correct Christianity at all.

Please consider:
"But I do NOT say, indeed, that ALL SOULS DIE; for that were truly a piece of good fortune to the evil.

What then? The SOULS of the pious remain in a better place, while those [SOULS] of the unjust and wicked are in a worse, waiting for the time of judgment.

Thus some [SOULS] which have appeared worthy of God never die; but others [SOULS] are punished so long as God wills them to exist and to be punished." - Justin Martyr (Fifth Chapter on the Dialogue)

Comment:

Justin clearly believed that at death the soul goes to an intermediate place to await resurrection and judgment. Once again, we defer our discussion of this point until later.

For now it will suffice to say that Justin also, just as clearly, believed in the annihilation of the wicked.

He mentions the fact that only some worthy souls “never die”.

Others, he says, exist only “so long as God wills them to exist and undergo punishment.”

To put this the other way around, Justin must mean that after a time of punishment, when God no longer wills the wicked to live, they will simply cease to exist.

Justin does elsewhere suggest that the period of conscious punishment of the wicked is quite long, being “not only, as Plato said, for a period of a thousand years” , but longer.

The wicked's SOUL do however, eventually DIES.

Source:

https://www.afterlife.co.nz/articles/justin-martyr-immortality-soul/
Page 405 in aforementioned Book.

To download that FREE pdf e-book, please consider the link below for further edification:


Peace to you

P/S:

Lord Jesus Christ did NOT teach reincarnation when He remarked that John the Baptist is 'Elijah to come' (Matthew 11:14) ----->that is, in the 'spirit and power of Elijah' ("Context", Luke 1:14) ----> simply because Elijah NEVER DIED and thus CANNOT be 'reincarnated' as for reincarnation to happen, the previous Old body MUST DIE FIRST.

In the Bible, only two persons are said to have never died & the Interpretation that these two (Elijah & Enoch) will return as a Final Two Lampstand (The Two Witnesses) is give clearly by Hippolytus of Rome (who was St. Irenaeous' disciple), to quote:

Preterism is false according to Hippolytus too. Hippolytus clearly reveals that the 1 week from the Infamous Daniel Prophecy refers to the antichrist's reign, to quote:

"Now Daniel will set forth this subject to us. For he says, "And one week will make a covenant with many, and it shall be that in the midst (half) of the week my sacrifice and oblation shall cease." By one week, therefore, he meant the last week which is to be at the end of the whole world of which week the two prophets Enoch and Elias will take up the half. For they will preach 1,260 days clothed in sackcloth, proclaiming repentance to the people and to all the nations." - Hippolytus of Rome (170–235 AD, TREATISE ON CHRIST AND ANTICHRIST, Point 43)

More reading? Pages 432 - 433 in regards to this.
This is not a rude post as the 'same way preterists, soul sleep believers & no hell propagators' -- call those who contradict them as wrong, we point out their error too -- then what's the difference? -- we PROVE it with FIRST CHRISTIANITY as the writings of Justin, Irenaeous and Hippolytus has shown.

Can they produce such 'First Christian History' (and NOT non-Christ accepting Sadducees or Jewish errors) to substantiate their claims?

No. They cannot produce any such evidence from First Christianity BEFORE Justin or Irenaeous simply because it does NOT exist.

Let us NOT be deceived otherwise.
A Tale of Kings - Persian Kings

"... and there were kings among men... " - Anonymous

Here are two examples of Great Persian Kings who did the "Will of God" though they did NOT know the True God.

(i) King Artaxerxes of Persia

"Now this is the copy of the decree which King Artaxerxes gave to Ezra the priest, the scribe, learned in the words of the commandments of the LORD and His statutes to Israel:

“Artaxerxes, king of kings, to Ezra the priest, the scribe of the law of the God of heaven, perfect peace.

And now I have issued a DECREE that ANY of the PEOPLE of ISRAEL and their priests and the Levites in MY KINGDOM who are WILLING to GO to JERUSALEM, MAY GO with you..." (Ezra 7:11 - 13, NASB)

(ii) Legendary King Cyrus of Persia

"Thus says the LORD to Cyrus His anointed, Whom I have taken by the right hand, To subdue nations before him [Cyrus] And to loose the loins of [other] kings; To open doors before him [Cyrus] so that gates will not be shut: ...

For the sake of Jacob My servant, And Israel My chosen one, I have also called you [Cyrus] by your name [anointed]; I have given you a title of honor [king] Though YOU [Cyrus] have NOT KNOWN Me [YHWH, God of All]." - YHWH Speaks (in Isaiah 45:1, 5 - NASB)

[Emphasis in Brackets - mine]
Conclusion

Sovereignty of God.

P/S:

Persians are modern day Iranians.

Their kings (of the past, quoted above) together with the "magi of the east Christmas mystery of Zoroaster which originated from Persia too" is DEEP STUFF as discussed in Chapter 8 (Pages 278 - 290) in Book in link below.

Yes, to download that FREE pdf e-book, please consider the link below for further edification:


Thank you for considering reading it, I'm honored.

Peace to you
Preterism's Allegorical vs Bible Literal or Both?

Let's Begin.

The Rich Man Lazarus is Literally True and it has a Parable meaning which is True as Well.

Scripture is like that.

Yes, Irenaeous affirms the LITERAL meaning as TRUE as follows:

(i) LITERAL Truth of Rich Man and Lazarus Story

To quote:

The Rich Man and Lazarus Story is LITERAL

"The Lord has taught with very great fulness, that souls not only continue to exist, not by passing from body to body, but that they preserve the same form [in their separate state] as the body had to which they were adapted, and that they remember the deeds which they did in this state of existence, and from which they have now ceased,-in that narrative which is recorded respecting the rich man and that Lazarus who found repose in the bosom of Abraham.

In this account He states that Dives knew Lazarus after death, and Abraham in like manner, and that each one of these persons continued in his own proper position, and that [Dives] requested Lazarus to be sent to relieve him [Lazarus], on whom he did not [formerly] bestow even the crumbs [which fell] from his table.

[He tells us] also of the answer given by Abraham, who was acquainted not only with what respected himself, but Dives also, and who enjoined those who did not wish to come into that place of torment to believe Moses and the prophets, and to receive the preaching of Him who was to rise again from the dead.

By these things, then, it is plainly declared that souls continue to exist that they do not pass from body to body, that they possess the form of a man, so that they may be recognised, and retain the memory of things in this world; moreover, that the gift of prophecy was
possessed by Abraham, and that each class of souls] receives a habitation such as it has deserved, even before the judgment." (St. Irenaeus of Lyons, 'Against Heresies', Book II, Chapter XXXIV.-Souls Can Be Recognised in the Separate State, and are Immortal Although They Once Had a Beginning, Point 1)

Page 116 in the Book.

Please note that Irenaeus clearly mentions that Moses and the Prophets knew this though it may not be explicitly written prior to this level of details in the Old Testament, being a 'hidden' living up to the Name of Sheol meaning Hidden too.

(ii) ALLEGORICAL Truth of Rich Man and Lazarus Story

To quote:

"Martin Luther taught that the story was a parable about rich and poor in this life and the details of the afterlife not to be taken literally:

Therefore we conclude that the bosom of Abraham signifies nothing else than the Word of God,... the hell here mentioned cannot be the true hell that will begin on the day of judgment. For the corpse of the rich man is without doubt not in hell, but buried in the earth; it must however be a place where the soul can be and has no peace, and it cannot be corporeal. Therefore it seems to me, this hell is the conscience, which is without faith and without the Word of God, in which the soul is buried and held until the day of judgment, when they are cast down body and soul into the true and real hell. (Church Postil 1522–23)"

Source:

https://en.m.wikipedia.org/wiki/Rich_man_and_Lazarus

Because the Rich Man and Lazarus Story directly contradicts Martin Luther's "soul sleep theory", he rejects the 'literal interpretation'. It's obvious.
Conclusion

Personally, I can believe in the allegorical meaning of the Rich Man and Lazarus Story (as a second meaning) & Preterism as a "mirror / shadow" ("Pattern", NOT actual) to the 'Final Actual Antichrist's Manifestation' ("Substance", Actual in Principle of Colossians 2:17, Hebrews 8:5, Hebrews 10:1) meaning that I can accept BOTH POSITIONS with "no" Contradictions to THE LITERAL meaning either.

This leaves only you & your scholars to be proud enough to "deny" the "LITERAL meaning part". We accept both the LITERAL meaning and the ALLEGORICAL meaning set forth in Holy Scripture (FULL Truth as opposed to your 'half truth + denial attitudes').

I have done my research on the Daniel Prophecies too (Please find some if it in say Pages 383 - 388 from book in link below):


I will stick to "First Christianity" while you can stick to "the latter Christianity of Preterism which seem to exist 17th Century only, strange indeed".

You and your scholars may think that you are "smarter than Irenaeous in your newly formed schools" but we don't practice such arrogance.

I'm pretty sure Irenaeous who knew Polycarp who directly knew Apostle John who wrote Revelation KNOWS what the PROPHECIES of the BOOK of REVELATION are (and it's certainly NOT Preterism).

P/S: History of Preterism

To quote:

"Historically, preterists and non-preterists have generally agreed that the Jesuit Luis de Alcasar (1554–1613) wrote the first systematic preterist exposition of prophecy—Vestigatio arcani sensus in Apocalypsi (published in 1614)—during the Counter-Reformation."

Source:
Yes, the "fallacious" argument presented in support of Preterism is equivalent to 'matching patterns technique'** ----> namely that just because something matches, it doesn't mean its true (it's just a "pattern" as the Antichrist methodology is repeated several times in these 'last days' within this 'AGE'* from Nero to Hitler which can match the Revelation Prophecies in many ways - as Conspiracy Theorists have shown on the Internet too).

**Matching Patterns Technique - 'fallacy'

For example: Both the Circle and Square has the sum of interior angles to be "360 degrees", hence "circle = square" (that's 'how Preterism's matching Pattern to Prophecy Technique is Done Fallaciously'). Just because 'some aspects' match does NOT mean that 'all aspects match'. We must NOT jump to rash conclusions.

An AGE is split to DAYS as '2 Peter 3:18 highlights the "Messianic", 'DAY of the AGE' (YLT) referring to the Last Day of this age for the 1000 Millennial Reign --- which was pointed out to Daniel too for "his lot" at the 'end of DAYS' in this AGE1 (Daniel 12:13).

"and increase ye in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him is the glory both now, and to the [Last] DAY of the AGE [AGE1]! Amen." (2 Peter 3:18, YLT)

"And thou, go on to the end, then thou dost rest, and dost stand in thy lot at the END of the DAYS [Last Day or AGE1]." (Daniel 12:13, YLT)

[Emphasis Mine in Brackets]

Yes, Daniel may have been Resurrected (Matthew 27:52 - 53) but he does NOT receive "his lot" till they are Perfected with "us" (Hebrews 11:39 - 40) when Christ Returns and the "First Resurrection" happens (1 Thessalonians 4:16) for "all believers in Faith of Jesus Christ only" (1 Thessalonians 4:13, Revelation 20:5) to 'receive their lot during the 'start hour' (John 5:25) at the Last Day of this Current Age, AGE1 to Reign for a Thousand years first' (Revelation 20:4 - 6).
Only the Gullible believe in Preterism "only". It's NOT an Orthodox Position in any way and so we REJECT it. To ACCEPT BOTH the LITERAL and ALLEGORICAL meaning is the BEST and RESPECTFUL way which has NO CONTRADICTIONS.

Can you SEE it now?

Remember, it's the preterists who "came later" and insulted orthodoxy such as claiming Justin Martyr, Irenaeous and Hippolytus of Rome to be "wrong" in their exegesis of Revelation -----> and if we state the facts from FIRST CHRISTIANITY and CHURCH HISTORY, you guys seem to get very Angry?

Please don't be deceived further as even history is NOT on your side:

"Heresies are young, Truth is Old"

Peace to you
For I will give you a mouth and wisdom, which all your adversaries shall not be able to contradict nor resist.

Luke 21:15 | The Holy Bible | WorshipRealm
**Why Should I Believe in Lord Jesus Christ now?**

There are more Verses than just the repentance verses in Luke and Acts.

**Question**

If God Saves All Men eventually, why believe in Christ now?

**Reply**

1 John 4:14 (He Will Save the World) including "all men" (1 Timothy 2:4-KJV, 1 Timothy 4:10, John 12:32) in His Own "Times" (Ephesians 1:9 - 10, 1 Timothy 2:6).

Repentance causes believers to be saved without afterlife Judgment and Hell (John 5:24).

The rest with some type of afterlife Judgments or Hell first (Hebrews 9:27) but they never inherit the same as believers in Faith being lower and some with NO inheritance (1 Corinthians 6:9 - 11) entering His Kingdom of the Heavens and 'not heavens' (Matthew 5:19).

More Details in Book in Link below for further Edification, thank you for reading it:


Disproving the Soul Sleep Heresy - Irenaeus, Old Testament and the New Testament

Question

Doesn't the Verse below Teach 'soul sleep'?

"And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead." (2 Chronicles 32:33 KJV)

Reply

Body Sleeps at Death and NOT the Soul. It's NOT my opinion as this ancient authority of Doctrine, St. Irenaeus of Lyons himself mentions (below):

"... For as, when the body is asleep and at rest,... "

(St. Irenaeus of Lyons, 'Against Heresies', Book II, Chapter XXXIII.-Absurdity of the Doctrine of the Transmigration of Souls, Point 1)

Another Proof:

Soul Sleep – Irrefutable Example of Moses – Body or Soul Sleeps at Death or Both?

Question

Didn’t God tell Moses that his soul will sleep at death?

Reply

That’s Moses’ body ONLY sleeping (Deuteronomy 31:16).

Didn’t Moses appear at the transfiguration proving irrefutably that his soul or spirit is NOT sleeping (Matthew 17:3)?

Body + Soul + Spirit are distinct though there may be overlaps (1 Thessalonians 5:23).

More Details?

**Edifying Comments: SOUL SLEEP FAQ**

**Question 1:**

Your physical body is the soul. Prove text:

“These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.” (Genesis 46:15 KJV)

**Reply 1:**

Souls can mean when they are in the body. No contradictions here (e.g. Genesis 46:15).

Matthew 17:3, Souls or spirits ---> can be out of the body upon death.

Matthew 10:28 distinctly mentions both body + soul to be destroyed at Gehenna for some disproving that "the physical body is the soul".

**Question 2:**

Only the breath of life (spirit. - ruach) come back to God who gives it.

**Reply 2:**

Judaism's Error: 'Only the breath of life (spirit. - ruach) come back to God IMMEDIATELY who gives it.'

Explanation

The 'spirit' will RETURN to God (Ecclesiastes 12:7) but NOT IMMEDIATELY (e.g. the 'spirits in prison', 1 Peter 3:18 - 20). Details in say page 91 of the Book 'Lost Orthodoxy'.

Such 'misguided Judaism definition of soul is FALSE' (it is NOT a Christian definition) and Contradicts Matthew 17:3 and even Matthew 10:28.

Lord Jesus Christ Himself implied that a 'spirit' can exist 'without a body' before the 'resurrection' (as it is implied in Luke 24:39).

The spirit or 'Ruach' (Rephaim) is distinct from the Soul as even the Old Testament mentions (Page 335 from the Book 'Lost Orthodoxy').
I will believe St. Justin’s Definition below (ORTHODOX), to quote (from Page 389 from the ‘Lost Orthodoxy’ Book):

"The resurrection is a resurrection of the flesh which died. For the spirit dies not; the soul is in the body, and without a soul it cannot live. The body, when the soul forsakes it, is not. For the body is the house of the soul; and the soul the house of the spirit. These three, in all those who cherish a sincere hope and unquestioning faith in God, will be saved." - Justin Martyr (Chapter 10 - The body saved, and will therefore rise, On the Resurrection)

It’s ok if you still believe in Soul Sleep, it’s obviously NOT the Orthodox position of Christianity.

**Question 3:**

Soul that sinneth shall die (Ezekiel 18:4).

**Reply 3:**

Soul dying is NOT the body dying. Please consider (not my opinion, Justin Martyr himself, below - quoted from Page 393 of the same book):

“But I do not say, indeed, that all souls die; for that were truly a piece of good fortune to the evil. What then? The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished.” (In the fifth chapter of his Dialogue, Justin Martyr)

**Question 4:**

I don’t need the explanation of any martyrs, I cling to bible alone.

**Reply 4:**

Luke 16:19 - 31 is sufficient then.
Question 5:

Huh that is a parable..that's why you don't understand. “Also, For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.” (Ecclesiastes 9:5 KJV)

Get this??

Reply 5:

Ecclesiastes 9:5 refers to not knowing what's happening on the earth ---> "under the sun" (Context).

The words describing HADES or SHEOL (afterlife) is Luke 16:19 - 31 and NOT Ecclesiastes 9:5.

It's Literal for me with a parabolic meaning (Literal vs Allegorical meaning - both can be true for me simultaneously).

Even "if" it's a parable, Can a parable of Christ use IMAGINARY things WHICH DOES NOT EXIST (Luke 16:19 - 31)?

It's obvious that you're avoiding the answer because you are WRONG. If not, answer it, let's see.

Question 6:

When it was recorded that lazarus was a beggar?

Reply 6:

Exactly, that's why it's NOT the same Lazarus, haha. Gotcha! as one is a beggar while the other is NOT.

Who said to you that the Lazarus mentioned in Luke 16:19 - 31 is the same lazarus whom Jesus rose from the dead?

The Bible tells me that they are different because:

Same name, different persons because the Lazarus spoken of in Luke 16:19 - 31 was already DEAD as it is literally mentioned in Luke 16:19 - 31 being in Abraham's Bosom when Christ Spoke it while Lazarus (Christ's friend) was living at that time.

Now your turn, please show me how do you see both Lazarus to be the same?
Also,

Even "if" it's a parable, Can a parable of Christ use IMAGINARY things WHICH DOES NOT EXIST (Luke 16:19 - 31)?

Question 7:

If all the unrighteous dead can flee to abraham about their case on earth who give him the authority to do such things??

Reply 7:

The Bible does NOT say that Lazarus was unrighteous but only that he is a beggar. So, “your assumption” to generalize it ‘out of context’ is redundant. Please stick to ‘Lazarus only’ mentioned in this passage and NOT ‘imagine things which are not Written’.

The dead are not ‘unconscious’. The Dead’s BODY are unconscious. Earth context ---> under the sun (for entire ecclesiastes, e.g. Ecclesiastes 9:6’). That’s the 'body' in silence (e.g. Psalm 115:17).

The Dead’s SOULS are conscious ---> try laughing at Matthew 17:3, 1 Samuel 28:14 - 15, or even Revelation 6:9 - 10.

What’s the Biblical Definition of Soul? No Biblical definition exists in Verses. Only Justin Martyr’s earlier is the earliest Orthodox Christian Quote.

This Question only please (instead of cut-paste UNRELATED parts) to try 'avoid or run away':

Even "if" it's a parable, Can a parable of Christ use IMAGINARY things WHICH DOES NOT EXIST (Luke 16:19 - 31)?
St. Theodore - the Legendary Bishop of Mopsuestia (350-428)

1) Hell is REAL & PAINFUL but it is NOT eternal

To Quote:

"Bishop Theodore of Mopsuestia (350-428), who was an avowed Universalist and is still regarded by many Nestorians as “the Interpreter” of their faith. He is thought to have been the one who first introduced universal reconciliation into the Nestorian liturgy.

Theodore of Mopsuestia emphasized the sovereignty and power of God to restore all beings to Himself regardless of their free will to rebel. He wrote: “The wicked who have committed evil the whole period of their lives shall be punished till they learn that, by continuing in sin, they only continue in misery. And when, by this means, they shall have been brought to fear God, and to regard Him with good will, they shall obtain the enjoyment of His grace. For He never would have said, ‘until thou hast paid the uttermost farthing,’ [Mat. 5:26] unless we can be released from suffering after having suffered adequately for sin; nor would He have said, ‘he shall be beaten with many stripes,’ [Luke 12:47] and again, ‘he shall be beaten with few stripes,’ [vs. 48] unless the punishment to be endured for sin will have an end.”

Source:

https://christianuniversalist.org/resources/articles/history-of-universalism/

2) Who is he?

To Quote:

"Theodore the Interpreter (c. 350 – 428) was bishop of Mopsuestia (as Theodore II) from 392 to 428 AD. He is also known as Theodore of Antioch, from the place of his birth and presbyterate. He is the best known representative of the middle School of Antioch of hermeneutics."

Source:

3) Was he condemned for the Nestorian Heresy?

To quote:

"Although he was later criticized for anticipating the "heresy" of Nestorius, during his lifetime Theodore was regarded as orthodox and as a prominent ecclesiastical author. Little in his writings speaks directly to the Christological teaching for which he was condemned. However, like several figures in the early church, Theodore was a universalist, believing that all people would eventually be saved."

Source:

http://www.newworldencyclopedia.org/entry/Theodore_of_Mopsuestia

3) How did "other orthodox saints" during or close to his time view him?

To quote (from the same source):

"The popularity—and later the criticism—of Theodore increased following his death. Theodoret of Cyrrhus regarded him as a "doctor of the universal church."

Cyril of Alexandria relates that "We believe as Theodore believed; long live the faith of Theodore!" was a cry often heard in the churches of the East (Ep. 69).

When the bishops of Syria were called on to criticize his view, they reportedly replied: "We had rather be burnt than condemn Theodore" (Ep. 72).

Nestorius: Although Theodore was not accused of heresy during his lifetime, certain of his writings were condemned as "Nestorian" during the Three-Chapters controversy.

Yet, by 431, the African church writer Marius Mercator denounced him as the real author of the Pelagian heresy (Lib. subnot. in verba Juliani, praeef) and the precursor of Nestorianism.
The Council of Ephesus (431) condemned ideas attributed to Theodore, but without mentioning him by name."

4) At Most, Theodore's Nestorianism (in his writings, if true) were CONDEMNED and NOT his Christ Centered Universalism.

Can you see it?

To quote (from the same source):

"In 436, Patriarch Proclus of Constantinople demanded from the bishops of Syria a condemnation of certain propositions supposed to have been drawn from the writings of Theodore.

Cyril of Alexandria, who had once spoken favorably of some of Theodore's works (Facund. viii.6), now wrote to the emperor (Ep. 71), that Diodore and Theodore were the parents of the "blasphemy" of Nestorius.

For their part, members of the Nestorian party compounded the problem by citing Theodore's words as affording the best available exposition of their own views (Liberat. Brev. 10).

5) What is Nestorianism?

To quote:

"Nestorianism was an ancient Christian heresy associated with Nestorius (c. 386–c. 451 C.E.), Patriarch of Constantinople, who taught that Christ consisted of two distinct persons (human and divine Logos), rather than a unified person. Nestorius' view of Christ was condemned at the Council of Ephesus in 431 C.E. The christological debates surrounding his teachings led to the Nestorian schism, separating the Assyrian Church of the East from the Byzantine Church."

Source:

http://www.newworldencyclopedia.org/entry/Nestorianism
5) Theodore of Mopsuestia's Orthodox Universalism and Its Impact on others

Theodore of Mopsuestia's Universalist Quotes were never condemned by any of the Orthodox saints of his time who knew him.

Example (to quote):

"Subsequent hands have corrupted the faith of Nestorius and Theodore. For example, the "Jewel," written by Mar Abd Yeshua, A.D. 1298, says that the wicked "shall remain on the earth" after the resurrection of the righteous, and "shall be consumed with the fire of remorse. This is the true Hell whose fire is not quenched and whose worm dieth not." But the earlier faith did not contain these ideas. The litany in the Khudra, for Easter eve, has these words: "O Thou Living One who descendest to the abode of the dead and preached a good hope to the souls which were detained in Sheol, we pray thee, O Lord, to have mercy upon us." "Blessed is the king who hath descended into Sheol and hath raised us up, and who, by his resurrection, hath given the promise of regeneration to the human race."

Dr. Beecher on Theodore

After giving numerous testimonials to the educational, missionary and Christian zeal of the Nestorians and other followers of Theodore, Beecher says that these advocates of ancient Restorationism were "in all other respects Orthodox," and that their views did not prevent them "from establishing wide-spread systems of education, from illuminating the Arabs, and through them the dark churches who had sunk into midnight gloom." The Universalism of Theodore was beneficial in its effects on himself and his followers. It did not "cut the nerve of missionary enterprise."

Source:

http://www.tentmaker.org/biographies/theodore.htm

6) Theodore of Mopsuestia NEVER believed in 'Mary Veneration' which he regarded as 'heresy' personally at that time even (Can you see who is RIGHT here?)

To quote:
"Theodore "expounded Scripture in all the churches of the East," says John of Antioch (ibid. ii.2), with some literary license, and adds that in his lifetime Theodore was never arraigned by any of the orthodox. But in a letter to Nestorius (ibid. x.2) John begs him to retract, urging the example of Theodore, who, when in a sermon at Antioch he had said something which gave great and manifest offence, for the sake of peace and to avoid scandal, after a few days as publicly corrected himself. Leontius tells us that the cause of offence was a DENIAL to the VIRGIN MARY of the title THEOTOKOS. So great was the storm that the people threatened to stone the preacher (Cyril of Alexandria Ep. 69). The heretical sects attacked by Theodore showed their resentment in a way less overt, but perhaps more formidable. They tampered with his writings, hoping thus to involve him in heterodox statements (Facund. x.1)."

Source:


7) Mysterious Lost Writings of Theodore in Support of Christ Centered Universalism

To quote:

"Photius mentions that Theodore wrote three books on "Persian Magic", which not only attacked Zoroastrianism, but according to Photius betrayed his "Nestorian" views in the third book, and DEFENDED BELIEF in the FINAL RESTORATION of ALL MEN."

Source:


Conclusion

Theodore, a friend of Christ - a friend of mine.

P/S: Non-canonical wisdom agreeing to Canonical Christ Centered Universalism
An Interesting Early Christian View of Christ Centered Universalism is sometimes echoed even in non-canonical Writings

Example:

"68 The context is eschatological: from death you will pass on to life in the other world [...] you will dance dances in the world to come and will be crowned among the angels, remaining forever in the blessed choir.

69 Therefore, the salvation requested by the saints is the eschatological salvation of sinners. This concept was already developed in the" - Apocalypse of Peter (Quoted from Ilaria L.E. Ramelli's writing discussing St. Basil the Great)

My comment:

The phrase "the salvation requested by the saints is the eschatological salvation of sinners." ------> similar to the "Sibyline Prophecies". Interesting.

Further discussion regarding the “Sibyline Prophecies” (Chapter 7, Page 261) and “Persian Magic of Christmas” (Chapter 8, Page 279) may be found in the Free downloadable pdf Book in link below (with encouragements by both St. Justin Martyr and St. Clement of Alexandria themselves too):


‘No one loves you truly until they have loved you to the Hell and back’ – Anonymous
Judgment on Earth - Fighting for Justice?

Good, but it must be done under the "right platform".

Yes, it is allowed NOT in "religious wars" (Matthew 26:52) but in "Governmental Establishments".

Example: Cornelius was a Roman Centurion (Acts 10:1) and John the Baptist did "NOT" ask Roman Soldiers to 'quit their jobs as part of the repentance process' (Luke 3:14).

Yes, one can be a 'good Christian soldier' like Cornelius (a Centurion leader in the army) during New Testament times even whilst serving under a "Christian-Jew OPPRESSING, UNFAIR, EXPLOITIVE Roman Army" as the example of Cornelius Proves - since he is considered 'so righteous' (in Good Deeds & Principles of his own) till even an 'angel of God' arranged a meeting between him and apostle Peter (as it is Described in Acts 10:1 - 8).

You only need to quit your "soldier job" if they force you to do an "injustice" against Biblical Principles. Can you see it?

Verses:

"Every person is to be in subjection to the GOVERNING authorities. For there is no authority except from God, and those which exist are established by God.

Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

For RULERS are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the SWORD for nothing; for it is a MINISTER of God, an AVENGER who brings WRATH on the one who practices EVIL.

Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience’ sake.
For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor." - apostle Paul (Romans 13:1 - 7, NASB)

Yes, no killing anyone in the Name of God/Religion.

The execution of Justice by opposing Governmental institutions during war who "fight for justice" (will be judged by God on that Great Day where if you're the 'Good guy-justified', and if you're the 'oppressor-condemned').

The average "citizens" (like us, the rest) need NOT participate in these as we "ought to lay down our lives if need be" (1 John 3:16) to demonstrate LOVE ("Perfection", Matthew 5:38 - 48) instead of 'Justice' (Good, but NOT perfect).

Example: Who is ‘Joan of Arc”? She FOUGHT OPPRESSORS who INVADED her HOMELAND. Details Link below:

https://www.biography.com/people/joan-of-arc-9354756

Highlight: “On May 29, 1431, the tribunal announced Joan of Arc was guilty of heresy. On the morning of May 30, she was taken to the marketplace in Rouen and burned at the stake, before an estimated crowd of 10,000 people. She was 19 nineteen years old. One LEGEND surrounding the event tells of how HER HEART SURVIVED the FIRE UNAFFECTED”

A secular song mentioning her name (Tal Bachman - She's So High):

https://www.youtube.com/watch?v=_ElORM9O-0U
Rich vs Poor - Who really needs who for Salvation?


God is Perfectly Fair.

Why?

"And having cried out, he [the RICH MAN] said, ‘Father Abraham, have mercy on me and send Lazarus [to Hades/Sheol/Hell], that he might dip the tip of his finger in water and cool my tongue; for I am suffering in this flame.’

And Abraham said, ‘Child, remember that you [the RICH MAN] did fully receive your good things in your lifetime, and Lazarus likewise the evil things. But now he is comforted here, and you are suffering." - Lord Jesus Christ (Luke 16:24 - 25, BLB)

What's the "Biblical Logic of Judgment"?

"but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. From EVERYONE who has been GIVEN MUCH, MUCH will BE REQUIRED; and to whom they ENTRUSTED MUCH, of him they will ask ALL the MORE." - Lord Jesus Christ (Luke 12:48, NASB)

Did earliest authorities of Orthodox Christian Doctrine "understand" this Passage in Luke 16:19 - 31 likewise?

Yes, please read page 477 to page 478 or Pages 486 - 497 in the Free Downloadable PDF Book, Lost Orthodoxy in link below quoting St. Irenaeous of Lyons saying this SAME TEACHING in Principle of 1 Corinthians 1:10. Link:

Conclusion

Respect the "poor" and if we are not careful, we may find yourself in the 'same place' as the 'rich man' who 'shared not with the poor or didn't care even probably thinking that the poor are cursed'.

Remember what He said to 'remind His Disciples by Gazing at them':

"And turning His gaze toward His disciples, He began to say, "BLESSED are you who are POOR, for yours is the kingdom of God." - Lord Jesus Christ (Luke 6:20, NASB)

I repeat,

It's NOT 'cursed are the poor' as the FALSE 'Prosperity Gospel Heresy' teaches ----> but "BLESSED are you who are POOR...".

Amen.

P/S: Is there HOPE for the RICH?

Yes, but it's REALLY HARD (and requires a 'miracle' equivalent to 'a camel to go through the eye of a needle' - in analogy - Can you see it?):

"AGAIN I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." - Lord Jesus Christ (Matthew 19:24, NASB)

To quote (from Page 476 of the same book):

Is there HOPE for the RICH then?

Yes, if he practices these (God is Indeed STRICTER with the RICH to be 'fair toward the poor who did not receive such an advantage in their earthly lives prior as opposed to their rich counterparts' - Can you see how FAIR God really is? Perfect):
"INSTRUCT THE RICH in the PRESENT AGE (AEON, AGE1) not to be high-minded, nor to have hope in the uncertainty of riches, but on God, the One richly providing us all things for enjoyment; to DO GOOD, to be RICH in GOOD WORKS, to be GENEROUS in DISTRIBUTING, READY to SHARE, treasuring up for themselves a good foundation for the future [AEON2 onward], so that they may take hold of that which is indeed life [AGE-DURING life in AEON2 onward]." - apostle Paul (1 Timothy 6:17 - 19, NASB)

Yes, please practice TRUE RELIGION which is THIS ONLY:

"PURE and UNDEFILED RELIGION in the sight of our God and Father is this: to VISIT ORPHANS and WIDOWS in their DISTRESS, and to keep oneself UNSTAINED by the WORLD." - apostle James (James 1:27, NASB)

A Great WARNING by apostle James himself below resounds in the SAME BIBLICAL CONTEXT (please take note 'carefully' before preaching anything 'against the poor and in favour of the rich to be in the good books of the rich'):

"Your GOLD and your SILVER have rusted; and their RUST will be a WITNESS AGAINST YOU and will CONSUME YOUR FLESH like FIRE. It is in the LAST DAYS that you have STORED up YOUR TREASURE!" - apostle James (James 5:3, NASB)

The 'Gifts of God' has NOTHING to do with 'Prosperity or Money':

"But [apostle] Peter said to him, "May your SILVER PERISH WITH YOU, because you THOUGHT you could OBTAIN the GIFT of GOD with MONEY!" (Acts of the Apostles 8:20, NASB)

'The way you disregard (and cause suffering to) the poor is the same way you will be disregarded (and suffer) in Hell' - Anonymous

"He who SHUTS his ear to the CRY of the POOR will ALSO CRY himself [from SHEOL/HADES/HELL] and NOT be answered.

A man who wanders from the way of understanding will rest in the assembly of the dead." (Proverbs 21:13, 16, NASB)

[Emphasis mine in Brackets]
“The Rich Exist For The Sake Of The Poor;

The Poor Exist For The Salvation Of The Rich…”

†Saint John Chrysostom†
Let's begin with the simple Topic of Tithing.

St. Irenaeus explains 'why' God has Replaced 'the tithing Old Testament Law' with a 'Greater one under the Law of Liberty' (and "not" of any necessity, "nor" compulsion) in the following excerpt next.

This means that for New Testament Times, we do NOT need to "pay tithes" but rather practice the "Law of Liberty" in regards to this as 'each one is willing' as Irenaeus himself describes in his own words as follows:

"... and instead of the law enjoining the giving of tithes, [He told us] to share all our possessions with the poor; and not to love our neighbours only, but even our enemies; and not merely to be liberal givers and bestowers, but even that we should present a gratuitous gift to those who take away our goods. For "to him that taketh away thy coat," He says, "give to him thy cloak also; and from him that taketh away thy goods, ask them not again; and as ye would that men should do unto you, do ye unto them: " so that we may not grieve as those who are unwilling to be defrauded, but may rejoice as those who have given willingly, and as rather conferring a favour upon our neighbours than yielding to necessity..." (St. Irenaeus of Lyons, 'Against Heresies', Book 4, Chapter XIII, Point 3)

Translation Source:


I repeat for emphasis:

"... and INSTEAD of the LAW enjoining the GIVING of TITHES, [He told us] to SHARE ALL our POSSESSIONS with the POOR; and NOT to LOVE our NEIGHBOURS ONLY, but EVEN OUR ENEMIES; and not merely to be liberal givers and bestowers, but even that we should present a gratuitous gift to those who take away our goods. For "to him that taketh away thy coat," He says, "give to him thy cloak also; and from him that taketh away thy goods, ask them not again; and as ye would that men should do unto you, do ye unto them: " so that we may not grieve as those who are unwilling to be defrauded, but may rejoice as those who have given willingly, and as rather conferring a favour upon our neighbours than yielding to necessity..." (St. Irenaeus of Lyons, 'Against Heresies', Book 4, Chapter XIII, Point 3)
For example,

Irenaeous is clearly revealing that:

1) Tithes Law is NOT applicable to Gentile Believers

His Phrase: "INSTEAD of the LAW enjoining the GIVING of TITHES"

2) Instead of Law of Tithes, Gentile Believers are required to do these things which is considered as the FAR GREATER BIBLICAL REPLACEMENT to 'any tithe giving':

His Phrases:

(i) "SHARE ALL our POSSESSIONS with the POOR"

Comment: We usually don't share "all" our possessions (except for some few exceptional ones) ----> and so, according to "how much we share", that's "how much of this part of Greater Law' we fulfill in regards to this (as the Lord Alone Judges our hearts, 'case by case').

(ii) "NOT to LOVE our NEIGHBOURS ONLY, but EVEN OUR ENEMIES"

Etc.

Can you see it?

So, to the point each Christian Fulfills each of these NEW TESTAMENT Commands, they are FULFILLING a Law far greater than the Previous Old Testament Tithing Law.

The more one obeys each of these New Testament Verses, the more fulfilment each does accordingly (Matthew 5:19).
Conclusion

The 'Law of Liberty' example as Irenaeous explains above in regards to 'tithes' as well as other Laws ("Torah") in the Context of Matthew 5:20 in his writing in that same chapter above (can be seen in the link and in "P/S" below) ----> points to Two Important Facts:

a) Fact 1: Some Old Testament Laws are Replaced by Greater Ones with the "former" having NO need to be practiced at all under the New Testament for Gentile Believers (e. g. 'the Tithe Law' example illustrated above) ----> because the 'latter CAN be practiced without the former' (e. g. 'you CAN practice giving as you purposed in your heart without practising the 10% tithing rule').

b) Fact 2: Some Old Testament Laws are ENJOINED together with Stronger Ones with the "former" having a need to be practiced TOGETHER ----> with these NEW New Testament LAWS for Gentile Believers as {illustrated below} ----> 'because you CANNOT practice the latter without practicing the former' (e. g. 'you CANNOT practice don't hate others by not practicing don't murder first').

Example: The "Thou shall not Murder/Commit Adultery" Old Testament Law must be kept together with the NEW Testament's Stronger Command to "NOT be in hate/lustful thoughts either even" as Irenaeous explains in his own words below too:

"And for this reason did the Lord, instead of that [commandment], "Thou shalt not commit adultery," forbid even concupiscence; and instead of that which runs thus, "Thou shalt not kill," He prohibited anger;..." (St. Irenaeous of Lyons, 'Against Heresies', Book 4, Chapter XIII, Point 3)

Why?

"For the LAW, since it was laid down for those in BONDAGE, used to instruct the soul by means of those CORPOREAL OBJECTS which were of an EXTERNAL NATURE, drawing it, as by a BOND, to OBEDIENT COMMANDMENTS, that man might learn to serve God.

But the WORD set FREE the soul, and taught that through it the body should be WILLINGLY PURIFIED. Which having been accomplished, it followed as of course, that the BONDS of SLAVERY should be REMOVED, to which man had now become accustomed, and that he should FOLLOW GOD WITHOUT FETTERS: moreover, that the LAWS OF LIBERTY should be EXTENDED, and subjection to the king increased, so that no one who is convened should appear unworthy to Him who set him free, but that the piety and obedience due to the
Master of the household should be equally rendered both by servants and children; while the children possess greater confidence [than the servants], inasmuch as the WORKING of LIBERTY is GREATER and MORE GLORIOUS THAN that OBEDIENCE which is RENDERED in [a state of] SLAVERY." (St. Irenaeous of Lyons, 'Against Heresies', Book 4, Chapter XIII, Point 2)

Emphasis, please note from the above:

"BONDS of SLAVERY should be REMOVED" ---> [from Obeying some Old Testament Law], ----> which are CORPoreal OBJECTs of an EXTERNAL NATURE ---> "to which man had now become accustomed"

"and that he should FOLLOW GOD WITHOUT FETTERS" ---> [No tithing rule for example] ---> "moreover, that the LAWS OF LIBERTY should be EXTENDED," ---> [Greater or Deeper New Testament Laws which give a 'range of obedience according to what the Commands of the Blessed Lord are toward Gentile Believers as it is Written'] ---> I add, example: "any of apostle Paul's Inspired Commands of the Lord in his epistles which applies to any Gentile Believer" (1 Corinthians 14:37).

P/S: Matthew 5:20

In discussing the above, Irenaeous did discuss it in the Context of Matthew 5:20 too as follows:

"He does Himself declare: "Unless your righteousness shall exceed that of the scribes and Pharisees, ye shall not enter into the kingdom of heaven."

For what meant the excess referred to? In the first place, [we must] believe not only in the Father, but also in His Son now revealed; for He it is who leads man into fellowship and unity with God.

In the next place, [we must] not only say, but we must do; for they said, but did not.

And [we must] not only abstain from evil deeds, but even from the desires after them. Now He did not teach us these things as being opposed to the law, but as fulfilling the law, and implanting in us the varied righteousness of the law.
That would have been contrary to the law, if He had commanded His disciples to do anything which the law had prohibited.

But this which He did command-namely, not only to abstain from things forbidden by the law, but even from longing after them-is not contrary to [the law], as I have remarked, neither is it the utterance of one destroying the law, but of one fulfilling, extending, and affording greater scope to it." (St. Irenaeus of Lyons, 'Against Heresies', Book 4, Chapter XIII, Point 1)

Comment: What does Irenaeous mean by the phrase "neither is it the utterance of one destroying the law, but of one fulfilling, extending, and affording greater scope to it" in the last line above?

Examples:

(i) Tithes

{and INSTEAD of the LAW enjoining the GIVING of TITHES - Old Testament, Compulsion}

----> is Replaced by the FULLER COMPLETION, EXTENSION or the GREATER:

{[He told us] to SHARE ALL our POSSESSIONS with the POOR; and NOT to LOVE our NEighbours ONLY, but EVEN OUR ENEMIES... - Law of Liberty, New Testament, Willingly}

Logic: When SHARE ALL is Commanded, it includes 'giving beyond the 10%' but not necessarily vice versa.

(ii) Adultery

{instead of that [commandment], "Thou shalt not commit adultery,- Old Testament, Compulsion}

----> is Replaced by the FULLER COMPLETION, EXTENSION or the GREATER:

{" forbid even concupiscence; - Law of Liberty, New Testament, Willingly}

Logic: When concupiscence is Prohibited, it includes 'no adultery' but not necessarily vice versa.
(iii) Murder

{and instead of that which runs thus, "Thou shalt not kill," - Old Testament, Compulsion}

----> is Replaced by the FULLER COMPLETION, EXTENSION or the GREATER:

{He prohibited anger - Law of Liberty, New Testament, Willingly}

Logic: When anger is Prohibited, it includes 'no killing' but not necessarily vice versa.

Can we SEE it?

P/S 2: Apostle Paul's Epistles

How do we know that the "Gentile Obedience to the Law is not based on All the Old Testament Torah" but based on apostle Paul's New Testament Writings "only"?

Reply

Again, Irenaeous in his own words describing this in that same book (Context) in a closely related Chapter as follows, please consider:

"... Wherefore also PAUL, since he was the APOSTLE of the GENTILES, says, "I laboured more than they all." For the instruction of the former, [viz., the JEWS, ] was an easy task, because they could ALLEGE PROOFS from the SCRIPTURES...

also, that they who believe in Him shall be incorruptible and not subject to suffering, and shall receive the kingdom of heaven. These things, too, were preached to the GENTILES by word, WITHOUT [the aid of] the SCRIPTURES: wherefore, also, they who preached among the Gentiles underwent greater labour.

But, on the other hand, the faith of the GENTILES is proved to be of a MORE NOBLE description, since they FOLLOWED the WORD of GOD WITHOUT the INSTRUCTION [derived] from the [sacred] WRITINGS (sine instructione literarum)." (St. Irenaeous of Lyons, 'Against Heresies', Book 4, Chapter XXIV, Point 1, Point 2)
Please note the two points 'carefully' based on the above:

c) All Old Testament Scripture applies to Jewish Believers

Instruction of the former, [viz., the JEWS,] ----> ALLEGE PROOFS from the [Old Testament] SCRIPTURES.

d) Only Some Old Testament Scripture or Sacred Writing applies to Gentile Believers

PAUL, since he was the APOSTLE of the GENTILES ----> preached to the GENTILES by word, WITHOUT [the aid of] the SCRIPTURES ----> faith of the GENTILES is proved to be of a more noble description ----> since they followed the WORD of GOD WITHOUT the INSTRUCTION - ----> [derived] from the [sacred Old Testament] WRITINGS (sine instructione literarum).

This means that "All Gentiles" are instructed via "apostle Paul, the apostle of the Gentile's letters" even WITHOUT any OLD TESTAMENT Scripture or Torah being needed, can you see it?

Please note carefully also that Irenaeous ONLY mentions apostle Paul as the apostle of the Gentile Believers where his PREACHING WITHOUT the SACRED WRITINGS or OLD TESTAMENT Scripture is to be ACCEPTED by "any Gentile Believer" ----> and that if 'any Gentile Believer' believes apostle Paul's PREACHING as he WRITES even without any Old Testament Scripture ----> it considered a MORE NOBLE FAITH ----> or in Irenaeous' words, "faith of the GENTILES is proved to be of a MORE NOBLE description, since they FOLLOWED the WORD of GOD WITHOUT the INSTRUCTION [derived] from the [sacred, Old Testament - Torah] WRITINGS (sine instructione literarum)".

P/S 3: An Edifying Theological Remark

"Firstly, we know from apostle Paul's Writings that the challenge Christ issued in that ---> 'unless your righteousness shall abound above that of the scribes and Pharisees, you shall never enter into the kingdom of the heaven' (in Matthew 5:20 above) ---> was NEVER attained by any human being as it is Written ---> "because by the works of the Law no flesh will be justified in His sight..." (Romans 3:20, NASB) and this aspect of Salvation regarding the Faith of Jesus Christ unto Salvation (for us to obtain the 'Righteousness of God through Him only' - Romans 3:21 - 22 toward ALL and 'those who believe' too)."

The excerpt above is from Page 68 from the Book Lost Orthodoxy in link below:

So God wants to see our Willingness To keep His Law (Matthew 5:20) but in the End Despite our Failures, He still saves us by His Mercy only (Titus 3:5) ----> and for "our personal faith & works" based on our "thoughts, words and actions" ----> we partially determine 'our level of reward (Matthew 5:19) ----> after being Saved Freely by the Faith of Jesus Christ Alone' (Romans 3:22).

**P/S 4: 1 John 2:2**

How did Irenaeous understand the phrase 'Lamb of God ... Who Takes Away the Sin of the World'? (1 John 2:2, John 1:29)

To quote:

"... Jesus Christ our Lord, the Son of the Most High God, who promised by the law and the prophets that He would make HIS SALVATION visible to ALL FLESH; so that He would become the Son of man for this purpose, that man also might become the son of God? ..."

For ALL THINGS had entered upon a NEW PHASE, the WORD arranging after a NEW MANNER the ADVENT in the FLESH, that HE might WIN BACK to GOD that HUMAN NATURE (hominem) which had DEPARTED from God;...

For this is the KNOWLEDGE of SALVATION which was wanting to them, that of the Son of God, which John made known, saying, "Behold the LAMB of GOD, who TAKETH AWAY the SIN of the WORLD. This is He of whom I said, After me cometh a man who was made before me; because He was prior to me: and of His fulness have all we received." This, therefore, was the KNOWLEDGE of SALVATION...

But SALVATION, as BEING FLESH: for "the Word was made flesh, and dwelt among us." This KNOWLEDGE of SALVATION, therefore, John did IMPART to THOSE REPENTING, and BELIEVING in the Lamb of God, who TAKETH AWAY the SIN of the WORLD.

... Him who is the Creator of the highest, that is, of super-celestial things, and the Founder of everything on earth: who has sent to His OWN HANDIWORK, that is, to MEN, the BLESSING of His SALVATION from heaven...

... "The Lord said to my Lord, Sit Thou on My right hand, UNTIL I make Thy foes Thy footstool."..." (St. Irenaeous of Lyons, 'Against Heresies', Book 3, Chapter X, Point 2, Point 3, Point 5)

Translation Source:

It is clear from Irenaeous that 'believing in the Lamb of God, who taketh away the sin of the world' INCLUDES BELIEVING in the following KNOWLEDGE of SALVATION, i.e. 'in his own words', please consider:

i) Does His Salvation apply to 'believers only'?

No, to ALL MEN in their RESURRECTED FLESH eventually ---> Irenaeous' phrase:

'HIS SALVATION visible to ALL FLESH'

ii) Does His Salvation affect believing or Christian things only?

No, ALL THINGS too (Colossians 1:20), which refers to "ALL [Created] THINGS" too eventually (Definition: Colossians 1:16) ---> Irenaeous' phrase:

'ALL [Created] THINGS had entered upon a NEW PHASE'

iii) Does it include ALL MEN or Christians only?

ALL MEN eventually as Irenaeous phrase below implies this 'Generally' ('Collectively toward ALL MEN' or 'MEN' as 'His Salvation' is toward WINNING BACK the 'HUMAN NATURE' part which has DEPARTED from God - yes, God does NOT Fail in Fulfilling His Will):

'HE might WIN BACK to GOD that HUMAN NATURE (hominem) which had DEPARTED from God'

iv) What is Salvation?

Irenaeous phrase here: 'SALVATION, as BEING FLESH'

Meaning?

'SALVATION' = [the "soul"] as BEING [Resurrected in a sinless] FLESH'
Yes, Salvation is 'the SOUL' being Raised ANEW in a SINLESS RESURRECTED BODY eventually (Please see pages 62, 86, 389, yes especially page 86 in the Book 'Lost Orthodoxy' in link provided prior to 'understand' this).

Does this HOPE of being Raised ANEW extend to ALL MEN or believers only? (Please view Pages 44, 79 - 80, 137 - 138 too to 'understand' what 'Irenaeous meant in his own words').

v) Does it include His enemies?

Yes, in Irenaeous own words:

'The Lord said to my Lord, Sit Thou on My right hand, UNTIL I make Thy FOES [enemies] Thy footstool'.

Yes, His enemies will be subdued in Judgment too but will also be made SUBJECT to HIM as 1 Corinthians 15:24 - 28 Prophesies Majestically toward the Final End of God being ALL in ALL [Creation] eventually.

vi) Does it include ALL MEN?

Yes, in Irenaeous own words:

'His OWN HANDIWORK, that is, to MEN, the BLESSING of His SALVATION from heaven' -----> 
where MEN = 'All Men' Collectively Spoken are to obtain this FREE 'BLESSING of SALVATION from Heaven' eventually. Can you see it?

vii) Christians = Those who believe in Faith = 'those repenting'

Christians or 'those repenting' are said by Irenaeous to be IMPARTED -----> KNOWLEDGE of SALVATION -----> [which we saw to include ALL FLESH in the Context to Restore Fallen/Sinful HUMAN NATURE toward His OWN HANDIWORK = MEN (or ALL MEN, collectively meant)] -----> i.e. to 'understand' that Truly -----> Lord Jesus Christ is the 'Lamb of God, who TAKETH AWAY the SIN of the WORLD'!

Irenaeous' phrase:

'KNOWLEDGE of SALVATION, therefore, John did IMPART to THOSE REPENTING, and BELIEVING in the Lamb of God, who TAKETH AWAY the SIN of the WORLD'.
P/S: 1 John 4:14

How did Irenaeous understand the phrase 'Saviour of the World (1 John 4:14)'?

To quote:

"... for we ourselves have heard [Him], and know that this man is truly the SAVIOUR of the WORLD." And PAUL likewise declares, "And so ALL ISRAEL SHALL be SAVED; " but he has also said, that the law was our pedagogue [to bring us] to Christ Jesus. Let them NOT therefore ascribe to the law the UNBELIEF of certain [among them]. For the law never hindered them from believing in the Son of God; nay, but it even exhorted them so to do, saying that MEN can be SAVED in no other way from the old wound of the serpent than by believing in Him who, in the likeness of sinful flesh, is LIFTED UP from the earth upon the tree of martyrdom, and DRAWS ALL THINGS to Himself, and VIVIFIES the DEAD." (St. Irenaeous of Lyons, 'Against Heresies', Book 4, Chapter II, Point 7)

Translation Source:


It's obvious that Irenaeous understands the phrase 'Saviour of the World' (1 John 4:14) to mean that 'ALL Israel will be SAVED' (Romans 3:3 - 4) including those in 'UNBELIEF too' eventually (Romans 11:25 - 26) ---> "by believing in Him who" which includes the BELIEVING AFTER SEEING HOPE too (John 6:40) ---> as the John 3:14 - 15 Mystery is set forth in Scripture after Christ is LIFTED UP (John 12:32) ---> in the Context of DRAWS ALL MEN back to Him eventually (John 12:32 again) ---> and NOT just 'all men' but 'ALL [Created] THINGS' too eventually (Colossians 1:16, 20) ---> where in the context of 'men', it means by VIVIFYING the Dead (Resurrecting the dead in a sinless body eventually).

Which is IRREFUTABLY seen in Irenaeous' words (re-quoted below), please 'read carefully' to 'realize this SAME Biblical Truth' set Forth in Holy New Testament Scripture:

"... SAVIOUR of the WORLD." And [apostle] PAUL likewise declares, "And so ALL ISRAEL SHALL be SAVED; " ... NOT therefore ascribe to the law the UNBELIEF of certain [among them]. ... that MEN can be SAVED ... by believing in Him who, ... is LIFTED UP from the earth ... and DRAWS ALL [Created] THINGS to Himself, and VIVIFIES the DEAD." (St. Irenaeous of Lyons, 'Against Heresies', Book 4, Chapter II, Point 7)

Shalom
Ancient Errors of Doctrine - Evil and New Christianities

To Quote:

"In opposition to those in Rome who were discarding the sound ordinance of the church, Irenaeus composed various letters.

He addressed one to Blastus On Schism, another to Florinus, On the Sole Sovereignty or That God is not the Author of Evil, for Florinus seemed to be defending this opinion.

For his sake too, when he was attracted by the Valentinian error, a work was composed by Irenaeus On the Ogdoad, in which he also indicates that he had himself received the first succession of the apostles, and in it, at the end of the work, we find a most acceptable notice from him which we are obliged to given in this book and it runs as follows:

"I adjure thee, who shalt copy out this book, by the Lord Jesus Christ, by his glorious advent when he comes to judge the living and the dead, that thou compare what thou shalt transcribe and correct it with this copy whence thou art transcribing, with all care, and thou shalt likewise transcribe the oath and put it in the copy."

May his words be spoken to our profit and be narrated in order that we may keep those primitive and truly sacred men as the best example of the most zealous care.

In the letter to Florinus, which we have spoken of above, Irenaeus again mentions his intercourse with Polycarp, and says:

"These opinions, O Florinus, that I may speak sparingly, do not belong to sound doctrine. These opinions are inconsistent with the church, and bring those who believe in them into the greatest impiety.

These opinions not even the heretics outside the church ever dared to proclaim.

These opinions those who were presbyters before us, who accompanied the apostles, did not hand on to you. For while I was still a boy I knew you in lower Asia in Polycarp's house when you were a man of rank in the royal hall and endeavoring to stand well with him.
I remember the events of those days more clearly than those which happened recently, for what we learn as children grows up with the soul and is united to it, so that I can speak even of the place in which the blessed Polycarp sat and disputed, how he came in and went out, the character of his life, the appearance of his body, the discourses which he made to people, how he reported his intercourse with John and with the others who had seen the Lord, how he remembered their words, and what were the things concerning the Lord which he had heard from them, and about their miracles, and about their teaching, and how Polycarp had received them from the eyewitnesses of the word of life, and reported all things in agreement with the Scriptures."


**Grand Conclusion**

Irenaeous fought these two ancient errors which was influencing Christianity as 'the father of Church History', Eusebius himself writes in the quote above:

(i) First Ancient Error

In opposition to those in ROME who were discarding the sound ordinance of the church ----> eventually became known as 'Roman Catholicism'.

Do note that Eusebius quotes specifically an apostasy in Rome from the time of Irenaeous himself onward (implied). So, not everything from the Roman Catholic Church's Doctrine (especially after both Ireaneous' & Eusebius' Time can be taken as 'true or orthodox' - Can you see it?).

I don't see Eusebius speaking as highly of 'Roman Catholicism' (or Rome) during that time as a 'Center of TRUE Christian Doctrine'. Can you see this too regarding the REAL FIRST CHRISTIANITY?

Do you that during his time, Eusebius 'highly' endorsed say Clement of Alexandria who taught Christ Centered Universalism calling this Clement to have been deposited the 'ancestral apostolic seeds*' just like Irenaeous in the above?
(ii) Second Ancient Error

That God is not the Author of Evil, for Florinus seemed to be defending this opinion. ----> some among the 'Calvinists or Universalists' also ERR LIKewise in 'falsely' attributing God to Doing Evil instead of realizing the TRUTH that 'God does NOT Influence or DO EVIL AT ALL' (James 1:13) and He only JUDGES EVIL by RETURNING the SAME EVIL back to the Perpetrators in this life or next (Galatians 6:7, Isaiah 3:11) as ancient Christianity CORRECTLY taught say regarding the meaning of Isaiah 45:7.

God does Good ONLY (James 1:17).

How does evil in us happen? (James 1:14). Please see "P/S 2" below and see how BOTH Calvinism and Arminianism are only partly correct and partially wrong. Who says so? St. Irenaeous of Lyons.

Let us NOT be deceived into thinking otherwise regarding this Topic (James 1:17, 'Context of Consecutive Verses; in James 1).

Yes, it's 'not' my invention or 'clever explanation' but St. Irenaeous of Lyons himself both 'quotes and discusses Isaiah 45:7' likewise as it is discussed further in our recent book titled 'Lost Orthodoxy' in Page 12. It will be edifying to 'understand' this in full by considering Pages 10 - 12.

This FREE downloadable PDF-Book may be found in link below:


P/S: Authority of Doctrine - St. Clement of Alexandria

*Clement of Alexandria ----> is claimed to have received the 'ancient apostolic seed' from a lineage of authority which includes APOSTLE PAUL himself by Eusebius (proof of it is in the Book 'Lost Orthodoxy' in Page 188) ----> making sense of Clement's DEEP Knowledge regarding 'Christ Centered Universalism' as apostle Paul FIRST REVEALED this MYSTERY of CHRIST in his epistles (e.g. Colossians 1:16 - 20, 1 Corinthians 15:24 - 28, Ephesians 1:9 - 10) in the Context of God Saving ALL MEN eventually too (1 Corinthians 15:21 - 22, Titus 2:11, 1 Timothy 2:4-KJV, 1 Timothy 4:10).
How to understand say 'Romans 5:18 - 19'? Please consider the explanation in Pages 207 - 208 in the same book.

Thank you for even considering reading it!

P/S 2: Irenaeous - Universal Salvation via Free Will too

How about St. Irenaeous himself explaining the 'God Worketh ALL things after the Counsel of His Will part in regards to FREE WILL which by HIS INTERVENTION causes UNIVERSAL SALVATION eventually'?

Please consider Irenaeous' own words HIGHLIGHTED below to UNDERSTAND this TRUTH of CHRIST CENTERED UNIVERSALISM in regards to FREE WILL too:

"This expression [of our Lord], "How often would I have gathered thy children together, and thou wouldest not," set forth the ANCIENT LAW of HUMAN LIBERTY, because God made man a FREE [agent] from the beginning, possessing his own power, even as he does his own soul, to obey the behests (ad utendum sententia) of God VOLUNTARILY, and NOT by COMPULSION of God. For there is NO COERCION with God, but a good will [towards us] is present with Him continually. And therefore does He give good counsel to all...

No doubt, if any one is UNWILLING to follow the Gospel itself, it is in his power [to reject it], but it is NOT expedient. For it is in MAN's POWER to DISOBEY God, and to FORFEIT what is GOOD; but [such conduct] brings NO small amount of injury and mischief...

But because MAN is possessed of FREE WILL from the beginning, and God is possessed of FREE WILL, in whose LIKENESS man was created, advice is always given to him to keep fast the good, which thing is done by means of obedience to God...

In the same manner therefore the Lord, both showing His own goodness, and indicating that MAN is in HIS OWN FREE WILL and his own power, said to Jerusalem, "How often have I wished to gather thy children together, as a hen [gathereth] her chickens under her wings, and ye would not! Wherefore your house shall be left unto you desolate...

The Lord has therefore endured all these things on our behalf, in order that we, having been instructed by means of them all, may be in all respects circumspect for the TIME TO COME and that, having been RATIONALLY taught to love God, we may continue in His perfect love:
for God has displayed **LONG-SUFFERING** in the case of **MAN**'s **APOSTASY**; while man has been instructed by means of it, as also the prophet says, "**THINE OWN APOSTASY shall HEAL THEE**;"

God thus **DETERMINING ALL THINGS BEFOREHAND** [Ephesians 1:11] for the **BRINGING** of **MAN** to **PERFECTION** [Ephesians 1:9 - 10], for his edification, and for the revelation of His **DISPENSATIONS**, that goodness may both be made apparent, and righteousness perfected, and that the **CHURCH** may be **FASHIONED** after the **IMAGE** of His **Son**, and that **MAN** may **FINALLY** be brought to **MATURITY** at **SOME FUTURE TIME**, becoming ripe through such privileges to see and comprehend God."

(St. Irenaeus of Lyons, 'Against Heresies', Book 4, Chapter XXXVII.-Men are Possessed of Free Will, and Endowed with the Faculty of Making a Choice. It is Not True, Therefore, that Some are by Nature Good, and Others Bad)

Highlight, how does this FREE WILL part eventually leads to **UNIVERSAL SALVATION** for ALL **MEN** in Irenaeous' own words above?

God has displayed **LONG-SUFFERING** in the case of **MAN**'s **APOSTASY** [This is **how** Irenaeous understands 2 Peter 3:15] ---> "**THINE OWN APOSTASY shall HEAL THEE**" ----> God thus **DETERMINING ALL THINGS BEFOREHAND** [Ephesians 1:11] ---> for the **BRINGING** of **MAN** to **PERFECTION** [Ephesians 1:9 - 10] ---> for the revelation of His **DISPENSATIONS** ['**times**', Acts 3:21, 1 Timothy 2:6, Ephesians 1:9] ---> **MAN** [All Men, Collectively Spoken] may **FINALLY** be brought to **MATURITY** [Saved, Restored to Perfection] at **SOME FUTURE TIME** [in the "**Ages or AEONS to come**" – Ephesians 2:7].

Please note the **reason** why God allowed Apostasy ---> namely to **HEAL ALL** who are **held** in Apostasy first --> so, there is **NO ETERNAL APOSTASY** in an **ETERNAL HELL** or **ANNIHILATION** without **RESTORATION** of **HEALING** type of APOSTASY ---> Can you **REALLY** **SEE** this **ONLY BIBLICAL TRUTH**? ---> as Irenaeous’ Phrase ‘**THINE OWN APOSTASY shall HEAL THEE**’ means **IRREFUTABLY**. Isn’t **God Alone Good**? Yes, (Mark 10:18).

Isn’t it Amazingly Crisp Clear?

The **CHURCH** is a **Special Subset** = Believers in Faith (1 Timothy 4:10) ---> of whom Irenaeus remarks ‘**further**’ that ---> the **CHURCH** may be **FASHIONED** after the **IMAGE** of His **Son** (James 1:18).

Simple Theology of 'Sound Doctrine' with NO funny or strange explanations, isn't it?
God has ONLY PREDESTINED the SALVATION of ALL MEN as it is clearly implied in Irenaeous' take in the Proper Biblical Context of 'Free Will' too. The 'other opinions are heretical or half truths'.

Please, read 'carefully' and 'be Wise'.

"But the WISDOM from ABOVE is first PURE, then peaceable, gentle, REASONABLE, FULL of MERCY and good fruits, unwavering, WITHOUT HYPOCRISY." - apostle James (James 3:17, NASB)

Peace to you & All Glory to God in Lord Jesus Christ Alone!
God is Good to ALL - Including His Judgment Purposes

"God belongs to all free beings. He is the life of all, the salvation of all —faithful and unfaithful, just and unjust, pious and impious, passionate and dispassionate, monks and laymen, wise and simple, healthy and sick, young and old —just as the effusion of light, the sight of the sun, and the changes of the seasons are for all alike; "for there is no respect of persons with God." - St. John Climacus (The Ladder of Divine Ascent)

A Verse in Support of this:

"The LORD is GOOD to ALL, And His MERCIES are over ALL His WORKS." (Psalm 145:9, NASB)

Judgment is there but it is in the Purpose of 'making things GOOD again' as St. Irenaeous pointed out, to quote from Page 8 from the Book 'Lost Orthodoxy' (link below):

"... therefore has the Lord said: "Judge not, that ye be not judged: for with what judgment ye shall judge, ye shall be judged." [The meaning is] not certainly that we should not find fault with sinners, nor that we should consent to those who act wickedly; but that we should not pronounce an unfair judgment on the dispensations of God, inasmuch as He has Himself made provision that all things shall turn out for good, in a way consistent with justice..." (Irenaeous of Lyons, 'Against Heresies', Book 4, Chapter XXX, Point 3).

(iv) Irenaeous (having been pass down the ancient apostolic authority) defines the "judge not - in the above to refer to two things" ----> namely that, 'Just Judgment must be Spoken in a Context of TURNING ALL THINGS to GOOD eventually' ----> and also that 'We must Judge the Dispensations of God' rightly, i. e. with 'no errors in Doctrine - if possible' (e. g. Regarding Time & Judgment correctly - Ecclesiastes 8:5).

God doesn't Change.

"This is the MESSAGE we have heard from Him and announce to you, that GOD is LIGHT, and in Him there is NO DARKNESS AT ALL." - apostle John (1 John 1:5, NASB)
Comment:

Someone said, ‘God belongs to all free beings ??? nonsense... Everything belongs to GOD!’

Reply

Reconciliation Mystery - One Way vs Two Way

Yes, you are partially right.

"Everything belongs to God" (One Way reconciliation).

"God belongs toward everything" (Two way reconciliation is achieved) which happens only after He 'fill all things by Himself' (Ephesians 1:23, Ephesians 4:10) achieving being 'All in All' (1 Corinthians 15:24 - 28, Colossians 1:20).

A Verse:

"In that Day you will know that I am in My Father, and you in Me, and I in you." (John 14:20, NASB)

The Phrase 'I in you' ----> points to 'Christ belonging in us'.

I believe that St. John Climacus refers to this 'sense of belonging' (that is, 'He in us') and NOT the 'object ownership type of belonging' as the English words means as well at the same time.

St. John Climacus must mean to all FREE BEINGS because NOT ALL has been set free from SIN YET but ‘those who believe in Him only’ (John 8:34, Romans 6:20 – 22) in the PRESENT TIME are RECONCILED (Colossians 1:21 - 22). ALL CREATION (Romans 8:22) will eventually be ‘set Free from this DECAY of SIN & its effects’ to share in this ‘area/aspect’ of our Freedom eventually as Prophesied Majestically (in Consecutive Verses, Romans 8:20 – 21).

So in light of this, I see nothing wrong in St. John Climacus’ quote.

It’s ok, if you interpret him wrongly. It remains your error. By the exegesis above, I see Climacus to be 'right'. The ‘all things’ in each of the Verses quoted here refers to ‘all created things’ only as per the ONLY Biblical Definition as found in Colossians 1:16, 1 Corinthians 15:27 in light of THIS CONTEXT.

Conclusion

Yes 'all things being Subject to Him eventually' (as Prophesied Majestically in 1 Corinthians 15:24 - 28) in a 'TWO WAY Reconciliation eventually too' (Colossians 1:16 with Colossians 1:20) is TRUE but it has NOT yet HAPPENED for 'All things in total yet' (Hebrews 2:8). Peace.
In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

(Hebrews 8:13)

John 3:21

He who practices the truth comes to the Light
1) What is the "Muratorian fragment"?

To Quote:

The Muratorian fragment, also known as the Muratorian Canon[1](18:02) or Canon Muratori, is a copy of perhaps the oldest known list of most of the books of the New Testament.

Source:

https://en.m.wikipedia.org/wiki/Muratorian_fragment

2) Did the "Muratorian fragment" endorse the "Shepherd of Hermas" Book to be Accepted?

To quote:

"The text of the list itself is traditionally dated to about 170 because its author refers to Pius I, bishop of Rome (140—155), as recent:

But Hermas wrote The Shepherd "most recently in our time", in the city of Rome, while bishop Pius, his brother, was occupying the chair of the church of the city of Rome. And therefore it ought indeed to be read; but it cannot be read publicly to the people in church either among the Prophets, whose number is complete, or among the Apostles, for it is after their time."

Source:

https://en.m.wikipedia.org/wiki/Muratorian_fragment
3) What does the "Muratorian fragment" say about the "Apocalypse of Peter"?

"In addition to receiving the Apocalypse of John into the church canon, the author remarks that they also receive the Apocalypse of Peter, although "some of us will not allow the latter to be read in church"[line 72]. However, it is not certain whether this refers to the Greek Apocalypse of Peter or the quite different Coptic Apocalypse of Peter, the latter of which, unlike the former, was Gnostic."

Source:

https://en.m.wikipedia.org/wiki/Muratorian_fragment

4) What is the "Apocalypse of Peter"?

To quote:

"The Apocalypse of Peter is framed as a discourse of the Risen Christ to his faithful, offering a vision first of heaven, and then of hell, granted to Peter."

When was it written?

"The terminus post quem—the point after which we know the Apocalypse of Peter must have been written—is revealed by its use (in Chapter 3) of 4 Esdras, which was written about 100 AD."

Source:

https://en.m.wikipedia.org/wiki/Apocalypse_of_Peter
5) How is the "Judgment in Hell" described in the "Apocalypse of Peter"?

To quote:

"The punishments in the vision each closely correspond to the past sinful actions in a version of the Jewish notion of an eye for an eye, that the punishment may fit the crime. Some of the punishments in hell according to the vision include:

Blasphemers are hanged by the tongue.
Women who "adorn" themselves for the purpose of adultery, are hung by the hair over a bubbling mire. The men who had adulterous relationships with them are hung by their feet, with their heads in the mire, next to them.
Murderers and those who give consent to murder are set in a pit of creeping things that torment them.

Men who take on the role of women in a sexual way, and lesbians, are "driven" up a great cliff by punishing angels, and are "cast off" to the bottom. Then they are forced up it, over and over again, ceaselessly, to their doom.

Women who have abortions are set in a lake formed from the blood and gore from all the other punishments, up to their necks. They are also tormented by the spirits of their unborn children, who shoot a "flash of fire" into their eyes. (Those unborn children are "delivered to a care-taking" angel by whom they are educated, and "made to grow up.")

Those who lend money and demand "usury upon usury" stand up to their knees in a lake of foul matter and blood."

Source:

https://en.m.wikipedia.org/wiki/Apocalypse_of_Peter
6) Does the "Apocalypse of Peter" agree with "eternal Hell" or the "Christ Centered Universalism found in the Sibyline Oracles"?

To quote:

"The Revelation of Peter shows remarkable kinship in ideas with the Second Epistle of Peter. It also presents notable parallels to the Sibylline Oracles[8] while its influence has been conjectured, almost with certainty, in the Acts of Perpetua and the visions narrated in the Acts of Thomas and the History of Barlaam and Josaphat. It certainly was one of the sources from which the writer of the Vision of Paul drew. And directly or indirectly it may be regarded as the parent of all the mediaeval visions of the other world."

Source:

https://en.m.wikipedia.org/wiki/Apocalypse_of_Peter

7) Is it True that the "Apocalypse of Peter" proves "Christ Centered Universalism only" and "NOT eternal Hell"?

To quote:

"There is also a section which explains that in the end God will save all sinners from their plight in Hell:

"My Father will give unto them all the life, the glory, and the kingdom that passeth not away, ... It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men... "

Thus, sinners will finally be saved by the prayers of those in heaven. Peter then orders his son Clement not to speak of this revelation since God had told Peter to keep it secret:

[and God said]"... thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin"."

Source:

https://en.m.wikipedia.org/wiki/Apocalypse_of_Peter
Final Conclusion

The "Muratorian fragment" indicated that both the "Shepherd of Hermas" & the "Apocalypse of Peter" are TRUE ----> then why is it NOT canonized or read openly in the Church?

As mentioned above, to quote this SECRET REASON:

(i) The "Muratorian fragment" regarding the "Shepherd of Hermas" to be kept a secret quote:

"But Hermas wrote The Shepherd "most recently in our time", in the city of Rome, while bishop Pius, his brother, was occupying the chair of the church of the city of Rome. And therefore it ought indeed to be read; but it CANNOT be read PUBLICLY to the people in CHURCH either among the Prophets, whose number is complete, or among the Apostles, for it is after their time."

Source:

https://en.m.wikipedia.org/wiki/Muratorian_fragment

(ii) The "Apocalypse of Peter" keeping the "Christ Centered Universalism" as per the "Sibyline Oracles" a Secret because:

"There is also a section which explains that in the END God will SAVE ALL SINNERS FROM their plight in HELL (1 Timothy 2:4-KJV, 1 Timothy 4:10, 1 John 4:14):

"My Father will give unto them all the life, the glory, and the kingdom that passeth not away, ... It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men... "

Thus, sinners will finally be saved by the prayers of those in heaven. Peter then orders his son Clement not to speak of this revelation since God had told Peter to keep it secret:

[and God said]"... thou must NOT TELL that which thou hearest unto the SINNERS lest they TRANSGRESS the MORE, and SIN".

Source:

https://en.m.wikipedia.org/wiki/Apocalypse_of_Peter
To Quote from the ‘Apocalypse of Peter’ itself regarding these Rarely Known Truths, please consider:

“There is a great deal more of the Ethiopic text, but it is very evidently of later date; the next words are: Next: 'The Father hath committed all judgement unto the Son.' The destiny of sinners -their eternal [AGE-DURING] doom- is more than Peter can endure: he appeals to Christ to have pity on them.

And my Lord answered me and said to me: 'Hast thou understood that which I said unto thee before? It is permitted unto thee to know that concerning which thou askest: but thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin.'

Peter weeps many hours, and is at last consoled by an answer which, though exceedingly diffuse and vague does seem to promise ultimate pardon for all: 'My Father will give unto them all the life, the glory, and the kingdom that passeth not away,' . . . 'It is because of them that have believed in Me that I am come. It is also because of them that have believed in Me, that, at their word, I shall have pity on men.'

The doctrine that sinners will be saved at last by the prayers of the righteous is, rather obscurely, enunciated in the Second Book of the Sibylline Oracles (a paraphrase, in this part, of the Apocalypse), and in the (Coptic) Apocalypse of Elias (see post).

Ultimately Peter orders Clement to hide this revelation in a box, that foolish men may not see it. The passage in the Second Book of the Sibylline Oracles which seems to point to the ultimate salvation of all sinners will be found in the last lines of the translation given below.

The passage in the Coptic Apocalypse of Elias is guarded and obscure in expression, but significant. It begins with a sentence which has a parallel in Peter. The righteous will behold the sinners in their punishment, and those who have persecuted them and delivered them up. Then will the sinners on their part behold the place of the righteous and be partakers of grace. In that Day will that for which the (righteous) shall often pray, be granted to them.

That is, as I take it, the salvation of sinners will be granted at the prayer of the righteous. Compare also the Epistle of the Apostles, 40: 'the righteous are sorry for the sinners, and pray for them.... And I will hearken unto the prayer of the righteous which they make for them.' (Apocalypse of Peter)

Translation Source:


Please note ‘carefully’ that the ‘eternal hell’ translator tries to ‘deny’ these actual words found claiming that ‘we can’t be sure’ (and all the ‘usual evading drama’). ‘Universal Salvation for ALL MEN’ is clearly written in those Copyist Versions of the ‘Apocalypse of Peter’, the ‘Sibyline Oracles’, the ‘Coptic Apocalypse of Elias’ and the ‘Epistle of the Apostles’ as quoted by the ‘eternal hell translator’ himself. Isn’t it obvious?
Surprisingly, a reliable Christian Universalist Witness of our time, Sadhu Sundar Singh echoed a similar tone of 'secrecy' as to 'why' this Greatest Truth that God Will SAVE ALL MEN eventually even some from HELL itself was 'not' shared easily by His Best Saints, to quote:

"The Sadhu's Universalism recalls the famous Shewing to Mother Juliana of Norwich, 'All manner of things shall be well', ... The Sadhu faithfully obeys the injunction, "Don't tell"."


Please see attached image for this 'similar truth' too agreeing again to FIRST CHRISTIANITY in this aspect as well.
Verse for quote in Image:

"It is the **Glory** of **God** to **conceal** a matter, But the **glory** of **kings** is to **search out** a matter."
(Proverbs 25:2, NASB)

Peace to you

All Glory to Lord Jesus Christ, our God and Blessed Savior of the World!
Trinity - Did St. Irenaeous of Lyons believe in the Trinity?

Yes, to quote:

Irenaeous believed in the Trinity:

"... to Christ Jesus, our Lord, and God, and Savior, and King, according to the will of the invisible Father, ..." (St. Irenaeous of Lyons, ‘Against Heresies’, Book 1, Chapter X.-Unity of the Faith of the Church Throughout the Whole World, Point 1)

Translation Source:


The phrase "Christ Jesus, our Lord, and God, and Savior, and King" means

Christ Jesus = our Lord, = and God, = and Savior, = and King

The "and God" part proves Trinity.

Conclusion

The 'temporary' not equal part of Christ to the Father is willingly Done as the Lord "let go of His God-Ship Equality with God the Father" as Philippians 2:6 - 8 Reveals.

Yes, Christ Submits Himself to the Father now calling Him "my God" to Fulfill All Law and Prophets in the aspect of obedience too (Matthew 5:17 - 18) though Christ Himself does "not" have Father or Mother, or beginning of days nor end of life... In the "Absolute Sense" as Hebrews 7:3 reveals Majestically.

Irenaeous and the rest must be Speaking from this Same Biblical Understanding as it is Written.
P/S: "One God - Meaning"

Someone Quoted:

Irenaeus (AD 115-200): '..."...the Father himself is ALONE called God...the Scriptures acknowledge him ALONE as God; and yet again...the Lord confesses him alone as his own Father, and knows no other."[4] | "...this is sure and steadfast, that no other God or Lord was announced by the Spirit, except him who, as God, rules over all, together with his Word, and those who receive the spirit of ADOPTION, that is, those who believe in the one and true God, and in Jesus Christ the Son of God; and likewise that the apostles did of themselves term no one else God, or name no other as Lord; and, what is much more important, since it is true that our Lord acted likewise, who did also command us to confess no one as Father, except he who is in the heavens, who is the one God and the one Father." (St. Irenaeus of Lyons, ‘Against Heresies’, Book 2, Chapter XXVIII, Point 4)

Translation Source:


Explanation

I'm not lying dear brother in Christ. When Irenaeus mentions Lord Jesus Christ as God (in Against Heresies X.I as quoted prior at the Start) the only God he refers to is "God the Father", hence the Claimed EQUALITY between Father and Son is Established (John 10:30) where the Father is GREATER than the Son (in John 10:29, John 14:28 also) is 'relatively' due to the "Son letting go of His EQUALITY with the Father and making Himself LOWER in All Humility to Fulfill His Will" (Philippians 2:6 - 8, Hebrews 2:9, 1 Corinthians 15:28)

Irenaeous only recognizes "God the Father" as God even in the Context of "2 Corinthians 4:4" ----> meaning irrefutably that his calling of "Lord Jesus Christ as GOD" ----> is NOT a figure of speech but only refers to EQUALITY with "God the Father" in the absolute sense (Hebrews 7:3, Philippians 2:6 - 8, John 1:14, 1 Timothy 3:16).

The proof 'in Irenaeous own words' that 'he doesn't recognize the God of this Age as Satan in 2 Corinthians 4:4 as commonly erred in Popular Theology' may be seen in Page 45 - 46 (in the Book 'Lost Orthodoxy' earlier) establishing "his claim being implied and explained in his own words".

The "relative sense" Subjection of the Son to the Father as it is found throughout New Testament Scripture too is done Willingly by Lord Jesus Christ to Fulfill all Law & Prophets (Matthew 5:17 - 19) in all Humility (Philippians 2:6 - 8).

"And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" (Zechariah 3:2, KJV)

Please note that the phrase “the LORD said unto Satan, The LORD rebuke thee” ----> implies that there are TWO YHWH’s (which we may infer as referring to ‘God the Son’ & ‘God the Father’ respectively). The word “LORD” = “YHWH” in translation above.

But, is such an exegesis for this Verse valid? Who says so?

Is there an early authority of Doctrine who implies this ‘same exegesis’ based on this ‘same Verse’?

Did Ireaneous ‘understand’ the Old Testament Verse above to imply that ‘Jesus Christ’ is BOTH ‘Lord and God’ (thus implying Trinity as per John 10:30)?

Yes, please consider ‘his own words’ below:

“...Whose angel Gabriel, also, who stands prominently in the presence of the Lord [Jesus Christ], simply, absolutely, and decidedly confessed in his [GABRIEL’s] own person as God and Lord, Him [Lord Jesus Christ] who had chosen Jerusalem, and had instituted the sacerdotal office. For he [GABRIEL] knew of none other above Him [Lord Jesus Christ]; since, if he [GABRIEL] had been in possession of the knowledge of any other more perfect God and Lord besides Him [Lord Jesus Christ], he [GABRIEL] surely would never-as I have already shown-have confessed Him [Lord Jesus Christ], whom he [GABRIEL] knew to be the fruit of a defect, as absolutely and altogether God and Lord...” (St. Irenaeous of Lyons, ‘Against Heresies’, Book 3, Chapter X, Point 1)

Translation Source:


Explanation:

(i) Irenaeous quotes Zechariah 3:2 above

Irenaeous’ phrase: ‘Whose angel Gabriel, also, who stands prominently in the presence of the Lord [Jesus Christ], ... Him [Lord Jesus Christ] who had chosen Jerusalem.’

Zechariah 3:2’s matching Phrase: ‘even the LORD that hath chosen Jerusalem rebuke thee’
(ii) Irenaeous identifies Gabriel as the ‘angel of the LORD’ in Zechariah 3:1

"And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him." (Zechariah 3:1, KJV)

Irenaeous’ phrase: ‘Whose angel Gabriel, also, who stands prominently in the presence of the Lord [Jesus Christ]’

Zechariah 3:1’s matching Phrase: ‘standing before the angel of the LORD’

(iii) Irenaeous implies that even archangel Gabriel Confesses Jesus Christ as both Lord and God

Irenaeous’ phrases:

‘Whose angel Gabriel, also, ... Lord [Jesus Christ], ... confessed in his [GABRIEL’s] own person as God and Lord, Him [Lord Jesus Christ] who had chosen Jerusalem,

... For he [GABRIEL] knew of none other above Him [Lord Jesus Christ];

since, if he [GABRIEL] had been in possession of the knowledge of any other more perfect God and Lord besides Him [Lord Jesus Christ], he [GABRIEL] surely would never-as I have already shown-have confessed Him [Lord Jesus Christ], whom he [GABRIEL] knew to be the fruit of a defect, as absolutely and altogether God and Lord’

(St. Irenaeous of Lyons, ‘Against Heresies’, Book 3, Chapter X, Point 1)

Please note that the God Gabriel refers ‘Lord Jesus Christ to’ is being YHWH (hence it is NOT a ‘figure of speech’ since Zechariah 3:2 is quoted). Can you really see it?

Yes, Irenaeous clearly mentions that even archangel Gabriel refers to Jesus Christ as both Lord and God in ‘his own words’ above. We accept it and believe in the Trinity likewise.

How can two YHWH’s be ONE GOD (Zechariah 3:2)? John 10:30. With God, it’s Possible.

Note: The phrase "angel of the LORD" in the verse prior Zechariah 3:1 is distinct and not found in this verse [Zechariah 3:2] though some commentators relate it & I disagree since only YHWH is mentioned in this verse [Zechariah 3:2].
Best is, the existence of the phrase "angel of the LORD" or "angel of YHWH" just one verse before (in Zechariah 3:1) as compared to "only YHWH" (in Zechariah 3:2) clearly shows that the author is making a distinction & is accurate to the choice of words used.

Conclusion

It is thus clear that Irenaeous believed in the Trinity without mentioning that Word in his writings. Indeed, though the Word Trinity is NOT found in the Bible, Its CONCEPT is Mysteriously Revealed in Holy Scripture (as we have seen here too).

Thus, other early Church leaders use the term “Trinity” to refer to this “Biblical Concept” to help us ‘understand’ this Mystery of the God-Head better.

To Quote:

“The first recorded use of this Greek word [τριάς,] whose Latin Equivalent is: Trinity] in Christian theology was by Theophilus of Antioch in about the year 170. He wrote:

‘In like manner also the three days which were before the luminaries, are types of the Trinity [Τριάδος], of God, and His Word, and His wisdom. And the fourth is the type of man, who needs light, that so there may be God, the Word, wisdom, man’.”

Source:

https://en.wikipedia.org/wiki/Trinity

More Details along this Biblical Line of Scriptural Exegesis in Support of the Trinity Doctrine may be seen in Posts below:

https://www.anonymouschristian.org/blog/a-great-hidden-mystery-jesus-is-god/


https://www.anonymouschristian.org/blog/revisited-jesus-god/
https://www.anonymouschristian.org/blog/who-is-jesus-2/

https://www.anonymouschristian.org/blog/jesus-is-god/

www.anonymouschristian.org/blog/pronoun-argument-from-an-old-testament-verse-supporting-trinity/

Maranatha, Even so Come Lord Jesus Christ! Amen and Amen.
Universalism Heresy?

1) Early Truth vs Heresies – 1 John 2:2

Mankind only dies one common death (Hebrews 9:27).

The wicked undergo the Second Death (Revelation 20:11 - 15).


What is the Context and Meaning of 1 John 2:2?

“and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.” – apostle John (1 John 2:2, NASB)

The Fact that afterlife Judgment precedes the Restoration of All is also taught by Clement of Alexandria & the ancient Alexandrian School as well, to quote (How did Clement of Alexandria understand 1 John 2:2 as he quotes it in the 'Context' or Discussion below? – Please read and notice ‘carefully’ as to how 1 John 2:2 is quoted below in the Context of Christ Centred Universalism ONLY):

"Ver. 2. "And not only for our sins,"--that is for those of the faithful,--is the Lord the propitiator, does he say, "but also for the whole world." He, indeed, SAVES ALL; but SOME [He SAVES], CONVERTING them by PUNISHMENTS; OTHERS, however, WHO FOLLOW VOLUNTARILY [He SAVES] with DIGNITY of honour; so "that every knee should bow to Him, of things in heaven, and things on earth, and things under the earth;" that is, ANGELS, MEN, and SOULS that before His advent have departed from this temporal life." - Clement of Alexandria (150 – 215)

Translation Source:


What I call as Heresy is Preterism and false concepts of Arminianism type of free will or the Gnostic heresy of claiming that 'God's Sovereignty includes doing evil as part of His Plan (Discussed in Pages 521 - 523 in the Book Lost Orthodoxy as Irenaeous points it out)'.
2) Preterism Heresy

Dear Preterists and those who believe in no immediate afterlife Judgment (as per Luke 16:19 - 31).

For those Universalists who think that 'all are saved and there is no afterlife Judgment now nor Final Judgment later' ----> explain Matthew 25:46, Revelation 20:11 - 15.

How can Christ Centered Universalism be True then?

It’s simple, they will be Saved after Mercy Triumphs over Judgment.

Afterlife Judgment must happen first before Mercy Triumphs over it (James 2:13).

Judgment is for the sins we do from our will (Galatians 6:7, Isaiah 3:11) but believers in Faith of Jesus Christ do not come under any afterlife Judgment at all (John 5:24).

I will stick to Revelation 20:11 - 15 to refer to the Final Gehenna Judgment (Matthew 10:28, John 5:28 - 29) as Irenaeous identifies these as equivalent (please refer to my previous write ups) instead of the modern Preterism heresy.

Irenaeous knows Revelation 20:11 - 15 better than any preterist Scholar because he heard from Polycarp who is the disciple of John the Apostle who wrote Revelation itself.

3) God's Sovereignty in regards to our Free Will

There are parts we can choose and there are parts God decides regarding Free Will (not the Arminian definition but Irenaeous' is correct which Proves God's Sovereignty).

What does Irenaeous say?

Please consider (quoted from Pages 524 - 525 which discusses this in FULL showing Irenaeous' translated writings too in 'Lost Orthodoxy' Book).
Please note the reason why God allowed Apostasy --> namely to HEAL ALL who are held in Apostasy first --> so, there is NO ETERNAL APOSTASY in an ETERNAL HELL or ANNIHILATION without RESTORATION of HEALING type of APOSTASY --> Can you REALLY SEE this ONLY BIBLICAL TRUTH? --> as Irenaeous’ Phrase ‘THINE OWN APOSTASY shall HEAL THEE’ means IRREFUTABLY.

4) Trinity

Trinity as 'God in Three Persons' is True: 'God the Father, God the Son and God the Holy Spirit'. That's why we get Baptized in the 'One God in Three Persons' as we CANNOT be Baptized in a 'Creation's Name' (Matthew 28:19).

Yes, the very Fact that the Name of the Father, Son and Holy Spirit are mentioned together in Baptism (Matthew 28:19) Proves their EQUALITY of One God Manifested in Three Persons:

The Father as the Invisible God (John 1:18, John 6:46, 1 Timothy 6:16, James 1:17).

The Son as the Visible Manifestation of God (God became FLESH - John 1:1,14 , 1 Timothy 3:16). The Son is the "Visible" Image of the "Invisible" God (Colossians 1:15, 19).

The Holy Spirit as the Spiritual Manifestation of God (John 14:16, John 14:26).

Denying the Trinity is about the Greatest HERESY of All. This is discussed in detail in Pages 538 - 543 in the Lost Orthodoxy Book focusing on Irenaeous' Belief in it too.

5) Is God the Author of Evil?

NO.

Please consider 'seriously':

(i) There is no place in Scripture where we are told that evil is a creation of either man or the devil. ----> FALSE.

"But each one is tempted when he is carried away and enticed by HIS OWN lust" (James 1:14, NASB)
(ii) When God does evil, it is according to His perfect wisdom ---> FALSE.

"Let no one say when he is tempted, "I am being tempted by God"; for GOD CANNOT be tempted by EVIL, and He Himself does NOT tempt anyone." (James 1:13, NASB)

(iii) Isaiah 45:7, “I form the light and create darkness; I make peace and CREATE EVIL; I the Lord do all these things.”. ----> TRUE

But here’s the 'Proper explanation' by a 'REAL Authority of Doctrine, St. Irenaeous of Lyons himself' where Irenaeos does NOT refer to 'evil done by man' (e.g. a rape) but the JUDGMENT EVIL ONLY (see the difference?), to quote (from Page 12):

"... but to others, "Depart from me, ye cursed, into everlasting [AGE-DURING] FIRE, which My Father has prepared for the devil and his angels," one and the SAME FATHER is manifestly declared [in this passage], "making peace and CREATING EVIL things," preparing FIT THINGS for BOTH; as also there is ONE JUDGE sending both into a FIT PLACE, as the Lord sets forth in the parable of the tares and the wheat, where He says, "As therefore the tares are gathered together, and burned in the fire, so shall it be at the END of the world [AGE]..." (Irenaeous of Lyons, 'Against Heresies', Book 4, Chapter XL.-One and the Same God the Father Inflicts Punishment on the Reprobate, and Bestows Rewards on the Elect, Point 1, Point 2)

In Page 523 (in Book 'Lost Orthodoxy') we find Irenaeous FIGHTING AGAINST this 'ancient Gnostic Pagan error of ascribing to God the act of evil', as follows:

That God is not the Author of Evil, for Florinus seemed to be defending this opinion. ----> some among the 'Calvinists or Universalists' also ERR LIKewise in 'falsely' attributing God to Doing Evil instead of realizing the TRUTH that 'God does NOT Influence or DO EVIL AT ALL' (James 1:13) and He only JUDGES EVIL by RETURNING the SAME EVIL back to the Perpetrators in this life or next (Galatians 6:7, Isaiah 3:11) as ancient Christianity CORRECTLY taught say regarding the meaning of Isaiah 45:7.

Please see Page 367 in that same Book 'Lost Orthodoxy' for an accurate Scriptural Exegesis with NO contradictions (and agrees to Irenaeous’) instead of the one you proposed (which is contradicted by the Verses above).
6) Job's Case

Job's Case causes NO Problem at all in our exegesis.

"Then Satan went out from the presence of the LORD and smote Job with sore boils from the sole of his foot to the crown of his head." (Job 2:7, NASB)

Satan's role is clear in Job though the 'evil Job experienced' by Satan's own free will choice (Job 2:7 above) though is falsely ascribed to God first (Job 2:10). Job repented of some of 'his wrong claim about God such as Job 2:10 later' (Job 42:6).

God only ALLOWED Satan to exercise his free will in Job's Case and did NOT WILL Job's Destruction at ALL as Proven in God's OWN WORDS (not Job's, nor Satan's):

"... And he still holds fast his integrity, although you incited Me against him to ruin him without cause." - God Speaks (in Job 2:3, NASB)

"However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face." - Satan Speaks (Job 2:5, NASB)

"So the LORD said to Satan, "Behold, he is in your power, only spare his life." (Job 2:6, NASB)

The phrase "Behold, he is in your power" ----> only determines that God has given Job over to Satan's authority and NOT that God is Instructing Job's Ruin ----> giving Satan a "CHOICE by his OWN WILL" to decide what to do next toward Job ----> where we know by the next Verse (Job 2:7), Satan decides to do EVIL toward Job by his own will ----> Going against God's Will (as God Mentioned First to Satan in Job 2:3) ----> where this PERMISSION is BOUNDED by God in that He limits Satan's will to NOT harm 'Job's life' (in Job 2:6).

This agrees Perfectly to our Exegesis with NO Contradictions.

"But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the HAND of GOD, and shall we not RECEIVE EVIL? In all this did not Job sin with his lips." - Job Speaks (in Job 2:10, KJV)
"I TAKE BACK EVERYTHING I SAID, and I sit in dust and ashes to show my REPENTANCE." - Job Speaks (in Job 42:6, NLT)

So the phrase 'I TAKE BACK EVERYTHING I SAID,' (Job 42:6) is said with REPENTANCE ---> defining the Context of 'whatever part which Job said wrongly is cancelled out by his own repentance' ---> e.g. 'HAND of GOD, and shall we not RECEIVE EVIL' (Job 2:10) ---> realizing later (as the Book of Job demonstrates) that the EVIL is DONE by SATAN and NOT God (Job 2:7) ---> and that's why God accepts Job's Innocence and states 'In all this did not Job sin with his lips' (Job 2:10) when the Book of Job is Understood in its Totality.

7) Amos 3:6

"Shall a TRUMPET be blown in the city, and the people not be afraid? shall there be EVIL in a city, and the LORD hath NOT done it?" (Amos 3:6, KJV)

It's clear that Amos 3:6 defines the EVIL referred to in the Context of JUDGMENT EVIL as per Isaiah 45:7 (as Irenaeous pointed out) ---> as signified by the word "TRUMPET" (which is a symbolism for Judgment) in Amos 3:6.

The difference between Isaiah 45:7 and Amos 3:6 is that the former points to the Final Gehenna Judgment (Isaiah 45:7 as Irenaeous pointed out earlier) while the latter Points to an 'earthly Judgment' which God ALLOWS (in Amos 3:6).

8) Judging Evil vs Overcoming Evil

Joseph's Case.

God did NOT approve of the Evil done by his brothers to him as per the Verse below:

"As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive." - Joseph Speaks (in Genesis 50:20, NASB)

Please note these phrases 'carefully' for an 'accurate exegesis':

'you meant evil against me' = Joseph puts the blame of 'evil' on 'his brother's will' and NOT God.
'but God meant it for good' = Joseph mentions that God ALLOWED it, so that by His Intervention later, His WILL to OVERCOME it will TURN out to be GOOD only.

Yes Joseph affirms here intrinsically that God's WILL is GOOD ONLY (the 'overcoming evil' part - Romans 12:21 which is different from the 'Judging evil' part as described prior) agreeing to the Verse below in James explanation regarding this SAME TOPIC too (Context):

"EVERY GOOD thing given and EVERY PERFECT Gift is from above, coming down FROM the FATHER of LIGHTS, with whom there is no variation or shifting shadow." (James 1:17, NASB)

It is similar to David's Adultery with Bathsheba which included Murder of 'Uriah' too (Two Ten Commandments Broken here). This is NOT God's Will but king David's OWN EVIL as God sent Prophet Nathan to Pronounce Judgment upon that act.

However, since king David repented, God has Mercy and DESPITE that EVIL done, eventually God did a GOOD too which is Solomon to be born to Bathsheba later.

But the Common Fallacy in the theologians you follow is that they 'will FALSELY claim' that -- -> Uriah's Murder and Bathsheba's adultery is part of God's Sovereignty or Will ---> which IS A HERESY and WRONG! (a BLASPHEMY indeed!).

Truth is, God HATED that EVIL done by king David himself and that's why He sent Prophet Nathan to JUDGE David. But since David repented (and God knows all hearts to 'determine TRUE REPENTANCE'), God had Mercy on David.

Later, God still did a GOOD by allowing Solomon to be born from Bathsheba. God's Sovereignty is rightly understood in that 'Solomon can be BORN WITH or WITHOUT David marrying Bathsheba', say through another one of his wives.

Yes, God's Sovereignty is NOT seen by 'approving evil as part of His Plan' ---> but in that HE JUDGES EVIL first (the 'Judgment with no Mercy first part' in James 2:13) ---> and OVERCOMES it LATER with GOOD ONLY (Romans 12:21, the 'Mercy Triumphs over Judgment part' in James 2:13 or 'Mercy to All part' in Romans 11:32).
Conclusion

God HARDENED the Pharaoh's heart because God WANTED TO JUDGE the Pharaoh for all the evil that the Pharaoh did FIRST (Exodus 10:1, so that the Pharaoh does NOT repent and escape these Judgments - in such cases where their 'evil level is extreme', Isaiah 6:10, Matthew 13:15, Mark 4:12, Acts 28:27, Proverbs 10:27, Ezekiel 11:8, Jeremiah 42:16, Isaiah 66:4 - where God decides to SHOW MERCY without Judgment ONLY to cases where it is Fair, He knows all hearts, e.g. John 5:24).

A Verse for this 'Judging Evil part':

"So I will choose their punishments And will bring on them what they dread. Because I called, but no one answered; I spoke, but they did not listen. And they did evil in My sight And chose that in which I did not delight." - God Speaks (in Isaiah 66:4, NASB)

Mercy is Promised to ALL in Disobedience eventually, yes (Romans 11:32) but some must endure the 'Judgment with NO Mercy part first' (James 2:13 - first part) followed by 'Mercy which Triumphs over and ends that afterlife Judgment AFTER that only' (James 2:13 - second part).

"For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment." (James 2:13, NASB)

Other Judgment Verses are in the SAME Principle of 'eye for an eye' or that Group of People having done that EVIL FIRST toward others ---> and 'not toward any good people who didn't practice it first toward others' as explained in Pages 10 - 12.

Overcoming Evil with Good only comes LATER and AFTER the Judgment part first (as explained in say Pages 340 - 341, 367 - 368).

No Contradictions exist in this exegesis and agrees with Irenaeous' in principle.

Our differences in Theology are subtle but significant.

Isn’t God Alone Good? Yes, (Mark 10:18).
God's Will

The only thing silly is claiming everything is His Plan ----> example if your daughter/wife is raped or your son is killed? ----> is that "God's Plan?"

See the Problem?

Truth is, God allowed Free Choice but with ascribed limitedness and by His Foreknowledge He allowed men to fall because His Sovereignty is in the Fact that He Will eventually Heal All Creation "DESPITE our sins" and "NOT through our sins" ----> which is the PURE meaning of God's Will as even St. Irenaeous demonstrates this Correct Teaching in his writings.

Comment:

Someone remarked ----> 'your opinion'.

I replied:

"The same way, "your opinion" too.

I will stick to Iraneous instead of "my opinion", that's the difference between you and I.

Ever wondered who is the 'first person' in Church History to believe the 'same' as you?

Pretty late uh?"

P/S: How about the Potter and Clay analogy?

Exactly, He destroys the clay that is not right.

That's an analogy to His Sovereignty to "remake it anew".
The clay analogy does not prove that "Free choice/will part" ----> not the Context there as The "Clay" is not Alive and doesn't have a will.

So, we cannot take an analogy out of its context.

The Clay is an analogy of us but it's not speaking of the "free will" aspect (as the clay is not alive).

It speaks of God making Destroying to make the clay anew ----> 'Body + Soul' is most likely the clay part here which is destroyed to be made anew if it was in sin (Matthew 10:28).

To Prove that the above is 'not' my opinion, please consider this early Church History quote which harmonizes with the claim above perfectly with "no" Contradictions:

"Eusebius of Caesarea lived from 265 to 340 A.D. He was the Bishop of Caesarea in Palestine and a friend of Constantine, great Emperor of Rome. His commentary of Psalm II says:

“The Son ‘breaking in pieces’ His enemies is for the sake of re-molding them, as a potter his own work; as Jeremiah 18:6 says: i.e., to restore them once again to their former state.”

Now, please prove 'how' the 'clay' refers to 'creation's will' or 'in that God endorsing rape/murder done first by evil creation as part of His Plan' (as you claim) ----> 'using Verses first' & 'next using authoritative early Church History'.

In short, 'your turn, please'.

If you can't, this is an example of 'how opinions and heresies are created'.

Will of God breaks them in Pieces, yes. His Sovereignty is thus.

No free will aspect is discussed in the Verse or quote proving that these Verses is not speaking of that vanity aspect which exists (as other Verses testify to that aspect) but it's not pointed out here focusing on God's Will alone.
It just proves God's Sovereignty over our "limited free will" and not that 'free will doesn't exist and that you're a pre-programmed robot to sin'.

Other Verses speak of the 'free will aspect with limitedness' as my earlier post quoting Irenaeus himself testifying to this.

Just because the "Potter and Clay" verse doesn't mention or refer to the 'free will aspect' does NOT mean that 'free will doesn't exist' because 'other Verses' testify of its existence with the limits described in Scripture.

You're demonstrating a common fallacy in your argument which is this:

'You pick a verse which does not contain free will, and then you claim that free will doesn't exist'. Isn't it obvious?

These words you wrote:

"Stop it...you picked the verse not me. I was commenting on a verse that YOU selected. Sorry, I need to go. I don't have time for this discussion which will end up going no where and has entered the world of ridiculousness."

Please ask yourself 'sanely':

Did "those words" above which "you typed" are 'God's Will' or by 'your own allowed Free Will'?

Please be 'careful' of 'your own words' in reply to the above as Matthew 12:37 warns.

Checkmate.

How did Irenaeus Understand “God’s Will Correctly” as per the Phrase “God Worketh all things after the Counsel of His Will” (in Ephesians 1:9 – 11)?

Please refer to the discussion in Pages 44, 79, 80, 147, 263 – 275, 412, where St. Irenaeus clearly refers to these Verses (Ephesians 1:9 – 11) for a Proper ‘Contextual Understanding’. Other Related pages for edification could be Pages 204 – 206, 220, 251, 306, 313, 362, 446, 454, 492 -- ---> in this 'Lost Orthodoxy Book'. Blessed be YHWH’s HOLY NAME!
There’s no place like home

They have travelled far and wide but for some Malaysians who have worked abroad, absence makes the heart grow fonder.

BY CHRISTINE CHEAH
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They say the grass is always greener on the other side but for some Malaysians who have worked abroad, there is no place like home.

Jonathan Rameshwaran (pic), 31, is one man who had so many things going for him.

Jonathan is an actuarial who worked with an oil and gas company in the United Kingdom, the United States, Dubai and Algeria for five years as a senior data processing engineer.

“I may have earned quite a considerable amount of money for a desk job while working overseas, but I did not find satisfaction, I had to sacrifice my family, friends and things which I was once passionate about,” said the Universiti Kebangsaan Malaysia graduate.

Making a crucial career change five years ago, Jonathan chose to stay permanently in Malaysia to teach Mathematics and his other passion, music.

Now he helps young Malaysian students by coaching the National Mathematical Olympiad team and runs an education centre in Seri Kembangan.

“I am proud to say, ‘I came home’, returning to Malaysia has helped me grow in many ways,” said Jonathan.

“I look at life with a new perspective, having struck a balance in chasing my dreams,” said Jonathan, whose favourite musical instrument is the guitar.

Edwin Wong, 41, also had the time of his life spending a dozen years in Atlanta, the United States, as an information architect.

“One year at a Thanksgiving dinner with a friend’s family, I just had this epiphany – I had been ignoring my family gatherings for so many years,” said Wong, who is now an IT designer in Petaling Jaya.

Wong added that many of his family members and friends frowned upon his decision to return, but he has no regrets.

He eventually met his wife while working in Penang and is even running a few businesses of his own.

“Running your own side business isn’t that easy in the US. Here, I get the flexibility of using my own property as an office,” said the father of three.

Another successful person who chose to return is 35-year-old Abid Zahir.

Abid was the only Malaysian female in her year to have been admitted to the undergraduate programme at the prestigious Massachusetts Institute of Technology in the United States.

She earned a degree in chemical engineering, secured a job with a specialty chemical company and worked there for seven years – all while pursuing her Masters in Business Administration.

After a dozen years abroad, Abid decided it was time to come home.

“I always knew I wanted to come back. My intention was to work for a few years to gain experience abroad and then return to serve the country,” said Abid.

Since her return five years ago, Abid has worked with two different companies. She is now with a boutique consultancy as a director, providing guidance and knowledge to companies.

“The advantage she sees working in

43rd International Mathematical Olympiad
19-30 July 2002, United Kingdom

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Jonathan Rameshwaran
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- Team Leader, Coach & Malaysian Representative for Malaysia's first time participation at both the Asia International Mathematical Olympiad (AIMO 2015) and Singapore International Mathematical Olympiad Challenge (SIMOC 2015).
- As a student, he has also represented Malaysia (Wakil Negara) to the International Mathematical Olympiad (IMO 2002) at Glasgow, UK.
- He won 2nd place with a "Perfect Score" (full marks) in the Malaysia National Mathematical Olympiad (OMK 2002) for the highest (Sulong) category as well.
- He has extensive teaching experience in a private school, homeschool, tuition & math enrichment centres, Math Olympiad Seminars etc.
- His highest academic qualification is BSc. Actuarial Science (Hons) – UKM
- He is the first and only Malaysian of Indian ethnicity (to date) to have represented Malaysia to the IMO.

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September 27, 2015

Masaki Itozuki, President Sony Global Education, Inc.
ABOUT THE AUTHOR

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to BRING to NOUGHT THINGS THAT ARE: That NO FLESH SHOULD GLORY in HIS PRESENCE." - apostle Paul (1 Corinthians 1:26 - 29, KJV)

"More than that, I count all things to be loss in view of the SURPASSING VALUE of KNOWING CHRIST JESUS my LORD, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ," - apostle Paul (Philippians 3:8, NASB)