

EVERLASTING AND ETERNAL

Papua New Guinea Christian Centre Churches.

Pastors' Retreat, Kumunga Village, Mount Hagen, - Revised February, 2014, - 11.06.12 – ekb

Found in www.pastornotes.com

(KJV used.)

The focus of this teaching outline is to clarify the issue of “Eternal Judgment”, which is mentioned in Hebrews 6:1,2, where the six basic foundational doctrines of Christ are listed.

(Number 29, in the Numerical Index, Pastor Notes, gives an outline of the six foundational doctrines.)

In the parable of Matthew 25:31 - 46, Jesus gives us a description of the “Judgment of the Gentile Nations”, often referred to as the “Parable of the Sheep and the Goats.”

The Judge, in this Judgment, is the “Son of man”, Matthew 25:31, which is the title Christ used of Himself all through the Gospels.

In His judgment of the “sheep on His right hand”, the Son of man says, “Come you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:” Mathew 25:34.

But to the “goats on the left”, the Son of man says, “Depart from me you cursed, into **everlasting** fire, prepared for the devil and his angels.” Matthew 25:41. The Greek word translated “**everlasting**” is *aionios*.

The question has arisen as to how long “**everlasting**” is, and what is the meaning of the Greek word “*aionios*”.

The last verse of this parable, Matthew 25, verse 46, is a key to the meaning of the Greek word “*aionios*”.

Verse 46: “And these shall go away into **everlasting** punishment; but the righteous into life **eternal**.”

This Greek word *aionios*, is used twice in the last verse of this parable, verse 46, and is used to describe:

- a. the duration of the punishment of the “goats”, where the Judge, the Son of man says, “and these, (the “goats” in this context), shall go away into **everlasting** punishment”. The Greek word for “**everlasting**” is “*aionios*”.
- b. and the duration of the life **eternal** of the righteous, the “sheep”, where the Judge, the Son of man says, “but the righteous into life eternal.” The Greek word for “**eternal**” is “*aionios*”.

This Scripture makes it clear that the duration of “everlasting punishment” and “life eternal” are the same.

Therefore it is important that we look carefully at the meaning of this Greek word “*aionios*”.

According to the “Analytical Concordance to the Holy Bible” by Robert Young, eighth Edition, 1939, (first published in 1879), the Greek word translated “**everlasting**” and “**eternal**”, in *Matthew 25:46*, is “*aionios*,”

This Greek word “*aionios*” is also used in:

John 3:15 “should not perish, but have **eternal** life”.

John 3:16 “not perish but have **everlasting** life.” (here used of the life received by those who believe in Christ.)

John 3:36 “He that believes on the Son has **everlasting** life.”

Romans 6:23 “the gift of God is **eternal** life.”

Romans 16:26 “commandment of the **everlasting** God.” (here used of God whose nature is endless.)

2Corinthians 4:18 “the things which are seen are temporal (literally for a season); but the things that are not seen are **eternal**.” (here *aionios* is set in contrast with temporal or for a season.)

Philemon 15 “perhaps he therefore departed for a season that you should receive him **forever**.” (here “*aionios*” is set in contrast with for a season. This is the predominate meaning.)

1Timothy 6:16(14-16) “to Whom be honour and power **everlasting**.” (here *aionios* is used of God’s power, whose nature is endless. The context reveals it is God’s power.)

Hebrews 5:9 "He became the author of **eternal** salvation." (here used of the salvation Christ gained for us.)
Hebrews 6:2 "the doctrine of....**eternal** judgment." (which establishes the eternal destiny of those judged.)
Hebrews 9:12 "having obtained **eternal** redemption for us." (here used of the redemption Christ gained for us.)
Hebrews 9:14 "Who through the **eternal** Spirit offered Himself to." (here used of the Holy Spirit whose nature is endless.)
Hebrews 9:15 "the promise of **eternal** inheritance."
Hebrews 13:20 "the blood of the **everlasting** covenant."

In the Book of Hebrews the Greek word "aionios" is used of **eternal** salvation, 5:9, **eternal** judgment, 6:2, **eternal** redemption, 9:12, the **eternal** Spirit, (that is the Holy Spirit), 9:14, of **eternal** inheritance, 9:15, and the **everlasting** covenant, 13:20.

1Peter 5:10 "Who has called us unto His **eternal** glory." (here used of God's glory whose nature is endless.)
2Peter 1:11 "into the **everlasting** Kingdom of our Lord and Saviour. (here used of Christ's future rule which in *Luke 1:33*, this is said to be without end).
2Corinthians 5:1 "an house not made with hands, **eternal** in the heavens." (the context shows this is our resurrection body.
Revelation 14:6 "having the **everlasting** Gospel."

In the KJV New Testament, "aionios" is translated 42x "**eternal**", and 25x "**everlasting.**" **That is 67 times.**

The Greek word "aionios" means a duration or "age-lasting". (Young's Concordance)

There are three references, where, **in the context** it is clear that the duration (aionios) has an end.
Romans 16:25, *2Timothy 1:9*, *Titus 1:2*.

Romans 16:25, "kept secret since the **world** began."
2Timothy 1:9 "in Jesus Christ before the **world** began."
Titus 1:2 "Hope of **eternal** life, which God, that cannot lie, promised before the **world** began."

In these three references "aionios" is translated "**world**". Notice that in *Titus 1:2*, aionios is also used where it is translated "**eternal**".

In all the other 67 places, where it is translated "**eternal**" or "**everlasting**" the meaning is an endless duration.

Finally a quote from "Vines Expository Dictionary of the New Testament Words" by W.E. Vine. "aionios describes duration, either undefined but not endless, as in *Romans 16:25*, *2Timothy 1:9*, *Titus 1:2*, or undefined because endless as in *Romans 16:26*, and in the other 66 places in the New Testament."
 It is recommended that the whole section under "eternal", in Vines, is read.

In Mark 9:42 to 48, Jesus teaches on the judgment of hell, "Gehenna", where the fire shall never be quenched. To emphasise His point, He repeats this three times.