

This is salt not
cauliflower



MARCH SERIES HELL, ATONEMENT, SIN

*Facing, challenging, and potentially transforming
dark parts of Christianity*

8 th	Mar	Eidan	Hell(?)
15 th	Mar	Eidan	Hell(??)
22 nd	Mar	Eidan	Hell(???)

Hell: Part 1

Today:

- principles of interpretation
- boundaries of orthodoxy
- bible translator simulator - which of these is “hell”?
- zooming in on one image

Principles of Interpretation

- polyvalency
- stories not systems
- now/later/physical/spiritual blurry



The Boundaries of Orthodoxy

Note: Immediacy & permanency,
afterlife at all

- Annihilationism
- Universalism
- Infernalism

The Boundaries of Orthodoxy

Annihilationism

This is the idea that hell, whatever it is, doesn't last forever.

- everyone who goes to hell eventually stops existing
- everyone who goes to hell eventually goes to heaven
- everyone who goes to hell eventually either goes to heaven or stops existing
- this "refining fire" goes on for an age, or happens in a moment

The Boundaries of Orthodoxy

Universalism

- Clement and Origen: everyone does hell and then everyone does heaven
- Some go to hell then everyone goes to heaven
- Everyone goes straight to heaven (rare)

The Boundaries of Orthodoxy

Infernalism

This is the idea that hell sucks and lasts forever

- natural consequence or a punishment
- rehabilitative or punitive
- Augustine: punitive purgatory and double predestination.
- Luther and Calvin: no purgatory

The Boundaries of Orthodoxy

Infernalism

- It is just a prot thing:

Catechism IV 1037 "God predestines no one to go to hell; for this, a willful turning away from God (a mortal sin) is necessary, and persistence in it until the end. In the Eucharistic liturgy and in the daily prayers of her faithful, the Church implores the mercy of God, who does not want "any to perish, but all to come to repentance":"

The Boundaries of Orthodoxy

Takeaways

- the orthodoxy of a wobbly hell
- apostle's creed
- Eph 4:8-9; 1 Pet 3:18-21; 4:6



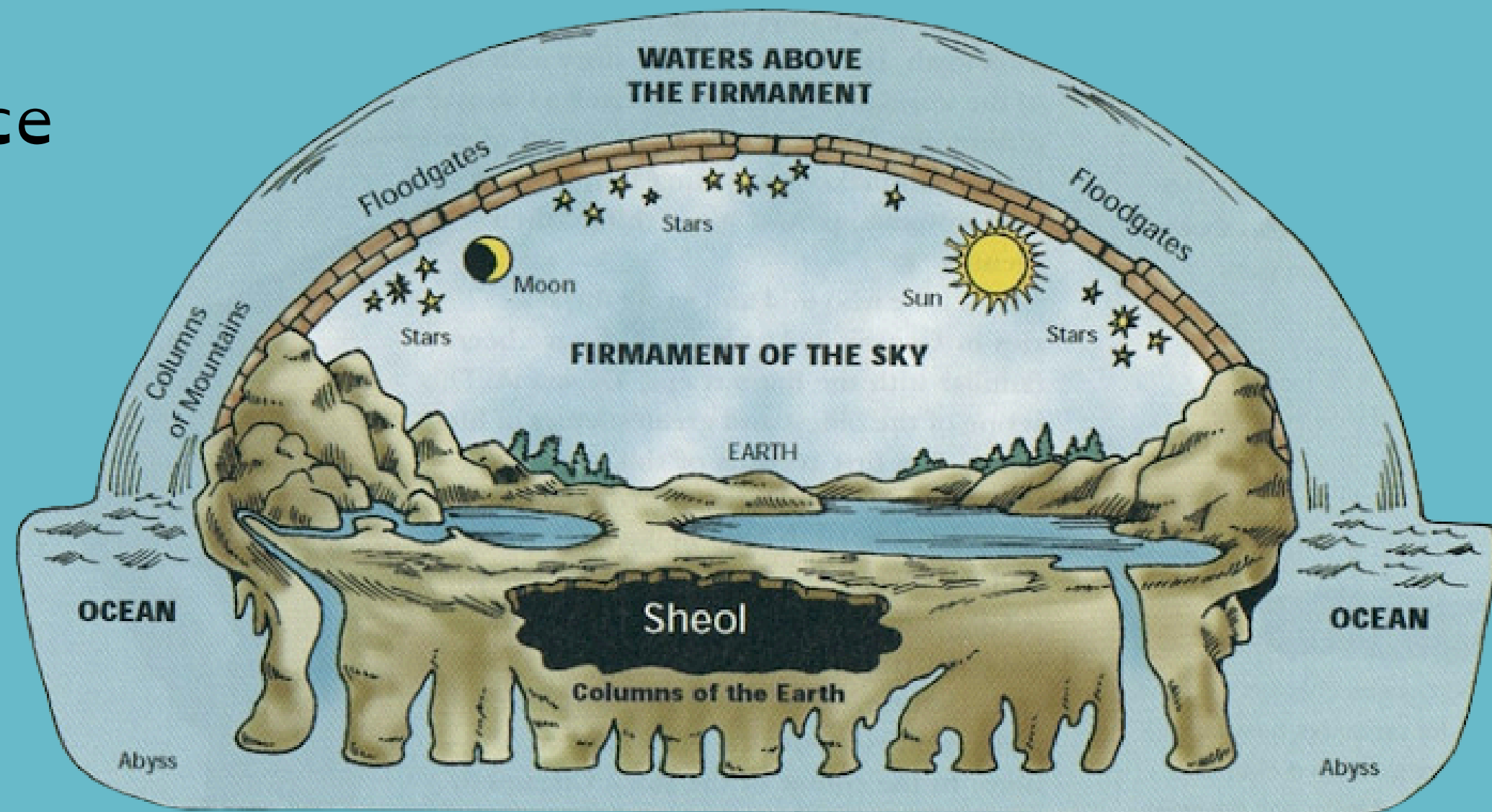
Pt 2: Bible translator simulator

- Sheol / Hades
- Tehom / Abyssos
- Tartarus
- Gehenna & Topheth in the Valley of Hinnom
- Sodom and Gomorrah
- oblique references

2. Bible translator simulator

Sheol / Hades

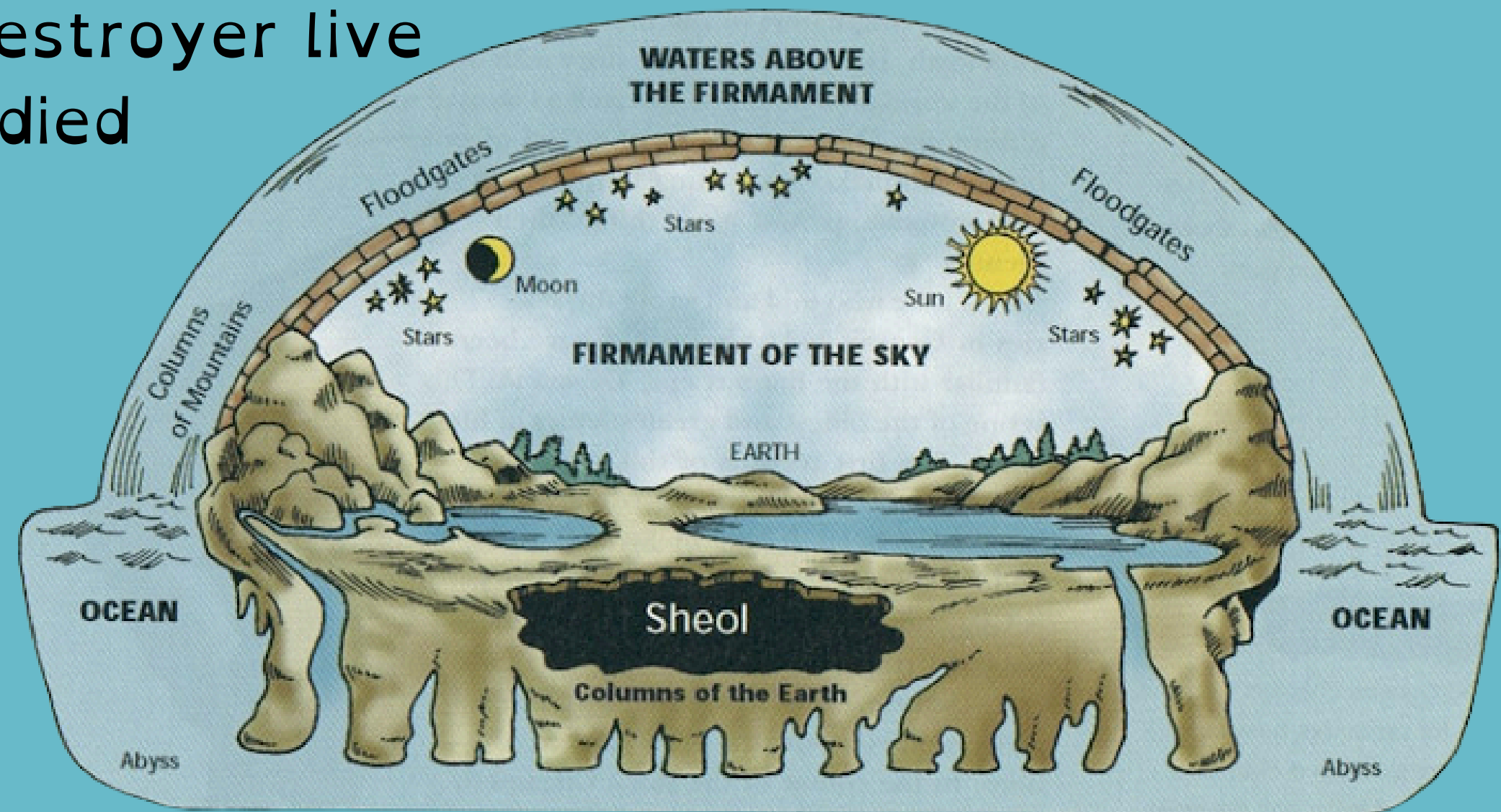
- where the dead are
- “the grave” - a place in biblical cosmology
- sometimes it sucks, sometimes it's torture, sometimes it's the "bosom of Abraham" (Luke 16)
- permeable, waiting-place



2. Bible translator simulator

Tehom / Abyssos

- deep pit, of water or sometimes fire
- the primordial waters over which the spirit of God hovered
- where springs come from
- place where demons and the Destroyer live
- one place Jesus went when he died



2. Bible translator simulator

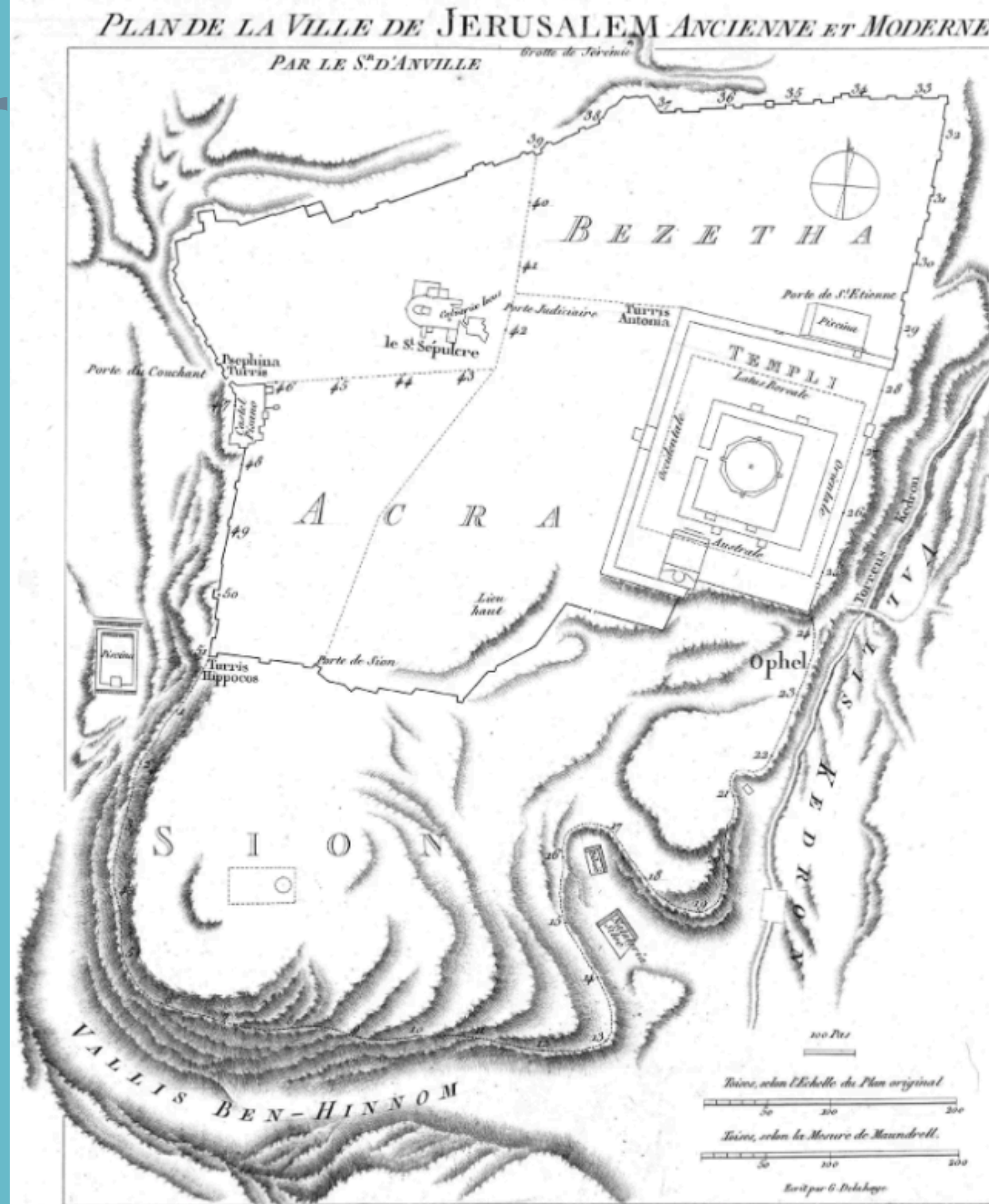
Tartarus

- only appears once: 2 Pet 2:4
 - a borrowing from Greek mythology
 - a holding tank for fallen angels, evil spirits, etc
-
- take this as an example of the fact that biblical writers were happy to invoke old myths, folklore, etc as a form of symbolism. Not as references to some true system behind the story

2. Bible translator simulator

Gehenna & Topheth in the Valley of Hinnom

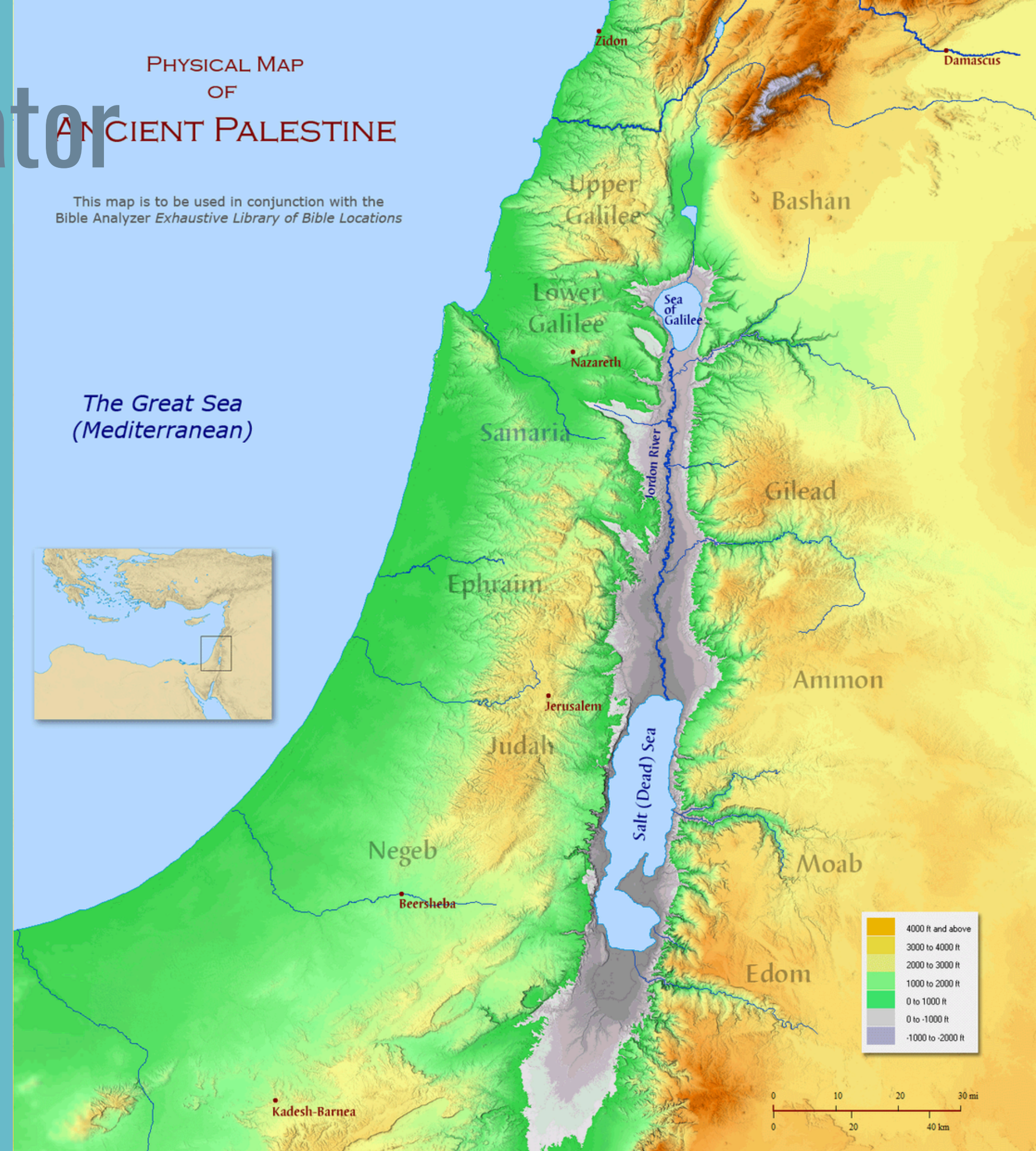
- real location just outside Jerusalem
- associated with fire, smoke, corpses, judgement, desecration

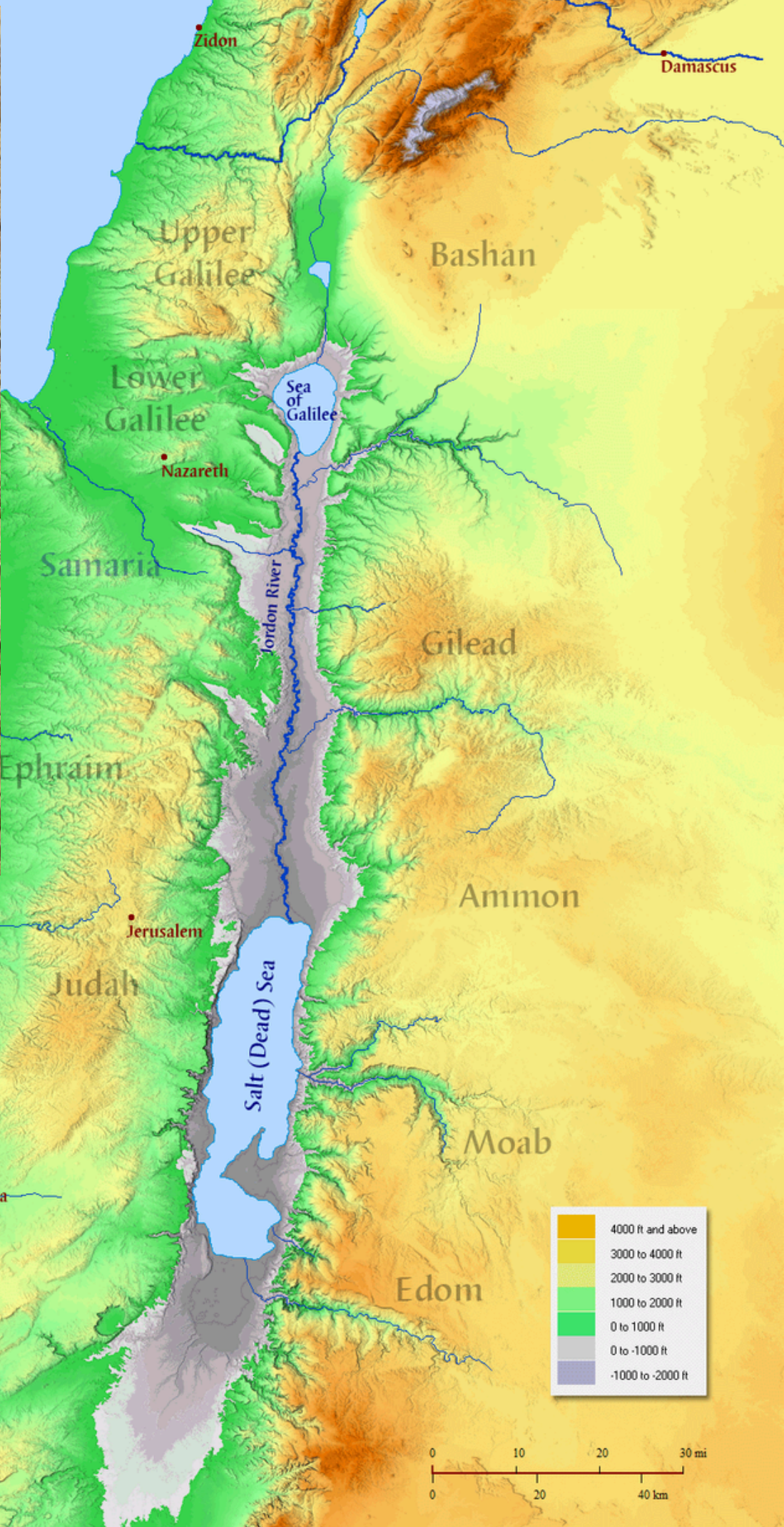


2. Bible translator simulator

Sodom and Gomorrah

- another real location
- also associated with fire, smoke, corpses, judgement





2. Bible translator simulator

Oblique references

“In fact, the breadth of imagery spans everything from the positive pictures of a laundry tub and a refiner’s furnace to the negative portraits of a garbage dump, a dungeon, and a sulfurous lake of fire.”

- Brad Jersak, *Her Gates will never be shut*

2. Bible translator simulator

Oblique references

there's good evidence to suggest that oblique references to what we might call hell are referring to either Sodom and Gomorrah or Gehenna, and the spiritual truths they symbolise.

That is, they have spiritual or symbolic meaning, but that meaning is evoked through the lens of a real place that symbolises a key dreaming story.

2. Bible translator simulator

Associations made between the area of Sodom and Gomorrah w/ burning, smoke, pitch, and fire:

- Gen 14:3, 10; Gen 19:23-28
- Wisdom of Solomon (2C BCE)
- Diodorus Siculus (60-30 BCE)
- Strabo (63/64 BC-AD 24ish)
- Philo of Alexandria (20BC-AD50)
- Flavius Josephus (AD 37-101)

2. Bible translator simulator

Takeaways

- our ideas of hell are a mishmash of a ton of separate concepts, many of which aren't even from the bible.
- we have conflated places of death, judgement, waiting, cleansing, houses for spirits, raw ingredients of creation, unknown and wild places, metaphorical homes for personified Death and Disease.
- We used to translate *all* these concepts as hell - now we usually translate very few of them as hell, often none.
- At the same time, while these concepts aren't "hell", so to speak, they are real & shit, and our faith wants to talk to us about how to live and love in company with shit realities.

what might be the meanings of/behind...

what does it mean to you to think of...

- Sheol / Hades
- Tehom / Abyssos
- Tartarus

maybe...

- **Sheol / Hades** - Death (us and others), our ancestors
 - **Tehom / Abyssos** - the unknown, decreation, the source of natural disasters
 - **Tartarus** - forces that hurt: disease, war (c.f. behemoth and leviathan)
-
- **Gehenna & Topheth in the Valley of Hinnom ??**
 - **Sodom and Gomorrah ??**

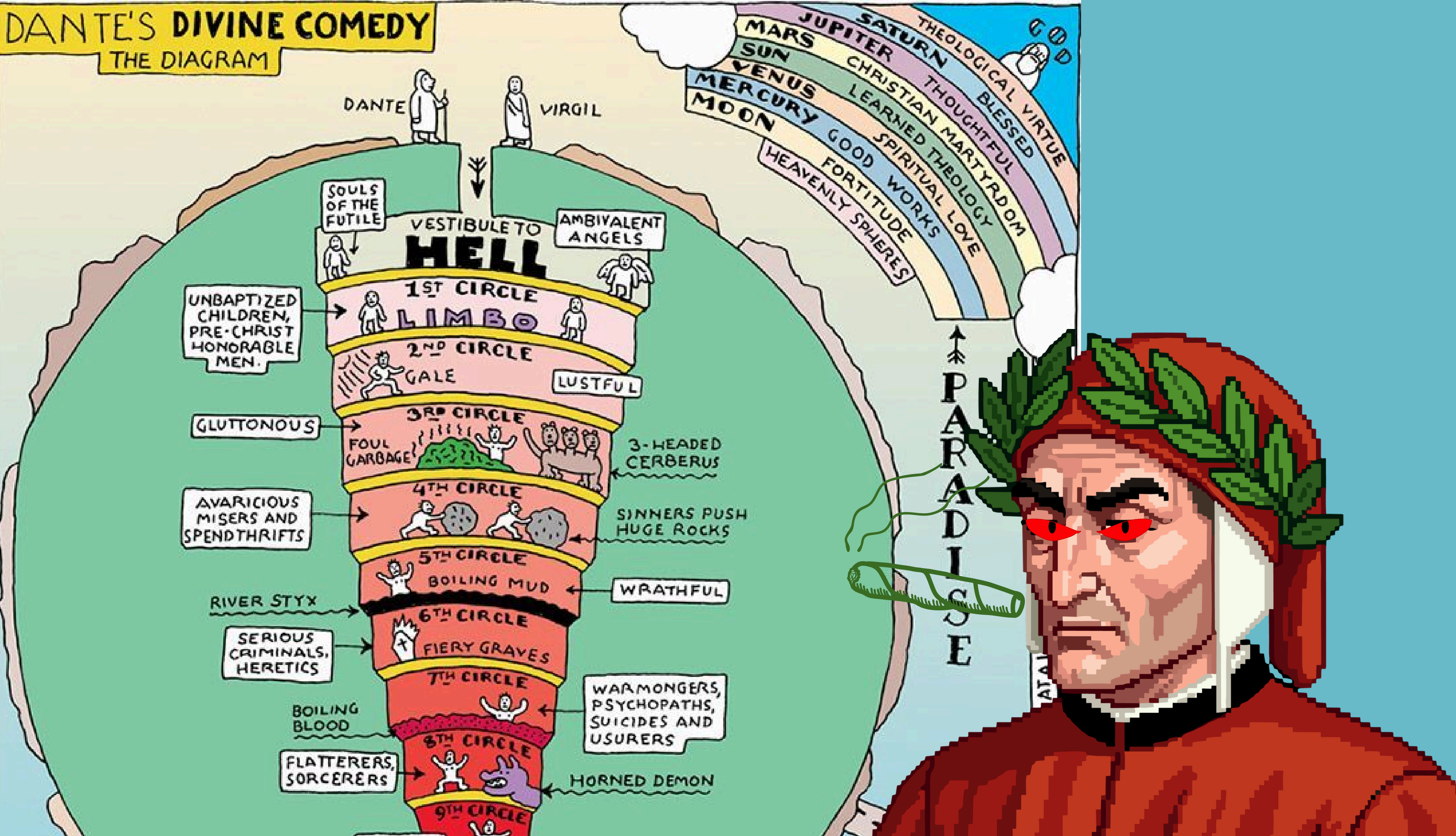
what are the stories behind these last two?

Hell: Part 2

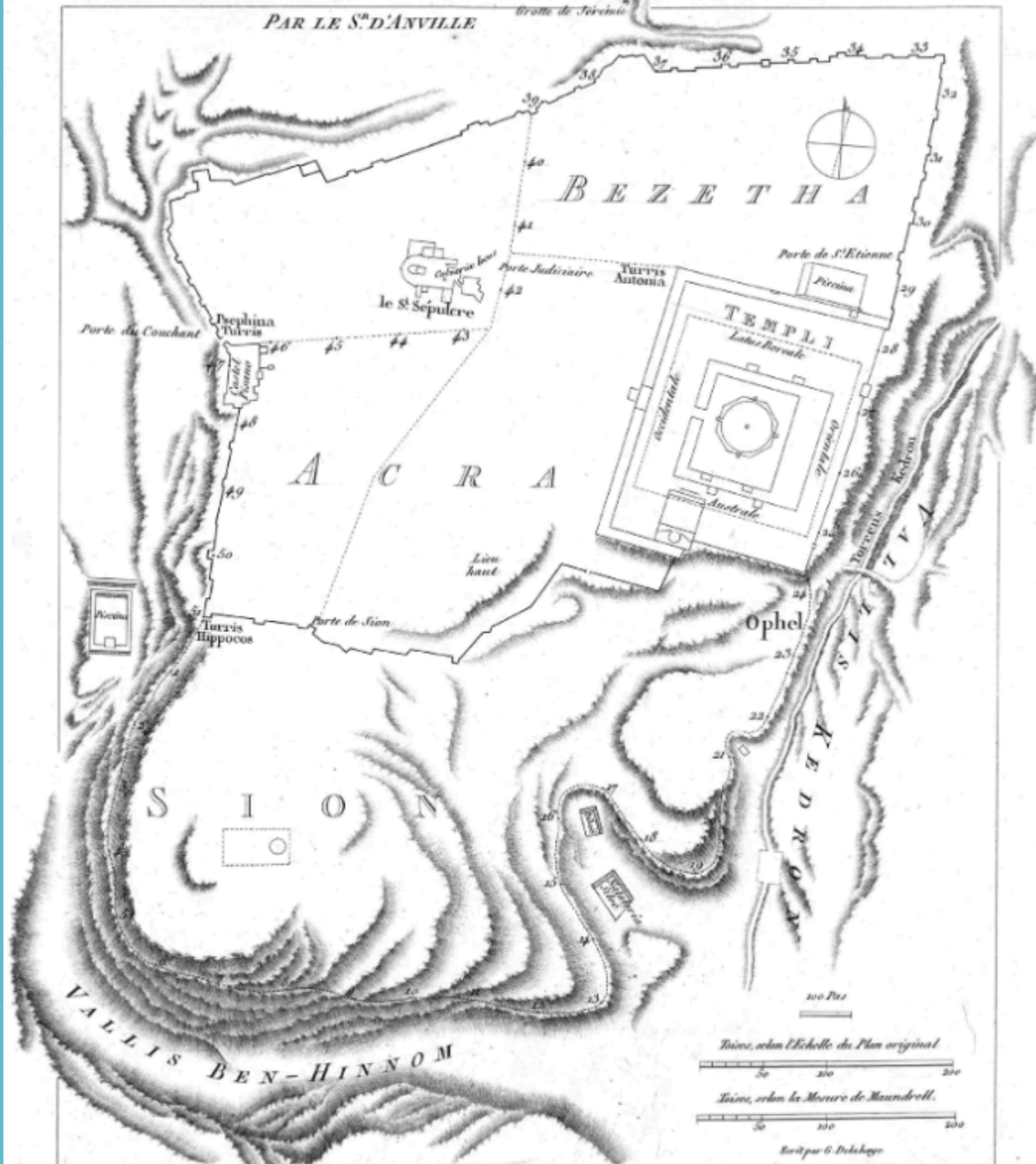
gehenna ben hinnom

the valley of fire and wailing

DANTE'S DIVINE COMEDY
THE DIAGRAM



PLAN DE LA VILLE DE JERUSALEM ANCIENNE ET MODERNE
PAR LE S.^r D'ANVILLE



Gehenna Ben-Hinnom's history

Four fires

Fire #1: Child sacrifice 2 Chr 28:1-3

“Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do right in the sight of the LORD as David his father had done. But he walked in the ways of the kings of Israel; he also made molten images for the Baals. Moreover, he burned incense in the valley of Ben-hinnom and burned his sons in fire, according to the abominations of the nations whom the LORD had driven out before the sons of Israel. “

Fire #1: Child sacrifice

2 Chr 33:1-6

1 Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem. 2 He did evil in the sight of the LORD according to the abominations of the nations whom the LORD dispossessed before the sons of Israel. ...

6 He made his sons pass through the fire in the valley of Ben-hinnom; and he practiced witchcraft, used divination, practiced sorcery and dealt with mediums and spiritists. He did much evil in the sight of the LORD, provoking him to anger.

Fire #2: Josiah's reforms 2 Kgs 23

“² And the king went up to the house of the Lord and every man of Judah and all the inhabitants of Jerusalem with him, and the priests, the prophets, and all the people, from the small to the great; and he read in their ^[a]presence all the words of the Book of the Covenant which was found in the house of the Lord. ³ And the king stood by the pillar and made a covenant before the Lord, to walk after the Lord, and to keep His commandments, His provisions, and His statutes with all his heart and all his soul, to carry out the words of this covenant that were written in this book. And all the people ^[b]entered into the covenant.”

Fire #2: Josiah's reforms 2 Kgs 23

[then he did a bunch of reforms, including:]

“¹⁰ He also defiled [L]Topheth, which is in the Valley of the Son of Hinnom, so that no one would make his son or his daughter pass through the fire for Molech.

...

¹³ And the king defiled the high places that were opposite Jerusalem, which were on the right of the mount of destruction which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, for Chemosh the abomination of Moab, and for Milcom the abomination of the sons of Ammon. ¹⁴ He also smashed to pieces the memorial stones and cut down the [L]Asherim, and filled their places with human bones.”

... later they went back to doing it

Fire 3: Jeremiah's foreign FAFO army Jer 7:30-33

“For the sons of Judah have done that which is evil in my sight,” declares the LORD, “they have set their detestable things in the house which is called by my name, to defile it. They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, and it did not come into my mind.

Therefore, behold, days are coming,” declares the LORD, “when it will no longer be called Topheth, or the valley of the son of Hinnom, but the valley of the Slaughter; for they will bury in Topheth because there is no other place. The dead bodies of this people will be food for the birds of the sky and for the beasts of the earth; and no one will frighten them away.”

Fire 3: Jeremiah's foreign FAFO army Jer 19:2-6

2 Then go out to the valley of Ben-hinnom, which is by the entrance of the potsherd gate, and proclaim there the words that I tell you,

3 and say, "Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem: thus says the LORD of hosts, the God of Israel,

'Behold I am about to bring a calamity upon this place, at which the ears of everyone that hears of it will tingle.

4 Because they have forsaken me and have made this an alien place and have burned sacrifices in it to other gods, that neither they nor their forefathers nor the kings of Judah had ever known, and because they have filled this place with the blood of the innocent

5 and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, a thing which I never commanded or spoke of, nor did it ever enter my mind;

6 therefore, behold, days are coming,' declares the LORD, 'when this place will no longer be called Topheth or the valley of Ben-hinnom, but rather the valley of Slaughter.'"

Fire 3: Jeremiah's foreign FAFO army Jer 32:33-35

[The sons of Israel] have turned their back to me and not their face; though I taught them, teaching again and again, they would not listen and receive instruction.

But they put their detestable things in the house which is called by my name, to defile it. They built the high places of Baal that are in the valley of Ben-hinnom to cause their sons and their daughters to pass through the fire to Molech, which I had not commanded them nor had it entered my mind that they should do this abomination, to cause Judah to sin

Fire 3: Jeremiah's foreign FAFO army

“The fires that these leaders started to consume the innocent...
will one day be turned back to consume those leaders.”

- Tim Mackie

c.f how God's big ethical move in Deut was
restricting justice to an eye for an eye and no more

Fire 4....

- a garbage dump?

Fire 4: 70AD

- 70 AD: the destruction of Jerusalem
- the traumatic event that hangs in the minds of the gospel and NT writers
- Jesus & Jeremiah
- “on this generation”



Four Fires of Gehenna

- Kings' child sacrifice
- Josiah's fires of reform
- Jeremiah's valley of slaughter
- 70AD temple destruction

thoughts?

Jesus & Gehenna

But I tell you that anyone who is angry with a brother or sister will be subject to judgment.

Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court.

And anyone who says, 'You fool!' will be in danger of the fire of Gehenna.

Matt 5:22

Jesus & Gehenna

27“‘You have heard that it was said, ‘You shall not commit adultery.’
28But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. 29If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into Gehenna. 30And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into Gehenna.

Matt 18

Jesus & Gehenna

Mar 9

42“If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea. 43If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into Gehenna, where the fire never goes out. 45And if your foot causes you to stumble, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into Gehenna. 47And if your eye causes you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into Gehenna, 48where

“‘the worms that eat them do not die,
and the fire is not quenched.’ *

49Everyone will be salted with fire.

50“Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with each other.”

Jesus & Gehenna

26“So do not be afraid of them, for there is nothing concealed that will not be disclosed, or hidden that will not be made known. 27What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs. 28Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the one who can destroy both soul and body in Gehenna. 29Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father’s care. 30And even the very hairs of your head are all numbered. 31So don’t be afraid; you are worth more than many sparrows.

Matt 10

Jesus & Gehenna Matt 23

29“Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets and decorate the graves of the righteous. 30And you say, ‘If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.’ 31So you testify against yourselves that you are the descendants of those who murdered the prophets. 32Go ahead, then, and complete what your ancestors started!

33“**You snakes! You brood of vipers! How will you escape being condemned to gehenna?** 34Therefore I am sending you prophets and sages and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town. 35And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar. 36Truly I tell you, all this will come on this generation.

“Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. 38Look, your house is left to you desolate. 39For I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’

Jesus & Gehenna

15“Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of Gehenna as you are.

Matt 23

Jesus & Gehenna

- cut it off
 - Matt 18:9, Matt 9:43-47 - causing little ones to stumble
 - Matt 5:29-30 - sexual exploitation
- Pharisees
 - Matt 23:15 - children of hell
 - Matt 23:33 - condemned to hell
- Matt 10:28 - whom to fear
- Matt 5:22 - 'you fool'

Isaiah's fire

Isa 66:18-24

18“And I, because of what they have planned and done, am about to come ▼ and gather the people of all nations and languages, and they will come and see my glory.

19“I will set a sign among them, and I will send some of those who survive to the nations... and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the nations. 20And they will bring all your people, from all the nations, to my holy mountain in Jerusalem as an offering to the Lord—on horses, in chariots and wagons, and on mules and camels,” says the Lord. “They will bring them, as the Israelites bring their grain offerings, to the temple of the Lord in ceremonially clean vessels. 21And I will select some of them also to be priests and Levites,” says the Lord.

Isaiah's fire

22“As the new heavens and the new earth that I make will endure before me,” declares the Lord, “so will your name and descendants endure. 23From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me,” says the Lord.

24“And they will go out and look on the dead bodies of those who rebelled against me; the worms that eat them will not die, the fire that burns them will not be quenched, and they will be loathsome to all mankind.”

Isaiah's fire

Isa 66:18-24

24“And they will go out and look on the dead bodies of those who rebelled against me; **the worm[s]** **[that eat them]** will not die, **the fire** **[that burns them]** will not be quenched, and they will be **loathsome** to all mankind.”

[1] **[2]** **[3]** **[4]**

(c.f. Dan 12:2; 1 Samuel 13:21; Ecc 12:11)

Isaiah's fire

Isa 66:23-24 Eidan's translation

And it will be that: from new moon to new moon and sabbath to sabbath, all creatures will come to worship before me.

And they will go out and see the corpses of the people who betrayed me [God], for their worm does not die, and their fire is not extinguished, and they will be a lesson(?) to all creatures.

- can you read this: universalist, annihilationist, infernalist... some other way?

Jesus & Gehenna

Mar 9

42“If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea. 43If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into Gehenna, where the fire never goes out. 45And if your foot causes you to stumble, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into Gehenna. 47And if your eye causes you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into Gehenna, 48where

“‘the worms that eat them do not die,
and the fire is not quenched.’ *

49Everyone will be salted with fire.

50“Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with each other.”

Final Questions

Who makes Gehenna?

Who is Gehenna for?

What do you think Jesus meant when he talked about Gehenna?

What could the annihilationist, the universalist, the infernalist, and someone who doesn't believe in the afterlife all agree on about Gehenna?

end

Hell part 3

review of parts 1 & 2

questions you asked these last two weeks

purgatory & heaven/hell dualism

lazarus and the rich man

Review: Hell pt 1

- our ideas of hell are a mishmash of a ton of separate concepts, many of which aren't even from the bible.
- we have conflated places of death, judgement, waiting, cleansing, houses for spirits, raw ingredients of creation, unknown and wild places, metaphorical homes for personified Death and Disease.
- We used to translate all these concepts as hell - now we usually translate very few of them as hell, often none.
- At the same time, while these concepts aren't "hell", so to speak, they are real & shit, and our faith wants to talk to us about how to live and love in company with shit realities.

Review: Hell pt 1

- the orthodoxy of hell is wobbly - many Christians believe that "hell" is not final, and most Christians believe that death is not when the choice is made permanent
- the "lake of fire" is at least also a reference to the area of Sodom and Gomorrah and the Dead Sea's tar pits, which is "made freshwater" in the visions of Revelation
- there are many stories, biblical and church-ical, about the after-death-places, and they do not form into any neat system - and they were never meant to

Review: Hell pt 2

- Every time Jesus explicitly mentions "hell", it is "Gehenna"
- Gehenna is a valley outside of Jerusalem marked by four historical fires: the child sacrifice of Israelite kings, the purifying reformation of King Josiah, the fires and corpses of military invasion (Jeremiah), and the destruction of Jerusalem in 70CE which Jesus predicts
- Gehenna is the place where evil is revisited on those who perpetrated it, Jesus brings it up when he talks about those who commit sex crimes or hurt children, and the corruption of religious and political leaders: the reversal moment of abuses of power, for violence begets violence.
- Maybe you don't have to have a particular view about hell to understand Jesus' point about Gehenna

Part 1: Questions

Part 1: Questions

“Fallen asleep”?

A metaphor for death, not unique to the early Christians but they seemed big on it, to emphasise a hopefulness beyond the grave not as present in other contemporary beliefs about the afterlife

baptisms for the dead?

According to some ancient historians (Ambrosiaster and Tertullian), a practice considered legitimate among some early Christians, probably banned pretty early on, in the 300s CE. Mormons do it though.

Part 1: Questions

eternal (*aiōnios* - αἰώνιος)

indeterminate as to duration, eternal, everlasting, long ago...

(Occurs 70 times in THGNT.) , (Adjective Genitive Plural Masculine) - Click on the word to see more information

a note on “eternal”

- or: “permanent”, “age-lasting” (Greggory of Nyssa)
- c.f Rom 16:25 the mystery “eternally hidden” now revealed
- perhaps better translation: “outside of time”

Part 2: Purgatory

an argument for purgatory from a
critique of hell/heaven dualism:

one form of

heaven / hell dualism

heaven

- for people who prayed “sinner’s prayer”
- no matter how evil you are, you are at the point of death considered 100% as righteous as Jesus
- no matter what you do in life, you end up here
- there is no work to do that will change this

hell

- for people who did not pray “sinner’s prayer”
- no matter how good you are, you are at the point of death considered the equivalent of 100% evil
- no matter what you do in life, you end up here
- there is no work to do that will change this

heaven / hell dualism

hell

this sucks

- what about people who didn't know Jesus or heard a bad version, who lived in 4000BC or died as babies
- does the vilest person of 90 years really deserve infinity burning?

- for people who did not pray "sinner's prayer"
- no matter how good you are, you are at the point of death considered the equivalent of 100% evil
- no matter what you do in life, you end up here
- there is no work to do that will change this

heaven / hell dualism

heaven

- for people who prayed “sinner’s prayer”
- no matter how evil you are, you are at the point of death considered 100% as righteous as Jesus
- no matter what you do in life, you end up here
- there is no work to do be done about it

AND this sucks

- get-out-of-jail free card I hate actually. Some people should be in jail for a while and a just God would do that
- idk I think murderers should also have to apologise to their victims not just to God
- there is something good about the garden-dirt-work of reconciliation

benefits of purgatory, or an in-between place

- what if people who could make an informed choice in life, somehow received that opportunity later? e.g. babies have time to age, people with intellectual disabilities meet God in a way that makes sense to them, people born before Jesus get a chance to hear about him, people who have only heard about an evil God get to have their misconceptions corrected, people who are too traumatised to accept God get some time to heal first
- time to do the ministry of reconciliation with one another, messy and imperfect but learning
- time to receive consequences for evil without precluding a final healing
- time for God to sit patiently with us like we're a newly adopted cat

Key verses on Purgatory

“¹² Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— ¹³ the work of each builder will become visible, for the day^[a] will disclose it, because it will be revealed with fire, and the fire will test what sort of work each has done. ¹⁴ If the work that someone has built on the foundation survives, the builder will receive a wage. ¹⁵ If the work is burned up, the builder will suffer loss; the builder will be saved, but only as through fire.” (1 Cor 3:12-15)

“He who began a good work in you will carry it on to completion until the day of Christ Jesus” (Phil 1:6)

Church leaders on Purgatory

“Purgatory is not, as Tertullian thought, some kind of supra-worldly concentration camp where one is forced to undergo punishments in a more or less arbitrary fashion. Rather it is the inwardly necessary process of transformation in which a person becomes capable of Christ, capable of God, and thus capable of unity with the whole communion of saints. Simply to look at people with any degree of realism at all is to grasp the necessity of such a process. It does not replace grace by works, but allows the former to achieve its full victory precisely as grace. What actually saves is the full assent of faith. But in most of us, that basic option is buried under a great deal of wood, hay and straw. Only with difficulty can it peer out from behind the latticework of an egoism we are powerless to pull down with our own hands. ... Encounter with the Lord is this transformation. It is the fire that burns away our dross and re-forms us to be vessels of eternal joy.” - Benedict XVI

Example of a Nondualistic framework - stories about the glory of the divine gaze

This is the idea that only one thing that happens when we die: We see God and God sees us. But this can be experienced very differently!

1. For some, exclusion from the glory of the divine gaze is hell.
2. For others, proximity to the glory of the divine gaze is experienced as hell.
3. The glory of the divine gaze transforms us now to prepare us for God's glory.
4. The glory of the divine gaze will glorify us when we meet God face-to-face.
5. The glory of the divine gaze is heaven.

Part 3: Lazarus and the rich man

- Luke 16

fast reading

slow reading & discussion

a few notes

final questions discussion

Lazarus - Luke 16

¹⁹ “There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. ²⁰ And at his gate lay a poor man named Lazarus, covered with sores, ²¹ who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. ²² The poor man died and was carried away by the angels to be with Abraham.^[g] The rich man also died and was buried. ²³ In Hades, where he was being tormented, he lifted up his eyes and saw Abraham far away with Lazarus by his side.^[h]

²⁴ He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames.’

Lazarus - Luke 16

²⁵ But Abraham said, 'Child, remember that during your lifetime you received your good things and Lazarus in like manner evil things, but now he is comforted here, and you are in agony. ²⁶ Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.'

Lazarus - Luke 16

²⁷ He said, 'Then I beg you, father, to send him to my father's house— ²⁸ for I have five brothers—that he may warn them, so that they will not also come into this place of torment.'

²⁹ Abraham replied, 'They have Moses and the prophets; they should listen to them.'

³⁰ He said, 'No, father Abraham, but if someone from the dead goes to them, they will repent.'

³¹ He said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.' "

Lazarus notes

a note on “torment”

- torment is pain not punishment, c.f. Matt 4:24 the tormented brought to be healed by Jesus
- punishment for the satisfaction of the punisher is a different word/s (e.g. Paul of Xtians he persecuted Acts 22:5, 26:11)
- that is, a pain in parallel to Lazurus’

rich... or priestly?

- the gate of what?
- why the garment description?

Lazarus notes

ABRAHAM'S BOSOM:

By: Kaufmann Kohler

In the New Testament and in Jewish writings a term signifying the abode of bliss in the other world. According to IV Macc. xiii. 17, the righteous who die for their faith are received by Abraham, Isaac, and Jacob in paradise (compare Matt. viii. 11: "Many shall come from the east and the west and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven"). In *Kid. 72b*, Adda bar Ahaba, a rabbi of the third century, is said to be "sitting in the bosom of Abraham," which means that he has entered paradise. With this should be compared the statement of R. Levi (Gen. R. xlviii.): "In the world to come Abraham sits at the gate of Gehenna, permitting none to enter who bears the seal of the covenant" (see *Circumcision*).

Lazarus qs 1/2

- what is Jesus trying to communicate in this parable? What are the big themes?
- Who is likely being addressed in this parable? (see Luke 16)
What else is happening in Luke 16?
- Why would Jesus use “bosom of Abraham” here? (a term not used elsewhere in the Bible, but used in other rabbinic literature)

Lazarus qs 2/2

- Do you think Jesus is referencing a theoretical rich man in a real hades, or a metaphorical rich man in a metaphorical hades?
- Is it fair to use this parable for wisdom about hell?

final reflection time!

end

As it is written, “Since the children have flesh and blood, he, too, shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death” (Heb 2:14–15).