

Predestined To Go To Hell? Really?

https://youtu.be/YPYByAo0_jw

Pastor John Piper, in a video here on YouTube (<https://youtu.be/vbx-9neSziU>), asks:

"How Does It Glorify God to Predestine People to Hell?"

And he proposes a serious answer to that question, indicating it does somehow glorify God to predestine people to hell.

My answer: It *does not* glorify God . . . in fact, the insinuation that God predestines anyone to hell is an insult to God based on error. And beside that, there is no eternal torment in a fiery hell anyway.

The apostle Paul wrote:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23)

So what happens to those who do not receive the gift of eternal life? They perish in death, specifically in what is called the "second death" (Revelation 20:14,15; Rev 21:8) after they have been resurrected for judgment. Those who get the second death have no more hope of life or resurrection. It is the end of them . . . they are destroyed and will never again "be":

"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be" (Psalms 37:10)

"When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever" (Psalms 92:7)

"The way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity" (Proverbs 10:29)

"As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation" (Proverbs 10:25)

So where does the fiery eternal "hell" idea come from? King James' translators injected it to the KJV Bible by using their word "hell" 23 times in the New Testament . . . in place of three different Greek words which have different meanings . . . and none of those three refers to a place of fiery, perpetual torment. The three Greek words are:

— Ἅδης

("hades" in English); appears as "hell" ten times and as "grave" once in the KJV New Testament; refers to the place of the dead, the grave, similar to the Hebrew word "she'ol" in the Old Testament

— γέεννα

("geenna" or "gehenna" in English); Appears as "hell" 12 times in the KJV New Testament; refers to the valley (just outside Jerusalem) which was used as a dump in Jesus' time. Constant fire and maggots there were sure to permanently destroy whatever was thrown in.

— ταρταρωσας

a verb, an inflection or variant of ταρταρώω; ("tartaroo" in English); Used only once: to describe fallen angels being put into a figurative pit or prison, to be held in restraint.

You can look these up yourself with online Bible study tools.

Translators (especially King James Version, 1611) made a real mess when they used the word "hell" in place of these three Greek words. They had inherited their fiery, eternal hell concept, by tradition, from the Catholic church. By using "hell" they were twisting the meanings of the Greek words to conform to their own concept of a place of perpetual, fiery torment.

Over time translators have recognized this error and have used the original Greek words instead of "hell" or at least added footnotes to show the original Greek words. Young's Literal Translation (YLT), for example, never uses the word "hell."

Here's an example, of Jesus speaking of "hell fire":

"And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire" (Mark 9:47)

"Hell" in that verse is from that Greek word γέεννη or "gehenna," a reference to that dump outside Jerusalem. Trash and garbage was thrown there to be destroyed by the constant fire - "hell" fire - and worms - maggots - in the dump. Jesus likened the destruction of the wicked to being cast into a burning dump for permanent, final destruction. They would be figuratively thrown into the dump for destruction.

The "lake of fire" in Revelation pictures the same, final destruction:

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Revelation 21:8)

In Matthew 25:46 Jesus describes the fate of the unsaved:

"And these shall go away into everlasting punishment: but the righteous into life eternal."

When a criminal is executed, their punishment is not "everlasting" in the sense of being ongoing, never-ending perpetual punishing. No, the punishment is "everlasting" only in the sense that it is permanent, complete and final and irrevocable. It will be the same for the unsaved; they will be destroyed and that will be the end of them. Their punishment is finished and stands forever; it is not perpetual, ongoing punishing. They will be destroyed through death, and will never again "be" as shown in those Old Testament verses quoted earlier.

Let's go back to the original question: "How Does It Glorify God to Predestine People to Hell?"

Let's understand the difference between predestination and predetermination, because there seems to be some confusion. God has not predetermined or bound or locked anyone into this or that fate. If such a thing were true, there would be absolutely no point in judgment. It would be a farce to judge and then condemn someone if they were somehow hopelessly *predetermined* - ahead of time - to be condemned anyway. We have free will and we will be judged accordingly. And we know that there will be judgment:

"And as it is appointed unto men once to die, but after this the judgment"
(Hebrews 9:27)

The destiny - the *destiny* God intends for all is that they would be saved from perishing in death. That is God's desire or will; that is what God has *predestined* or intends for all. His intention, His desire, His will is that *all* would be saved:

"For God so loved the world, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life." (John 3:16)

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, *not willing that any should perish*, but that *all* should come to repentance." (2 Peter 3:9)

"Who will have *all* men to be saved, and to come unto the knowledge of the truth." (1 Timothy 2:4)

Let's go back to the original question: "How Does It Glorify God to Predestine People to Hell?"

It doesn't glorify God.

God has not *predetermined* anyone's fate.

God has *predestined* all to be saved from perishing; that is the destiny God desires and intends for *all*.

Unfortunately many will defy God's will and will perish as a result.

And there is no "hell" where the unsaved suffer eternal conscious torment. The unsaved will perish through death; through death they will be destroyed and will no longer "be."