

Passage	Context/Audience	What it says	What it implies
Matt 3:7-12 paralleled in Lk 3:7-8	John the B. speaking to the Pharisees, pre-Jesus	Recognizes Pharisees “fleeing from coming wrath,” exhorts them to produce fruit in keeping with repentance. “Chaff” will be burned with “unquenchable fire.”	Separation of “wheat” and “chaff” (v. 12) clearly an allusion to the production of fruit exhorted in v. 8. Although “unquenchable fire” may be interpreted by some as conscious punishment, this is not stated by the text.
Matt 5:21	Jesus in sermon on mount, audience is a large crowd of generic, heterogeneous people; presumably largely Jews	Anyone who says to his brother “you fool” will be “in danger of the fire of hell.”	Nothing about the nature of hell. Those destined there are sent due to explicit action/heart/attitude. The fact Jesus says “You have heard that it was said” implies that his audience knows and values the Hebraic scriptures
Matt 5:27-30	Same	“It is better for you to lose one part of your body than for your whole body to be thrown into hell.”	same as above
Matt 7:13-14	Same	Broad gate leads “to destruction,” and narrow gate leads to life. Few find the latter, many the former.	No real light on present subject.
Matt 7:15, 23	Same	Tree that does not bear “good fruit” is cut down & burned. Many who think they’re serving the Lord will be told “I never knew you. Away from me, you evildoers.”	Detail of punishment not there, but the punishment is directed against people who believed that they were following the true God (and Jesus himself) but who he “never knew,” presumably due to the lack of good fruit.
Matt 8:10-12	“followers” who witnessed Jesus being approached by a believing centurion pleading for healing of his daughter	“Many will come from the east & west, and take their places at the feast w/Abraham. . .but the subjects of the kingdom will be thrown outside, into darkness, where there will be weeping & gnashing of teeth.”	Again the target of condemnation is those who believe themselves to be saved—belonging to the Kingdom of the Jews. The exclusion is clearly a known, conscious thing, though the temporality of it is not discussed.
Matt 10:15 and 11:21-24 paralleled in Lk 10:1-16	Jesus sending out the twelve (Matt) or the 72 (Luke) to preach to Israel	If a town rejects their message (and later, to towns that rejected Jesus directly), “it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.”	Implies differing degrees of punishment (if it’s all the same, how could it be “more bearable” for some than others?), though not clearly or literally.
Matt 10:28	same	“Do 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 hell.”	Primary meaning is clearly to teach God’s supremacy over the laws and authority of men. The phrase “destroy both body & soul in hell” may imply a finality rather than infinity, but this is not the basic message of the text.
Matt 10:32-33, 39 echoed in parallel Mark 8:34-9:1 and Lk 9:23-27	same	“Whoever acknowledges me before men, I will also acknowledge him before my Father. . .but whoever disowns me. . .I will disown. . .” and “whoever finds his life will lose it. . .whoever	The message seems to be that condemnation is particularly focused at those who deliberately reject Jesus

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Matt 12:25-37	Pharisees who condemned him as driving out demons thru the spirit of Beelzebub	Every sin & blasphemy will be forgiven except the sin of blasphemy against the Spirit, which will not be forgiven “in this age or in the age to come.” In the day of judgment “by your words will you be acquitted, and by your words you will be condemned.”	Jesus is explicitly responding to the religious leaders saying his holy work was of the devil. However the punishment for those who are not forgiven is not discussed.
Matt 13:24-30, 37-43	Jesus telling a parable of the Kingdom of God to the crowds, then explaining its meaning to his disciples	A farmer sows a field, then the enemy sows weeds among the crop. At harvest the weeds will be burned and the crop harvested. The weeds are “sown” by the devil, and are defined in v. 41 as “everything that causes sin and all who do evil.” They will be thrown “into the fiery furnace, where there will be weeping and gnashing of teeth.”	This is clearly a parable of blessing and judgment. The description of the “furnace where there will be weeping and gnashing of teeth” clearly indicates that those who are punished are conscious <i>that they are being punished</i> , but whether <i>eternally conscious</i> is neither implied nor contradicted. It is noteworthy, too, that those who go there are portrayed as actively opposing the kingdom of God, not merely as passive non-members
Matt 13:47-50	same	Kingdom of heaven compared to a net full of fish that are sorted into good & bad. v. 49-50 portray separating the “wicked from the righteous” and throwing the wicked into the fiery furnace where there will be weeping and gnashing of teeth”	Pretty much a repeat of the previous parable. I find it interesting that in both cases the punished wicked are being separated from the righteous, which implies that they existed together (as opposed to the remote unreachable). This does not shed any light on those who were not among the righteous, which may suggest that it is not talking at all about those who have never heard the gospel, but rather those who have heard and rejected it.
Matt 18:3-9	Jesus answering his disciples’ question about who is greatest in the kingdom of heaven	After telling them to humble themselves like children, Jesus implies harsh punishment for one who causes a child to stumble. Then he repeats Matt 5:27-30 about losing part of the body rather than having the whole condemned. In the end of v8 he refers to “eternal fire,” and at the end of v9 to the “fire of hell.”	This is a repeat of an earlier teaching, but specifically in the context of leading others to sin. It is possible, though not absolutely necessary, that “eternal fire” refers to an eternally-conscious punishment.
Matt 23 – whole chapter	Jesus “woes” to the Pharisees	Jesus contrasts the outward “righteousness” and inward corruption of the Pharisaic code. In v. 33 he asks “How will you escape being condemned to hell?”	Condemnation is not described, but it is threatened to those in the religious elite whose hypocrisy lays great burdens on others while they violate the law themselves.
Matt 24:36-51	Jesus telling his disciples about the end	“one will be taken, the other left”; the need to be ready for his return, and a parable of the servant	Another passage where the condemnation is described specifically in relation to the leaders who maltreat their

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		who thinks his master's return is not imminent and gets sloppy, oppressing other servants. "He (the master) will cut him (that lead servant) into pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth."	subjects, and associates them with "hypocrites," a term Jesus seems to use mostly on the Pharisees & teachers of the law. "Cutting to pieces" has a certain deathly finality to it, followed by assigning him a place where there is weeping & gnashing of teeth which sounds like conscious punishment. However, the key appears to be who's getting the punishment more than the minutiae of the punishment itself
Matt 25:1-13	Jesus is still teaching his disciples	Parable of the 10 virgins.	All 10 were awaiting the bridegroom, but when he came, five were ready and five were not. The punishment/separation was the lot of those who were aware, thought they were awaiting the bridegroom, but were not ready when he came
Matt 25:14-28	same	Parable of the talents	The condemnation (again outer darkness, weeping & gnashing) is for a servant who failed to implement his master's will
Matt 25:31-46	same	Parable of sheep & goats: "All nations" are separated into sheep & goats; v 46 goats are sent to "eternal punishment, but the righteous to eternal life."	This passage lends itself easily to the reader's presupposition. On one hand, the separation of "all nations" implies that there is a simple, binary reality of those who were faithful—the sheep, and those who were not—the goats. On the other hand, the criterion for separation is how each treated the mistreated "least of these" and says nothing about assent to any doctrine at all. Unless we are prepared to promote a works salvation that does not require faith, it's tough to consider this passage a comprehensive treatise on either salvation or lostness; however, Jesus makes it clear that he considers justice to the disadvantaged to be part of his standard of judgment.
Mark 9:42-48	Disciples	A repeat of the passages about cutting off one part of body to avoid condemnation of the whole, with the addition in description of the punishment ". . .their worm does not die and the fire is not quenched."	Both this passage, and the Isaiah 66:24 passage that Jesus may be quoting, are describing the punishment of those who opposed God and rebelled against him (Isaiah), and in the context of Mark, those who are leading others to sin/temptation. The language of the worm and fire do imply an eternal punishment.
Mark 16:16	Jesus speaking to his disciples after the resurrection; Mark's account of the great	"Whoever believes and is baptized will be saved, but whoever does not believe will be condemned."	The fates described happen to those to whom the gospel is preached—and who do or do not believe. The text is silent about those who have not heard.

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	commission (manuscript not universally accepted)		
Luke 12:1-11, with a focus on v. 4-5	Though the teaching appears to parallel Matt 10:28, here the context is Jesus warning both his disciples and the larger crowd about the Pharisees' hypocrisy	"...do not be afraid of those who kill the body and after that can do no more. But I will show you whom you should fear: Fear him who, after the killing of the body, has the power to throw you into hell."	Though the context is different, the overriding message is the same as the Matthew passage, exhorting the hearers that God is more to be feared than earthly authorities. The antecedents to either the killing by men or consignment to hell by God are not discussed directly, though v. 8-10 seem again to show that actively disowning Christ is the sin being condemned.
Lk 12:42-48	Jesus' disciples; Jesus is telling a parable that is explicitly exhorting the faithful to be ready for his return.	Retelling of the story in Matt 24 about the servant who believes the master is slow in returning. But an additional statement is added at the close: "That servant who knows his master's will and does not get ready or does not do what his master wants will be beaten with many blows. But the one who does not know and does things deserving punishment will be beaten with few blows. From everyone who has been given much, much will be demanded. . ."	The punishment described in the Luke passage states that the master will "cut him to pieces and assign him a place with the unbelievers." This is even less clear than the Matthew passage as to whether it means a conscious, eternal torment. The closing verses imply a significantly different degree of punishment for willful rebellion in contrast to ignorant transgression.
Lk 13:24-29	Jesus is teaching his way thru the towns on the way to Jerusalem, and someone asks him if only a few will be saved	"Make every effort to enter through the narrow door. . ." because once it's closed, nobody else gets through. Many will feel wronged that they aren't let in. . . "There will be weeping and gnashing of teeth, when you see Abraham, Isaac, and Jacob and all the prophets in the kingdom of God, but you yourselves thrown out."	Jesus is again pointing out that those (clearly among the Jews) who feel like they have salvation buttoned up will be excluded while others will be saved. He does not, in this passage, get into the criteria of inclusion or exclusion. This passage does make it clear, however, that those who are excluded are unequivocally aware that they are excluded, though the temporality of this knowledge is not implied.
Lk 16:19-31	Jesus' disciples and the Pharisees "who loved money" (v. 14)	Parable of rich man and Lazarus	This may be the clearest description of what appears to be conscious torment in the afterlife. However, if the description of the torment is to be taken literally, several other things might also be considered in the same vein: <ul style="list-style-type: none"> • The ability of the occupants of heaven and hell to communicate • Abraham's primacy in heaven (as opposed to Jesus')

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			<ul style="list-style-type: none"> V. 25 implies that the blessing/condemnation in the afterlife is the inverse of the comfort or suffering in this life. This does not square with the definitions of salvation/damnation throughout the rest of scripture (though it certainly targeted the money-loving Pharisees in the audience) <p>I would suggest that none of the story details are intended any more literally than any of Jesus' other parables. The "meat" of this passage—like many parables—is likely the summary at the end, where Jesus says "If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead." Though his hearers certainly didn't get this at the time, Luke's readers definitely would have seen it as a further indictment of the Jews who refused to acknowledge Jesus</p>
Lk 21:8-36	Jesus is describing the end times to his disciples; possibly some combination of the end of first-century Israel and the end of all things temporal	He exhorts his followers to remain ready for his return, lest "your hearts. . .be weighed down with dissipation, drunkenness, and the anxieties of life, and that day will close on you unexpectedly like a trap. For it will come upon all who live on the face of the whole earth."	While a lot is discussed in this passage, the germane portion is the reminder that judgment will in fact overtake all on earth, not just some (v. 35).
John 3:16	Nicodemus	Need I quote it? Those who believe are not condemned; those who do not believe are condemned. Light has come into the world, but men loved darkness instead.	The stunning thing here is that this passage, in juxtaposing "perishing" and "eternal life" may make a stronger case for annihilation than many. The Greek <i>απολλυμι</i> is not only used to describe the condemnation of the unbeliever, but the same word is used by Luke and translated "destroy" to describe the wiping out of the people at Noah's flood, and at Sodom (Lk 17:27-29). This is a MUCH longer study, but the contrast is between eternal life of the believer and death for the unbeliever.
Jn 5:28-29	Jesus is answering the Jews who were upset with his identifying himself as the Son of God	"...a time is coming when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned."	An inevitability is clear here, but again "condemnation" or "judgment" (alternate translation) here is contrasted with life. Whatever it is, it does refer to "all men."
Jn 12:47-48	"the Jews"	"As for the person who hears my words but	Judgment is described as a consequence of direct rejection

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		does not keep them, I do not judge him. . . There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day.”	of Jesus’ words.
Rom. 1:18-2:16	Paul speaking to Roman Christians	God’s wrath is justified because even his creation speaks of his divinity, even to those who have not heard an explicit message (19-20). In their depravity men are knowingly rejecting God (21-32) and actively suppressing the truth about him (v. 18b). “All who sin apart from the law will perish apart from the law” (2:12)	<p>This passage is often taken to speak largely to the issue of the unevangelized, but I don’t believe this is necessarily correct. Paul starts out by referring to those “who suppress the truth” which, given Paul’s lifelong battle with the Judaizers, likely refers to these same people. The idolatry, and God “giving them over to shameful lusts” sounds an awful lot like a description of O.T. Jewish history as related in the prophets.</p> <p>He does point out that since Creation itself is evidence of God, men are “without excuse,” but this does not only refer to condemnation since in 2:12-16 he points out that some Gentiles (the unevangelized?) seem to have figured out God’s law and are obeying it better than the Jews who ought to know better.</p> <p>The actual “wrath” discussed in the text (the nature of that wrath is not detailed) is for the “stubborn and unrepentant” (2:5) who “reject the truth and follow evil” (v 8-9).</p>
Romans 6:23	same	“the wages of sin is death, but the gift of God is eternal life”	The contrast is not between eternal life in hell and eternal life in heaven, but between death and eternal life
1 Cor. 15:35-58	Paul to the Corinthian Church	The nature of the resurrected body is different than that of the mortal body, as a plant is different from the seed from which it springs (36-39, 42-44). When the saved are raised, they will not be raised with their mortal bodies but with new imperishable ones (51-54) and will “bear the likeness of heaven” (49).	Paul seems here to be describing the resurrected bodies of the saved, not the resurrection that will happen to all flesh. The whole tenor of the passage implies the glory of the redeemed. Either way, he is talking about immortality for Jesus’ followers, not for all flesh.
Gal 1:4	Paul to the Galatian church	Jesus “. . . gave himself for our sins to rescue us from the present evil age. . .”	Not directly talking about condemnation, but of interest in that Jesus gave himself to rescue us from the present age, not (just) future destruction
Gal 6:8	same	“The one who sows to please the flesh, from the flesh will reap destruction; the one who sows to	Another instance of destruction being contrasted with eternal life

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Phil 1:23	Paul to the Phillipian church	“...I desire to depart and be with Christ, which is better by far. . .”	Suggests a conscious afterlife between death & the final resurrection
Phil 3:10-11	same	I want to know Christ “. . . and so, somehow, to attain to the resurrection from the dead.”	Implies that resurrection is only for the believer, not for all
Phil 3:18-21	same	speaks of the “enemies of the cross of Christ. Their destiny is destruction. . .” and contrasts this with us who believe and eagerly await our savior, who “. . .will transform our lowly bodies so they will be like his glorious body.”	Sets up the now-familiar contrast between those who actively oppose Christ and those who hope in him.
Phil 4:3	same	alludes to believers who have toiled for the gospel and “whose names are in the book of life.”	Not very explanatory, but since we will see the book of life in Revelation it’s worth noting that this is the first reference to it in the N.T.
1 Thess. 4:13-5:11	Paul to the church at Thessalonica	Tells of the certainty that those who die in the Lord will be raised at his coming, and those still alive will join them to be “forever with the Lord.” 5:3 refers to the surprise & suddenness with which “destruction will come upon” those who do not believe, but that this is no cause for fear for the believers who live in the light	The sense of this message is one of hope for the believer and seems only to mention the lost in passing, as receiving destruction.
2 Thess 1:5-10	same	Encourages the believers that God will punish those who persecute the church, and comfort and reward the believers. V 8-9 “He will punish those who do not know God and do not obey the Gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord. . .”	Note that Paul is describing this destruction, not in the context of encouraging evangelism, but rather encouraging the perseverance of the saints under persecution. “Those who do not know God” may refer to the ignorant unbeliever, but the context in v. 6-7 makes it more likely that he’s describing those who “trouble” the saints.
2 Thess 2:10-12	same	those that are perishing “. . .perish because they refused to love the truth and so be saved.” God therefore will send them a delusion and a lie to believe, “. . . so that all will be condemned who have not believed the truth but have delighted in wickedness.”	Yet another instance where Paul describes, not innocent ignorance, but willful rebellion, leading to destruction/damnation.
Heb 9:27	unclear; traditionally to Jewish converts to Christianity. Context is	“...man is destined to die once, and after that to face judgment.”	This text has been interpreted to mean that man only dies one time, and whatever happens after judgment is not death. This is really an inference of a statement not

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	a discussion of Jesus' dying once for a permanent sacrifice in contrast to the periodic sacrifices required under the old covenant		(necessarily) supported by the context, which is talking about the efficacy of Jesus' death. An equally-valid reading would emphasize the "destiny" part of the sentence (at least in an Arminian worldview)—man is only <i>destined</i> to die once; what happens after judgment depends upon the outcome of that judgment and is not foreordained. Either interpretation is really a distraction from the central point which is the all-time efficacy of Jesus' death (it's about Jesus, not about us).
Heb. 10:26-31; see also v. 39	same	"If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God."	Key elements—the prospect of damnation is taught in the context of those who have known the truth and willfully rejected it; and the raging fire "consuming" the enemies of God has a sense of finality more than perpetuity.
James 3:6	James addressing Jewish Christians scattered around	the tongue "is set on fire by hell."	No real insight for this study, except that it is another instance where hell is used as a warning to the believer to maintain a holy life
2 Peter 2 (entire chapter)	Peter is writing generically to believers whenever/wherever	Warning against false teachers who distort the faith. Offers God's sending sinning angels to hell "to be held for judgment" (v4), the destruction of the world in Noah's time by flood, and the destruction of Sodom/Gomorrah, as examples of the fate of these false teachers and the "ungodly." V. 20-21 speaks of those who "have escaped the corruption of the world by knowing. . . Jesus Christ and are again entangled in it (the world) and overcome, they are worse off at the end than they were at the beginning. It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs. . ."	Like Paul, Peter is using the concept of condemnation at the end to exhort the believer to faithfulness, and more particularly to meditate on the fate of those who, having known Christ, have turned their backs on him and are encouraging others to do the same. He states directly that these will be worse off than if they had never believed.
2 Pe 3:7	same	"By the same word (of God) the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men."	Implies a similar fate (destruction) for "ungodly men" and for the present creation.

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2 Pe 3:11-14	same	“Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives...”	Illustrative of the Biblical use of the knowledge of future destruction—to exhort the believer to holiness, not as the reason for evangelism.
1 John 2:17	Apostle John to unspecified believers	“The world and its desires pass away, but the man who does the will of God lives forever.”	Immortality of the unbeliever is not discussed.
Jude v. 4-13	Jude, brother of James (and Jesus) to generic believers	Jude is also warning about false teachers who corrupt the gospel, and compares their fate to that of the fallen angels, to Sodom & Gomorrah. He also points out that just as God rescued the Israelites from Egypt only to destroy those who rebelled against him.	Jude’s description sounds more like an ongoing, possibly conscious torment, but again he is focusing entirely on those inside the body who corrupt the faith.
Rev. 14:9-11	John to the 7 churches	Anyone who worships the beast will be tormented. . .the smoke of their torment rises for ever.	Implies an ongoing torment for those who worship the beast. 13:8 states that “all the inhabitants of the earth will worship the beast—all those whose names have not been written in the book of life. . .” This suggests that there will be a time where everyone on earth will worship either God or Satan, but does not state whether this is true for all times or just a specific time in the end.
Rev 19:20 and 20:7-10	same	Beast, false prophet (19) and Satan himself (20) are thrown into the lake of fire. “They will be tormented day and night for ever and ever.”	Fate of Satan and his servants who deceived men. Whether or not men will be consciously tormented, Satan will.
Rev 20:14-15	same	Death and Hades are thrown into the lake of fire, followed by anyone whose name was not found in the book of life.	This passage could be interpreted to mean that everyone who is not saved is also tormented forever, however this is not said of them; only of Satan, the beast, and the false prophet (above). Whether or not it is intended to mean perpetual torment for everyone in the lake of fire is not at all clear—certainly humans are of a very different character from Satan, and as we would understand it, Death and Hades are not beings at all. Therefore, the balance of literal vs. symbolic interpretation of this passage is difficult at best.
Rev 21:8	same	“But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—their place will be in the fiery lake of burning sulfur. This is the second death.”	The term “second death” seems to me to be a marked contrast to the eternal life just described in the beginning verses of Ch. 21, and in fact described throughout the New Testament.
Rev 22:15	same	speaking of the holy city, “Outside are the dogs, those who practice magic arts...” etc.	This may mean eternal existence for the sinners “outside the city.” It certainly calls to mind Jesus’ parable of the

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			wedding feast and those who were left in “outer darkness.”