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Jesus love for you - teaching from New and Old Testaments

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ABSTRACT

The article presents the choice of man on earth towards heaven or hell. It is not God who condemns man to hell, but man himself excludes himself from the condition of heaven. In this way, he condemns to eternal prison in the darkness, forever connected with torment and torture without any relief, break or comfort. Hell is the loss of a saving relationship with God. It is a terrible torment for a man who forever goes away. There are references to the new and the old will.

Keywords: Jesus, mystery, christ, Church, Catholic, man, woman, people, father

1. INTRODUCTION

In the mystery of Christ, the fate of every human being is illuminated. The Church in her teaching states that hell, as well as its eternity, are a fact. Souls who leave this world in a state of mortal sin immediately after the trash go to hell, where they are faced with eternal suffering. God's punishment consists in eternal separation from God. In a clear and clear way it can be seen that the Scriptures and the teaching of the Church about hell are - as the Catechism confirms - a call for accountability and conversion. Hell is a condition only for those who turn away from God and do not accept His love, and thus remain in this state for all eternity. This is eternal damnation that threatens all who die in a state of severe sin. All this is decided at the time of death. It is worth emphasizing, however, that God does not wish hell to anyone, but

man himself, through his choices, condemns himself to eternal damnation. It is not God who condemns man to hell, but man himself excludes himself from the condition of heaven. In this way, he condemns to eternal prison in the darkness, forever connected with torment and torture without any relief, break or comfort.

2. THE MYSTERY OF CHRIST - THE FATE OF EVERY HUMAN BEING

According to the Magisterium of the Catholic Church, the transformation of life is possible only in worldliness. Later there is no way to improve and convert. Only in Christ can hope be found out of the darkness of sin, because only He alone is the Savior of the world. He is the only source to which we can direct to avoid the eternal punishment, which deprives man of a chance for eternal life and eternal happiness (Picture 1, 2).

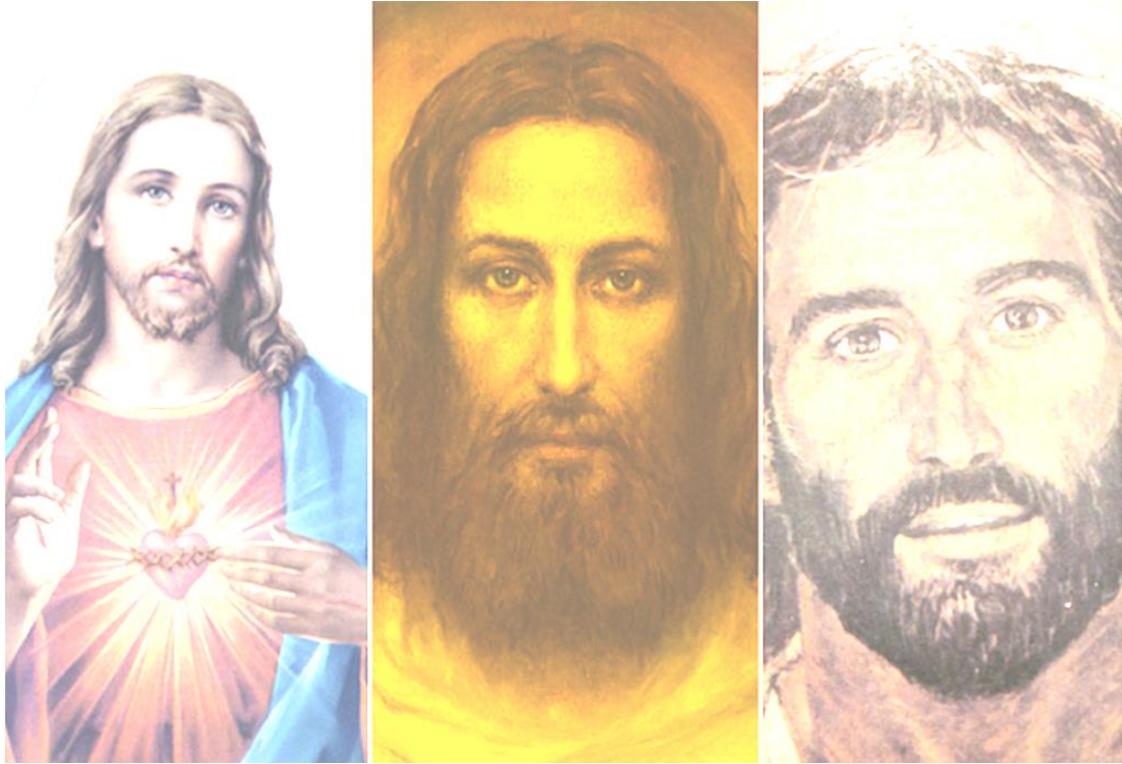
3. RELATIONSHIP FOR A MAN WHO FOREVER AWAY FROM THE TRIUNE LOVE

Hell is the loss of a saving relationship with God. It is a terrible torment for a man who forever away from the Triune Love. In the Old Testament, it is called an underground place (see Genesis 37, 35), where nothing and no one can be seen (see Job 10, 22); a land of silence (compare Ps 94,17), a kingdom from which there is no return (see Job 7,9) or an eternal prison (see Isaiah 24:22); it is a "place" that God knows (see Job 26: 6). Sheol was "a land of darkness and shadow of death, a country where dawn is a black night, where the shadow of death covers disorder, and light is a black night (cf. Hi 10,21)". The same applies to the worm. From the very beginning, he symbolized the sin and humiliation of man. On the basis of various studies, Władysław Kopaliński gives different meanings to this term. We meet, among others, meanness, laziness, destruction, death of the dead, eternal punishment, illness, anxiety, sadness and finally hell. It is also said about hell as a long death, which cannot be broken in any way.

The New Testament shows hell as an abyss (see Luke 16:23), a fiery hell (compare Mk 9:44, Mt 5,22-29), a fiery furnace (see Mt 13,42-50), a lake of fire and sulfur (see Revelation 19.20), eternal fire (see Mt 18.8), abyss (see Luke 8:31), place of torment (see Luke 16:28), dungeon of Tartarus (see 2 P 2 , 4) and others. Looking at all these terms, we can conclude that hell is not something pleasant for man, but only leads him to ruin. It is a payment and it is eternal for committed sins. The rejection of God's love closes to eternal participation in joy and the next life with the Creator. In this way, man condemns himself to eternal abandonment without Him (Picture 3).

4. TEACHING FROM NEW AND OLD TESTAMENTS

The teaching that flows from the Old and New Testaments shows that after death there is a state of eternal punishment, which is the result of human action during life. An unconverted sinner, or one who in his temporal life, "having eschatological direction through God's will, did not accept the gift of God's grace, condemns himself forever, that is, he becomes his own hell for himself."



Picture 1. Jesus love for you (...).



Picture 2. God's joy from birth.



Picture 3. Prayer is a solution for good.

Scripture counts with this possibility, which is why it tries to guard against its occurrence. Like the salvation he bears in the Scriptures - especially at St. John - the name of eternal life, so you can rightly call it an eternal death.

Jesus, however, did not come to earth to defeat a man or to throw him into hell. He came to "seek and save what was lost" (Lk 19, 10), but he cannot force a man into heaven because he respects his freedom. God's message is still full of hope and promises eternal joy for the saved. Only in this perspective should we consider the reality of hell. Those in hell are not known to God, but they are strangers. For man, the most important thing is to know God and let him know us and want to acknowledge us at the end of time (Picture 4).

The Church believes both in the happiness of the just and in the punishment of hell, which will meet everyone who has turned away from God. He also believes that it will embrace the whole of man's being. Hell exists and takes away hope for the salvation of man, just as there is God's love and human freedom. Love does not impose itself, as is freedom, which cannot answer God. Despite this answer, God still loves a man who condemns himself to loneliness and misfortune [1].

Theology, however, is considering the possibility of mitigating the punishment of hell, which is connected with the "inequality of punishment". God allows us to alleviate the torment of those who have drifted away from God's love, but it is not possible to soften the punishment to the point where hell ceases to exist. This is impossible because of the righteousness of God and the free decision of every man who chooses a state of damnation. It should be emphasized

that "this last view is not a dogma of faith, but it can be described as a teaching generally accepted by the Church, based on numerous passages of the Holy Scriptures" (see Mt 10,15, Rom 2,6, Ap 13,20) [2].



Picture 4. Jesus filled with love in the church.

Man himself has already made a choice here on earth, how the state of mind will get after death. A man who lives without God, that is, rejecting him in his life, condemns himself to hell, and thus makes a conscious choice of frustration, making himself a subject suitable only to be cast into hellfire, that is, eternal damnation. This is the definite defeat of a man who was sentenced to eternal abode in such a state. The realization of this reality not only takes away the hope of salvation, but also "has the right to cause unbearable pain, decaying into all eternity, assuming that this defeat is beyond any possibility of repair.

In order to save yourself from the punishment of hell, one should not stop only focusing, not to commit mortal sins, but also fight against evil tendencies and avoid dangerous opportunities for sin. It is about applying for a holy and Christian life that is consistent with the teachings of Jesus Christ himself. It is worth fighting for your salvation and for not destroying your own life. Unfortunately, only the condemned man discovers that he has lost God by his own fault; it is extremely bitter to say that his rejection of God and hatred for him are irreversible." It is sad, but the hell takes root of man in evil forever, depriving him of eternal happiness and joy. At the gates of hell there is only one inscription: entrance; there is no way out of it. Bearing in mind the possibility of total and eternal loss of hope of salvation, or hell, it

should be emphasized that the biblical basis from which we left, and the tradition of the Church do not contain the statement of any man who has been condemned and lives forever in hell. It is only a real possibility of condemnation (Picture 5).



Picture 5. Old testament.

Hell exists, regardless of whether someone believes in them or negates them. The existence of eternal punishment is a dogma of the Catholic faith. God revealed this truth, and the Catholic Church constantly preaches it and reminds the faithful.

Teaching about the punishment of eternal damnation is a talk about supernatural and eternal reality. Unfortunately, no one in the world can express or comprehend great eternal truths. If the Bible teaches about heaven that "the eye has not seen, neither the ear has heard, nor the heart of man has been able to comprehend how great things God has prepared for those who love him" (1 Corinthians 2: 9), the same - no one can understand what awaits for incorrigible sinners.

When we contemplate the study of eternal hell, we often feel spontaneous questions that arise spontaneously: Is it possible to reconcile God's mercy with the eternal suffering of the damned? If God's will is the salvation of a man, can there be a state of condemnation? Why can not the condemned person change his condition?

We learn from the teachings of the Catholic Church and biblical revelation that hell is eternal. Eternity means the state of imperfection. Which means that the sufferings of the damned will never end.

Teaching about the eternity of hell, though it causes many problems and controversies, has been preached in the Church for centuries. This problem was and still remains a very difficult theological to explain. Despite the difficulties, the Church has always taught the existence of hell, stressing that it is eternal, just as heaven is eternal.

God Himself has revealed to people the eternity of hellish punishments that await those who transgress God's commandments, given out of love. In the Scriptures, where there is talk of hell, there is always assurance of its eternal survival. The eternal duration of hell is as true as the existence of God Himself [3].

A man living in this world, how unhappy he would be, is hoping that someday, sooner or later, his suffering will end. In eternity, however, suffering will have no end.

The contemplative of the eternity of hell is differently treated by Cardinal Thomas Spidlik. The author cites that the images of infinitely long suffering caused many doubts in people and fear of God. For many people saw in them the denial of God's infinite love, as well as an obstacle in the happiness of the saved, who are in heaven, seeing the suffering of their relatives and friends. In order to free himself from these difficulties and doubts, Cardinal Spidlik thinks that it is necessary first to explain the Christian concept of eternity.

A man who ends his life on earth at the moment of death does not definitively end his existence but goes into a completely different dimension of duration. This new way of life is no longer space-time, but devoid of all boundaries.

Bishop Louis Gaston de Segur states that eternity is not time. Eternity is not a time that consists of successive moments, and create together minutes, hours, days, years and centuries. In eternity - notes Bishop Louis Gaston de Segur - there are no moments that would follow each other and would be different from each other. Eternity is a way of existence, completely different from the one on earth [4, 5].

What is eternity also corresponds to Pope Benedict XVI in his encyclical *SpeSalvi*. The Pope teaches that "eternity is not, however, a sequence of consecutive calendar days, but something that is reminiscent of the moment of final gratification, in which the fullness embraces us, and we embrace the fullness. It would be a moment of immersion in the ocean of infinite love, in which time - before and after - no longer exists ...".

Explaining the concept of eternity, Cardinal Thomas Spidlik concludes that eternity should not be equated with time. Eternity will not be sometimes extended to infinity. Eternity will be anamnesis of the past. Which means that everything that man has done and what has happened in the world will not be able to be erased. It is connected with the fact that every good and every evil made by man will gain eternal value. Blessed in heaven, they will rejoice in seeing the good that they have done, while those who do evil will no longer be able to undo it or fix it [6, 7].

The Anglican theologian John Wenham, studying the teaching of Jesus for eternal damnation, notes an interesting detail. Jesus, in the same sentence of eternal life and eternal punishment, used the same adjective. As an example, the quoted author points to the words of Jesus from the Gospel according to Saint Matthew: "Go away from me, cursed, into an eternal fire, prepared for the devil and his angels" (Mt 25, 41), and for the closing words of Jesus: "And they will go to eternal punishment, and the righteous to eternal life" (Mt 25:46).

The reason for the eternity of the punishments of hell is not only the lack of time in eternity, but also the lack of grace. For time alone is not enough to convert. Grace is also necessary for conversion. In earthly life, God gives us grace for conversion, which becomes the beginning of the resurrection. However, grace can be rejected, disdaining God's mercy. In eternity there will no longer be grace for sinners. Without grace, it will not be possible to convert and forgive sins. Therefore, the sin and consequence of sin will last forever, the punishment will last forever [8].

By studying the teaching of eternal hell, the above-quoted writers come from the concept of eternity. Quoted theologians define eternity as an unchanging state beyond the time that begins at the moment of our death. That is why hell, as a possible posthumous opportunity, is also eternal, i.e. it will never end. The quoted authors also emphasize that we can choose hell on earth when we completely reject God's forgiveness. After death, this state will only be perpetuated for eternity [9].

In hell, condemned souls suffer a double punishment. It is the punishment of depriving God (*poena damni*) and punishing the senses (*poena sensus*). For each serious sin carries with it a double anger: the total turning away of the sinner from God and the return to creation, that is why the double punishment belongs to the sinner.

The first punishment, that is, the loss of watching God, expresses the personal side of the infernal passion, which is expressed by the biblical words: "Go away from me, cursed, into eternal fire" (Mt 25, 41). This punishment is understood as the result of a man's negative response to God's call. The punishment of the senses is expressed in the Bible in the words: "There will be weeping and gnashing of teeth" (Mt 25:28) [10, 11].

All other punishments in hell result from the double penalty described above. One can say that hell is also a lack of real and real social coexistence, a lack of love, and thus chaos and internal disorder, loneliness. All these effects, however, are contained in this double punishment, the loss of blue happiness (*poena damna*) and the subject to some unknown material punishment (*poena sensus*) [12, 13].

Suffering in hell is so great that it cannot be expressed in our categories. This impossibility of understanding and saying the drama of departing from God forces the Bible to enrich the language with symbolic images. From these symbolic images theology has been derived in theology about the existence in hell of the punishment of the senses, that is "pain inflicted by the external factor and received by its receptors, normally called senses".

Material punishment was formerly associated with the action of hell fire, understood in a literal way: it was to be a material fire. Contemporary theology, on the other hand, considers fire behind the image used by the Holy Scriptures and does not give it the role of a tormentor of the damned. However, he does not oppose the concept of the existence of the punishment of the senses [14].

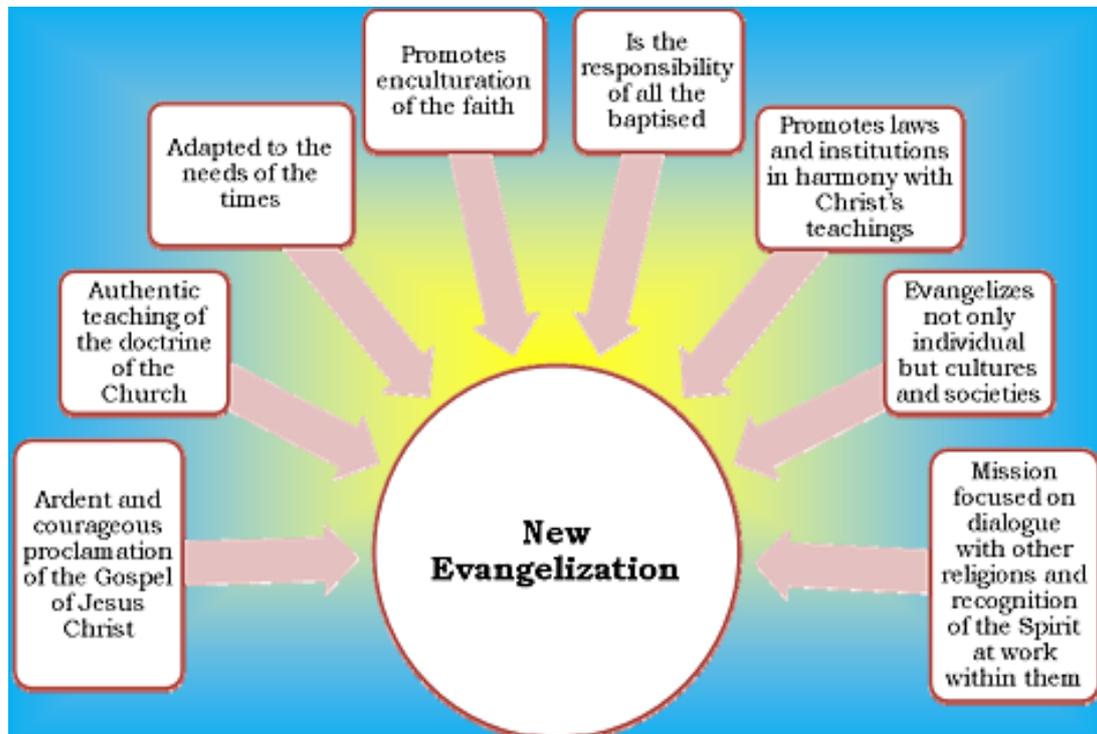
The nature of material punishment in hell, also known as the punishment of the senses, gave theologians many problems and difficulties. Contemporary theology departs from the literal understanding of fire, which symbolizes material punishment. However, theologians do not deny the existence of a material punishment, but - "they do not agree on the qualification of science and, moreover, they unequally explain the nature of that fire and the attitude towards spiritual beings." Father Ubaldo Terirnoni speaks in a similar tone, stating that the nature of the passion of the senses cannot be definitively determined and that "the biblical revelation and the teaching office of the Church occupy a restrained position with respect to (*poena sensus*)" [15].

Since God is Love, as the Bible teaches, hell should not be possible, but the Church teaches the real possibility of eternal damnation. Theologians have to look at this problem from a different angle. Father Ubaldo Terrinoni states clearly that a full reflection on eternal life and the possibility of eternal damnation should be carried out in the light of God's love.

God is full of love and mercy even towards sinners. In the conversation of Christ with Nicodemus, Jesus himself explains that God does not want to condemn man, but his salvation: "God did not send his Son into the world to condemn the world, but to save the world through him (J 3 17) ".



Picture 6. Meeting with Jesus.



Picture 7. New Evangelization- mission dialogue.

Considering the truth about the incarnation of the Son of God and God's redemptive work, God does not want either sin or eternal hell, but wants eternal happiness of man 9 [16, 17].

On the other hand, the truth about God's infinite love does not deny the existence of hell. For God loves and trusts man to the extent that he has given him free will, through which man can choose what his life will look like on earth and in eternity. God cannot give man eternal happiness for strength, against his will, the choice always belongs to man (Picture 6).

In the authoritative way on the theme of God's Love and the possibility of eternal damnation, the blessed John Paul II spoke, during one of his audiences Pope John Paul II stated that "Good is an infinitely good and merciful Father. However, a man who is to give him a free answer may, unfortunately, choose the final rejection of his love and forgiveness and thus deprive himself of joyful communion with him forever. It is precisely this tragic situation that the Christian doctrine indicates when it speaks of condemnation or hell (Picture 7) [18, 19].

5. CONCLUSIONS

The teaching that flows from the Old and New Testaments shows that after death there is a state of eternal punishment, which is the result of human action during life. An unconverted sinner, or one who in his temporal life, "having eschatological direction through God's will, did not accept the gift of God's grace, condemns himself forever, that is, he becomes his own hell for himself." Scripture counts with this possibility, which is why it tries to guard against its occurrence. Like the salvation he bears in the Scriptures - especially at St. John - the name of eternal life, so you can rightly call it an eternal death.

Analyzing the mystery of God's love, we come to the conclusion that God, who wants happiness for all, wants at the same time that the same person would also want this happiness. God has promised to cooperate with those who want heaven, but no one is forcing happiness. God does not violate human freedom.

In addition to God's infinite love, hell reveals another mystery. The great mystery of the freedom of man, which man is unable to comprehend. For God created man so that he could make free choices. In freedom, however, man can lead to the loss of himself and his own enslavement.

In summary, hell is eternal and already in earthly life, we can initiate this state that only becomes established in eternity. Hell did not create God, but only allowed it, respecting the free will of man, in which one may not desire God. Theologians also point out that suffering in hell will be caused by a lack of love, or the absence of God (Picture 6).

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