Hell

Purpose of *Hell*

- Purpose of ***Hell***
  - God has given mankind free will to make his own choices regarding God's existence
  - After thousands of years (and many "dispositions") mankind has proven that he cannot remain obedient to God
  - God provided His "Son" (Jesus) to provide a way for mankind to receive His Grace
  - Those who reject the "Gift" have no right to remain in His presence for eternity

Purpose of *Hell*

- Purpose of ***Hell*** *- (cont'd)*
  - God's WORD provides a clear picture of the nature of hell to deter those who continue to deny the Deity of Jesus
  - Those who harden their hearts against Gospel Message will find themselves there for eternity
    - Where the "worm" does not die
    - Where the "fire" is not quenched
    - Where they will be in isolation from others

Variations on Nature of *Hell*

- **Its Name - A Place of…*Everlasting* Torment**
  - Fire (Matt 3:12; 13:41-42; Mark 9:43; Rev 20:15)
  - Thirst, memory/remorse (Luke 16:19-31)
  - Frustration & anger (Matt 13:42; 24:51)
  - Prepared for Satan & his hosts (Matt 25:41)
  - Separation (Rev 2:11; 20:6, 14)
  - Endless torment, misery & pain (Rev 14:10-11)
  - Undiluted Divine wrath of God (Rev 14:10)
  - Created for eternity (Matt 25:46; Jude 7; Rev 20:10)
  - The body has no strength (Ps 88:3)

More About Hell…

- **Where is it?**
  - Opposite of Heaven *(Matt 11:23-2; Luke 10:15)*
  - Down…*(Psalm 55:15; Isa 14:9-11)*
  - Into darkness *(Ps 88:11; 2 Peter 2:4)*
- **What actually goes there?**
  - The spiritual body *(Matt 5:30; 1 Cor 6:13, 15:35-50)*
  - *The soul (Gen 35:18)*
  - The body & the soul *(Matt 10:28)*
  - *The complete "You" (Luke 12:4-5)*

Jesus Teaches About *Hell*

- **A Place of…*Everlasting* Torment**
  - Prepared in advance for:
    - ✓ Satan (*Matt 25:41*)
    - ✓ Satan's angels (*Matt 25:41; 2 Peter 2:4*)
    - ✓ His demons *(Luke 8:31)*
    - ✓ Cities who reject God *(Luke 10:8-15; Matt 11:20-24)*
    - ✓ People who reject Jesus *(Matt 8:8-12; 22:1-14; 25: 42-46; Luke 13:22-28)*
    - ✓ Hypocrites…those who reject the prophets, wise men, and teachers (*Matt 23:33-36; Luke 16:22-31*)

Jesus Teaches About *Hell*

- **A Place of…*Everlasting* Torment** - *(cont'd)*
  - Prepared in advance for:
    - ✓ Those who use hateful language *(Matt 5:21-22)*
    - ✓ Those who not faithful & wise servants *(Matt 24:45-51; 15:5-8; 25: 14-30; Luke 12:42-46)*
    - ✓ Those who are not repentant…remorseful for their sins *(Matt 5:29-30; 18:7-9; Mark 9:42-48)*
    - ✓ False prophets *(Matt 7:15-20)*
    - ✓ All who do evil *(Matt 13:36-43; 47-50)*

Scriptural References People in *Hell*

- **Specifics…**
  - **Luke 16:22-23:** ***The Rich Man and Lazarus***
    - ✓ He begged to have **Lazarus** sent over to give him some **water.** **Abraham replied** that that was not possible and that he should **remember** **that** during his life he had everything he wanted **while Lazarus** had nothing.
  - **Isaiah 14:9-11:** ***Belshazzar or Sennacherib***
    - ✓ His arrival in the *abode of the dead* is greeted by the spirits of other kings and leaders of the world that went there before him.

“Lake of Fire”/”Burning Sulfur”

- **The "lake of fire“**
  - ✓ Can be called "the second death" only with reference to the lost among men (Rev 20:15), ***not*** with reference to death and Hades (Rev 20:14).

NOTE: In all the above references "the lake of fire" appears as a place of ***punishment, of perpetual torment***, not of annihilation (Rev 20:10). The beast (Rev 19:20); the pseudo-prophet (Rev 19:20; Rev 20:10); the devil (Rev 20:10); the wicked of varying description (Rev 20:15; Rev 21:8), are cast into it.

The International Standard Bible Encyclopedia

APPENDICES

Sheol/Grave – *Exhibit A*

Sheol The term *Sheol* is used in the **OT** to denote the underworld, i.e., *the abode of **the** dead*. In some instances, the word may simply refer to death or the grave (cf. Genesis 37:35; 42:38; 44:29,31; 1 Kings 2:6,9). Conceived of as situated in the depths of the earth, Sheol is a place of physical death in contrast to the vitality of life on earth with all of its brightness and activity (cf. Job 10:21-22).

Both the righteous and the wicked went to Sheol, although there is some indication of a distinction in their condition there (cf. Deuteronomy 32:22; Isaiah 57:1-2; Luke 16:23). Moreover, the righteous looked for ultimate deliverance from Sheol (e.g., Psalms 49:15; 73:24). (*See also* Hades).

Holman Treasury of Key Bible Words

Sheol/Grave – *Exhibit B*

- **References for a 2-Division "Sheol" include:**
  - ✓ Gen 37:38 (Jacob, concerning Joseph) speaks of physical death in *Sheol*, but not for evil activities. In this context Jacob was simply referring to the "*grave*" for the righteous dead.
  - ✓ Num 16:30 (Korah, his family, friends and their possessions) swallowed up by the earth after rebellion against Moses/God suggests the wicked also go to *Sheol* when they die, in the compartment reserved only for the wicked.

Sheol/Grave – *Exhibit C*

Sheol was regarded as the *abode of all the dead*, both righteous and wicked (Job 30:23). It was, in fact, regarded as a consolation that none escaped death (Ps. 49:10-12; Ezek. 31:16). Only once does the Old Testament speak of **Sheol** specifically as the abode of the wicked (Ps. 9:17). Some earthly distinctions were regarded as continuing in **Sheol**. Thus kings have thrones (Isa. 14:9); and warriors possess weapons and shields (Ezek. 32:27). Here the biblical writers possibly mocked the views of their neighbors. Ezekiel 32:18-30 pictures the dead as grouped by nation with the crucial distinction between the circumcised and uncircumcised continuing in the grave…. Though the overall picture of **Sheol** is grim, the Old Testament nevertheless affirms that **God is there** (Ps. 139:8; Prov. 15:11) or that it is impossible to hide from God in **Sheol** (Job 26:6; Amos 9:2).

The Holman Bible Dictionary

Sheol/Grave – *Exhibit D*

By virtue of having died, ***Christ*** thus became an inmate of Hades, just as all other good men who had died before him; whilst the descent into Hades, of which the Creed speaks, *was part of his active redemption work*, and the beginning of his exaltation as the successful Redeemer, *which wrought a great change in Hades itself*, and in the whole condition of the pious dead from that time on.

His dead body having been requickened and glorified by his divine power, recalling his departed soul to it, even before he reappeared on earth, he went to Hades, not as a subject of death, but as the *Conqueror of death*, heralding his victory to the spirits therein detained (1 Pet. 3:18, 19), and actually bringing out with him all faithful souls, even resurrecting many of them (Matt. 27:52, 53; Ps. 68:18).

The Apocalypse: A Series of Special Lectures on the Revelation of Jesus Christ

Sheol/Grave – *Exhibit D*

It is with special reference to this, that he announced himself to John, in the first vision, *as having "the Keys of Death and of Hades."* ***Paradise*** **now** is no longer in Hades, but above, in the heavens, where its inmates enjoy a far more blessed portion than was ever enjoyed in Hades.

The Apocalypse: A Series of Special Lectures on the Revelation of Jesus Christ

Two Divisions of Sheol?

Substantial evidence after reviewing scriptural usage of "Paradise," "Sheol," "Hades," "Grave," "Hell," "Abyss," "Pit," "Lake of Fire" in both Testaments, using the Greek, NASB, ESV, NLT, & KJV *leads this disciple* to believe that there were two major divisions of **Sheol** *prior* to our Savior's death on the cross.

The Abyss & the Lake

- The ***Abyss***
  - ✓ Luke 8:31 (Jesus, having confronted the demons in a man; the demons begged not to be sent into the **Abyss**)
  - ✓ Revelation 9:11 (Satan thrown down from Heaven with key to the **Abyss** to release his demons in **Tartaros**)
  - ✓ Rev 11:7 (the beast [Antichrist] comes up from the **Abyss** and kills the 2 witnesses)

The Abyss & the Lake of Fire

- **The *Abyss***
  - ✓ Rev 17:8 (the beast…will come up out of the **Abyss** and goes to his destruction)
  - ✓ Revelation 20:1-3 (Satan bound in the **Abyss** for 1,000 years)

The Abyss & the Lake

- **The Lake of Fire/Burning Sulfur (*Hell/Gehenna*)**
  - ✓ Rev 19:20 "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."
  - ✓ Rev 20:10 "And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever."

The Abyss & the Lake

- **The Lake of Fire/Burning Sulfur (Hell/Gehenna)**
  - ✓ Rev 20:14-15 “Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.”
  - ✓ Rev 21:8 "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

For Further Reading…

Hell, Gehenna, Tartarus

The word "hell" is used in the New Testament in the King James Version as the equivalent of Gehenna (Matthew 5:29; 10:28, etc.)…

Originally the Valley of Hinnom, near Jerusalem, Gehenna became among the Jews the synonym for **the place of torment in the future life** (the "Gehenna of fire," Matthew 5:22, etc.; see Gehenna).

In yet one other passage in the New Testament (2 Peter 2:4), "to cast down to hell" is used (the King James Version and the Revised Version (British and American) to represent the Greek *tartaróō*, ("to send into Tartarus"). Here it stands for the place of punishment of the fallen angels: "spared not angels when they sinned, but cast them down to hell, and committed them to pits (or chains) of darkness" (compare Jude 1:6; but also Matthew 25:41).

The International Standard Bible Encyclopedia

Tartaros

In yet one other passage in the New Testament (2 Peter 2:4), "to cast down to hell" is used (the King James Version and the Revised Version (British and American) to represent the Greek *tartaróō*, ("to send into Tartarus").

Here it stands for the place of punishment of the fallen angels: "spared not angels when they sinned, but cast them down to hell, and committed them to pits (or chains) of darkness" (compare Jude 1:6; but also Matthew 25:41). Similar ideas are found in certain of the Jewish apocalyptic books (Book of Enoch, Book of Jubilees, Apocrypha Baruch, with apparent reference to Genesis 6:1-4; compare ESCHATOLOGY OF THE OLD TESTAMENT).

The International Standard Bible Encyclopedia

Abyss

The demons do not wish to be sent to their place of punishment before their destined time. Mark simply says "out of the country" (Mark 5:10). In Romans 10:7 the word is equivalent to Hades, the abode of the dead. In Revelation (where the King James Version renders invariably "the bottomless pit") abussos denotes the abode of evil spirits, but not the place of final punishment; it is therefore to be distinguished from the "lake of fire and brimstone" where the beast and the false prophet are, and into which the Devil is to be finally cast (Rev 19:20; 20:10).

The International Standard Bible Encyclopedia

Careful distinction needs to be made between this lake of fire and hades. Those who are unsaved who die before the second coming of Christ go to hades, as illustrated by the rich man after his death (Luke 16:23). Up to this point nobody had been cast into the lake of fire. Both the beast and the false prophet, however, now are cast directly into the lake of fire, and they will be joined 1,000 years later by those who are now in haes or those who are unsaved at the time of the end of the millennial kingdom. This marks the end, of course, of Gentile power and the world kingdom which was under the ruler of the beast out of the sea, and the beast out of the land, the false prophet who was associated with the beast out of the sea (13:1-18). As supported by the fact that the beast and the false prophet are still there in the lake of fire at the end of the Millennium, it is clear that the lake of fire is not annihilation, and also it does not serve as a sanctifying force because those who are in it remain in their wicked natures with bodies that are suited for eternal punishment. By contrast, believers in Christ will have new bodies that are holy and suited for the worship and service of God throughout eternity. The judgment of Christ on this army is summarized, "The rest of them were killed with the sword that came out of the mouth of the Rider on the horse, and all the birds gorged themselves on their flesh" (19:21).

Every Prophecy of the Bible.

OT View With *One More* OT Saint

- **What About Moses?**
  - Moses died and the Lord buried him in Moab in the valley opposite Peth Peor (*Deut 34:5*)
  - Did Moses' spirit go to Sheol (the good part) when he died or did his spirit & body go to Heaven?
  - What about the "Transfiguration" account showing him in a bodily form (*Matt 17:2-3*)?

OT Unresolved Issues

- **What About *Other* OT Saints?**
  - *Daniel 12:1-2* says the OT Saints will be part of the 1st Resurrection (just prior to the Millennial Age)
  - So, when they died it seems as if their spirits went to Sheol (the good part)

After Jesus' Death on the Cross

According to Warren Wiersbe: *Bible Exposition Commentary (BE Series) - New Testament - The Bible Exposition Commentary – New Testament, Volume 2 –* ***1 Peter*** *"Paul taught that Christ is the Giver of these gifts, through the Holy Spirit (Eph. 4:8-10). He ascended to heaven as Victor forevermore.*

The picture here is of a military conqueror leading his captives and sharing the spoil with his followers. Only ***in this case, the "captives" are not His enemies, but His own. Sinners who once were held captives by sin and Satan have now been taken captive by Christ. Even death itself is a defeated foe!"***

“Paradise” is NOT “Heaven” ?

Paradise, or the Garden of Eden, became to the later Jews a common designation for the state of bliss that awaits the righteous after death—by which they meant that delights like those of Eden are enjoyed by the departed—they are in a paradise-like state. With reference to this use of the term, but with a deeper insight into the spiritual relation of things and the connection between the past and future, **it is employed in the NT to indicate the destiny and experience of the redeemed** (Luke 23:43; cf. Rev. 2:7; Rev. 22:2, 14). It is quite difficult to locate paradise as mentioned by Paul (2 Cor. 12:4). Whedon (*Com.,* ad loc.) believes it nearer to earth than the third heaven (2 Cor. 12:2). Meyer (*Com.,* ad loc.) says, “The *paradise* is here not the *lower,* i.e., the place of *Sheol,* in which the spirits of the departed righteous are until the resurrection, but the *upper,* the paradise of God (Rev. 2:7) in heaven, where God’s dwelling is.”

The New Unger's Bible Dictionary

Descent into Hades?

(*AFTER* Christ's Death on the Cross)

According to the Bible Knowledge Commentary…

Peter 3:19-20 Through whom... He... preached to the spirits in prison has been subject to many interpretations. Some believe Peter here referred to the descent of Christ's Spirit into hades between His death and resurrection to offer people who lived before the Flood a second chance for salvation. However, this interpretation has no scriptural support.

Others have said this passage refers to Christ's descent into hell after His crucifixion to proclaim His victory to the imprisoned fallen angels referred to in 2 Peter 2:4-5, equating them with "the sons of God" Moses wrote about (Gen. 6:1-2). Though much commends this view as a possible interpretation, the context seems more likely to be referring to humans rather than angels.

Descent into Hades?

(*AFTER* Christ's Death on the Cross)

According to the Bible Knowledge Commentary… *(cont'd)*

Eph 4:9-10: Verses 9-11 serve as a commentary on two words of the quotation in verse 8, namely, **ascended** (vv. 9-10) and "gave" (v. 11). In verses 9-10 Paul commented on the words He ascended. These two verses are parenthetical in thought because the issue of the passage is the giving of gifts. Before Christ could ascend He had to descend. What is meant by to the lower, earthly regions, literally, "into the lower parts of earth"? The genitive "of" can be taken in three ways: (1) "Into the lower parts, namely, the earth" (a genitive of apposition). This would refer to Christ's incarnation, His "descent" to the earth. (2) "Into the parts lower than the earth" (a genitive of comparison). This would mean that Christ descended into hades between His death and resurrection. (3) "Into the lower parts which belong to the earth" (a genitive of possession). This would refer to Christ's death and His burial in the grave. The third view best fits the context because in His death Christ had victory over sin and redeemed those who would be given as "gifts" to the church. (The gifts to the church are gifted people.)

NT View of Heaven, Earth, Hades

(*AFTER* Christ's Death on the Cross)

The "spirits" (*pneumasin*, a term usually applied to supernatural beings but also used at least once to refer to human "spirits"; cf. Heb. 12:23) are described in 1 Peter 3:20 as those who were disobedient **when God waited patiently** for **Noah** to finish building **the ark.** They had rebelled against the message of God during the 120 years the ark was being built. God declared He would not tolerate people's wickedness forever, but would extend His patience for only 120 more years (Gen. 6:3). Since the entire human race except Noah (Gen. 6:5-9) was evil, God determined to "wipe mankind... from the face of the earth." The "spirits" referred to in 1 Peter 3:20 are probably the souls of the evil human race that existed in the days of Noah. Those "spirits" are now "in prison" awaiting the final judgment of God at the end of the Age.

NT View of Heaven, Earth, Hades

(*AFTER* Christ's Death on the Cross)

The problem remains as to *when* Christ preached to these "spirits." Peter's explanation of the resurrection of Christ (3:18) "by the Spirit" brought to mind that the preincarnate Christ was actually in Noah, ministering through him, by means of the Holy Spirit. Peter (1:11) referred to the "Spirit of Christ" in the Old Testament prophets. Later he described Noah as "a preacher of righteousness" (2 Peter 2:5). The Spirit of Christ preached through Noah to the ungodly humans who, at the time of Peter's writing, were "spirits in prison" awaiting final judgment.

The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty

NT View of Heaven, Earth, Hades

(*AFTER* Christ's Death on the Cross)

Immediately after Jesus' bodily death on the cross (Matt 27:52-53) "…tombs broke open and the bodies of many holy people who had died were raised to life…" were some of these OT Saints? [*I believe this was a one-time special event – see Dan 12:1-2*]

At the time of Jesus' death on the cross (ref: Matt 27:50; Luke 23:46) – Jesus "…gave up His spirit." AND Luke 23:43

Heaven

Heaven thus becomes the curtain of God's tent, separating His dwelling place from that of humanity on earth (Ps. 104:2; Isa. 40:22).

Holman Bible Dictionary