

HEAVEN  
&  
HELL



# CHAPTERS

<b>Preface: Real or Ridiculous?</b>	2
<b>The Testimony of Heaven in the Old Testament</b>	5
<b>The Testimony of Heaven in the New Testament</b>	19
<b>Heaven: What Others Think</b>	25
<b>Hell: Real or Ridiculous?</b>	27
<b>The Testimony of Hell in the Old Testament</b>	32
<b>The Testimony of Hell in the New Testament</b>	42
<b>What Others Have to Say</b>	58
<b>Conclusion</b>	64

# PREFACE: HEAVEN AND HELL: REAL OR RIDICULOUS?

"But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." (Luke 10:14,15)

"Seventy-nine percent of Americans say they agree with the statement "there will be a day when God judges whether you go to heaven or hell." (Gallup Poll, December 24, 1999)

Is there really a place such as hell? Is there really a place, regardless of its name, where individuals that reject the grace and good mercy of God spend eternity in suffering and torment? Is there really a place called heaven? Where the righteous behold the face of God and commune with Him forever? This is what we shall attempt to make clear in the article.

It's true that Jesus spoke much of heaven and hell. However, not as most falsely claim "He spoke more on hell than heaven" this is simply not true (see <https://www.youtube.com/watch?v=Wl9Cm-ZnfDE>)

While the Scriptures speak of such a place, many modern Christians deny such places exists. Many will say, "well, I'm saved what does it matter if I believe if there is a hell or heaven?" As Christians, we either believe everything that God speaks to us, or we believe none of it. To deny the existence of either heaven or hell is important—it affects your hope of eternity with Christ and your zeal for evangelism of the lost. So as always, we want to be through being guided by the Scriptures alone and ending with a conclusion from the whole counsel of God.

**Name that Word**

One cannot begin to understand or study any subject of the Scriptures unless we know what the words mean. We must understand that we cannot, as some like to do, say that phrases or words were only used for certain times. Yes, that may be true for certain languages and accounts, but it can never be with God's word.

For example, in the English Elizabethan language of the sixteenth century a word like "meet" was used to mean "suitable." However, today we say right or suitable. If we followed these people's logic we would have to throw out Genesis 2:18 because it uses this word? No.

Context is very important to understanding just what is the meaning of such terms—we must interpret in context. We will use word definitions from the Scriptures themselves, the Hebrew and Greek, and the testimony of the early Church to help us understand this doctrine.

It is our opinion that any other resources, such as modern scholars, can never help us determine the true intent of our Lord concerning doctrine. Let us move on to understanding some definitions. William Tyndale made a good observation when he said,

"Understand therefore that one thing in the scripture representeth divers things. A serpent figureth Christ in one place and the devil in another."

So it is when we attempt to understand words and their meanings. What is interesting is, that much of the early church understood the words and what they meant by simple observation. We must always remember we interpret the Old Testament in light of the New, never the reverse. And that the early Church Christians were not always correct in their teachings.

### **Heaven Definitions in the Old Testament**

**Heaven** - *shamayim* (shaw-mah'-yim) dual of an unused singular *shameh* (shaw-meh') from an unused root meaning to be lofty. Air, heaven, as abode of the stars, as the visible universe, the sky, atmosphere, Heaven (as the abode of God).

**Heaven** - *galgal* (gal-gal') heaven, rolling thing, wheel, whirl, whirlwind, whirling.

**Heaven** - *shachaq* (shakh'-ak) cloud, sky, heaven.

### **What the Old Testament has to say**

Commonly in the Old Testament the words "hell, grave, and pit" are used to describe 1) the grave literally. 2) a place of punishment after death. We need to realize that all men will die at some point. In Genesis 2:17 we are instructed on the first experiences of death which serve as a warning that there will be consequences for disobedience. In Genesis 4:8 we see the first death by murder. In Genesis 4: 23,24 the second physical death by murder, and in Genesis 5:4,5 we see the first physical death by natural causes.

In Genesis 6:13,17; 7:21,23 we see the wicked swept away because of their wickedness. And we see the righteous before God in Genesis 6:8,9. Noah found grace in the sight of the Lord, but did the wicked of his day? Will any wicked? No. Why? Because God cannot look upon evil.

"[Thou art] of purer eyes than to behold evil, and canst not look on iniquity...." (Habakkuk 1:13a)

See also: Jeremiah 2:19; 7:12; Numbers 14:22,23; Psalms 68:2.

We say all this because there is a physical death coming upon all men, and there is either heaven or hell as your final resting place. One can disbelieve or discount even mock at the idea of a heaven or hell, but the truth from God, who cannot lie, is that such places are real and will be occupied by those determined for such place as hell or destined for such a place as heaven.

# THE TESTIMONY OF HEAVEN IN THE OLD TESTAMENT

When we study the Bible in regards to the subject of **heaven** it becomes very clear that it speaks of three kinds of heaven. The first is the atmosphere directly above us—where birds, winds, rain, and clouds reside. This is also called the "firmament" or 1st heaven which is approx. twenty-five miles high from the earth's surface to the edge of space.

## **The Literal Heaven or 1st**

### **Literal Heaven**

In the beginning God created the heaven and the earth.  
(Genesis 1:1)

These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens. (Genesis 2:4)

And [then] the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and [lest] ye perish quickly from off the good land which the LORD giveth you. (Deuteronomy 11:17)

The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. (Deuteronomy 28:12)

And thy heaven that [is] over thy head shall be brass, and the earth that is under thee [shall be] iron. (Deuteronomy 28:23)

LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. (Judges 5:4)

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them. (1 Kings 8:35)

### **God Created Heaven**

These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens. (Genesis 2:4)

It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. (Exodus 31:17)

And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest [between] the cherubims, thou art the God, [even] thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. (2 Kings 19:15)

For all the gods of the people [are] idols: but the LORD made the heavens. (2 Chronicles 16:26)

Huram said moreover, Blessed [be] the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the

LORD, and an house for his kingdom. (2 Chronicles 2:12)

Thou, [even] thou, [art] LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all [things] that [are] therein, the seas, and all that [is] therein, and thou preservest them all; and the host of heaven worshippeth thee. (Nehemiah 9:6)

Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. (Job 9:8)

By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. (Job 26:13)

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained. (Psalm 8:3)

The heavens declare the glory of God; and the firmament sheweth his handywork. (Psalm 19:1)

### **God Directs the Goings on of Heaven**

He directeth it under the whole heaven, and his lightning unto the ends of the earth. (Job 37:3)

Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? (Job 38:33)

Who can number the clouds in wisdom? or who can stay the bottles of heaven. (Job 38:37)

Who hath prevented me, that I should repay [him? whatsoever is] under the whole heaven is mine. (Job 41:11)

Though he had commanded the clouds from above, and opened the doors of heaven. (Psalm 78:23)

He caused an east wind to blow in the heaven: and by his power he brought in the south wind. (Psalm 78:26)

Whatsoever the LORD pleased, [that] did he in heaven, and in earth, in the seas, and all deep places. (Psalm 135:6)

I have made the earth, and created man upon it: I, [even] my hands, have stretched out the heavens, and all their host have I commanded. (Isaiah 45:12)

Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: [when] I call unto them, they stand up together. (Isaiah 48:12)

### **God will Recreate Heaven**

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. (Isaiah 65:17)

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. (Isaiah 66:22)

The following is a list of every Old Testament Scripture proving a literal heaven.

Genesis 1:8,9; 7:11,19,23; 8:2; 11:4; 19:24; 27:28,39. Exodus 9:8,22,23; 10:21,22; 16:4; 17:14; 20:4. Leviticus 26:19. Deuteronomy 1:28; 2:25; 4:11,32; 5:8; 7:24; 9:1,14; 11:21; 25:19; 29:20; 30:4; 32:1; 33:13,26,28. Joshua 8:20; 10:11,13. 2 Samuel 18:9; 21:10; 22:8,10; 18:45. 2 Kings 1:10; 7:2,19; 14:27. 1 Chronicles 16:31; 29:11. 2 Chronicles 6:26; 7:13. Nehemiah 1:9. Job 2:12; 11:8; 14:12; 15:15; 20:6; 28:24; 35:5,11; 38:29. Psalm 8:1; 33:6; 36:5; 50:6; 57:10,11; 68:8; 69:34; 73:9; 77:18; 79:2; 89:5,11; 96:5,11; 102:25; 103:11; 104:2; 115:15,16; 121:2; 124:8; 134:3; 144:5; 146:6; 147:8; 150:1. Proverbs 3:19; 8:27; 25:3. Isaiah 1:2; 5:30; 13:5,13; 34:4,5; 40:12,22; 42:5; 44:24; 45:18; 49:13; 50:3; 51:6,16; 55:10; 64:1. Jeremiah 2:12; 4:23,25,28; 7:18,33; 8:7; 9:10; 10:11,12,13; 14:22; 15:3; 16:4; 19:7; 23:24; 31:37; 32:17,25; 34:20; 49:36;

51:15,16,48. Lamentations 3:66; 4:19. Ezekiel 31:6,13; 38:20. Daniel 2:38; 4:11,12,15,20,25,33; 5:21; 7:2,27; 9:12. Hosea 2:21; 4:3. Joel 3:16. Jonah 1:9. Habakkuk 3:3. Zephaniah 1:3. Haggai 1:10; 2:6,21. Zechariah 2:6; 5:9; 8:12; 12:1.

## **The Celestial Heaven or 2nd**

This is where outer space starts, the sun, moon, planets, and the stars reside here. Where gravity is zero and space is deep.

## **It is and God Created it**

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good. (Genesis 1:14,15,17,18)

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. (Genesis 15:5)

By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. (Job 26:13)

The heavens declare the glory of God; and the firmament sheweth his handywork. (Psalm 19:1)

By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. (Psalm 33:6)

Of old hast thou laid the foundation of the earth: and the heavens [are] the work of thy hands. (Psalm 102:25)

### **God Controls it**

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [Is] not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. (Joshua 10:13)

They fought from heaven; the stars in their courses fought against Sisera. (Judges 5:20)

Whatsoever the LORD pleased, [that] did he in heaven, and in earth, in the seas, and all deep places. (Psalm 135:6)

Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: [when] I call unto them, they stand up together. (Isaiah 48:13)

And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD. (Ezekiel 32:7,8)

### **God will Recreate it**

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. (Isaiah 65:17)

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. (Isaiah 66:22)

## **We are commanded by God not to make or worship things in the celestial heaven**

And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, [even] all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. (Deuteronomy 4:19)

And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded. (Deuteronomy 17:3)

And they left all the commandments of the LORD their God, and made them molten images, [even] two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. (2 Kings 17:16,17)

And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. (Jeremiah 8:2)

Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. (Jeremiah 10:2)

The following is a list of every Old Testament Scripture proving a celestial heaven.

Genesis 2:4; 11:4; 19:24; 22:17; 20:4; 31:17; 32:13. Deuteronomy 1:10; 5:8; 10:22; 11:21. 2 Samuel 22:8,10. 2 Kings 19:15; 21:3,5; 23:4,5. 1 Chronicles 16:26,31; 27:23. Nehemiah 9:6. Job 9:8; 11:8; 14:12; 15:15; 20:6; 22:12; 41:11. Psalms 8:1,3; 50:6; 68:8; 69:34; 73:9; 77:18; 89:5,11,37; 96:5,11; 103:11; 104:2; 115:15,16; 121:2; 124:8; 134:3; 144:5; 146:6; 148:4. Proverbs 3:19; 8:27; 25:3. Isaiah 1:2; 5:30; 13:10,13; 34:4,5; 40:12,22; 42:5; 44:24; 45:8,12,18; 49:13; 50:3; 51:6,16. Jeremiah 7:18; 19:13; 23:24; 31:37; 32:17,25; 44:17,18,19,25; 51:15,48. Lamentations 3:66. Daniel 6:27; 7:27. Hosea 2:21. Joel 2:10; 3:16. Amos 5:8. Obadiah 1:4. Jonah 1:9. Nahum 3:16. Habakkuk 3:3. Zephaniah 1:5. Haggai 2:6,21. Zechariah 21:1.

### **The Theocrial Heaven or the 3rd**

The last and final place mentioned in the Scriptures is the Theocrial or third heaven. This is referred to as the dwelling place of God or His habitation. This third heaven occupies some space, where, we can't know for sure. In the Scriptures, it is clear that the lifting up or going up of someone to get to the third heaven is always mentioned. Although God is immense and fills, all in all, this is not to say He may occupy some specific place possibly where His throne is.

And it is written, "the heavens of heavens can not contain Him" if He can be everywhere at once why could He not be in one specific place for a time. To most of the skeptics, this is the heaven they doubt, or are not sure exists. There is such a place, and whether it's transient or stationary—as to some geographical location in another realm beyond our senses it is a place. We have no problem believing the first heaven or the second for that matter.

So if God created the first and second heaven, and that's provable to the naked eye and senses, why would the third not be believed simply because we can't see it? The testimony of the Old Testament Scriptures is that the first and second heaven exist; therefore, the third must also because the same authority that provides evidence for the first and second provides equal evidence of the third. We are convinced of the third heaven because God says there is such and place. And because the first and second heavens are provable upon His Word and observation.

## **It is God's Dwelling Place**

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And he was afraid, and said, How dreadful [is] this place! this [is] none other but the house of God, and this [is] the gate of heaven. (Genesis 28:12,17)

And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. (Exodus 20:22)

Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. Know therefore this day, and consider [it] in thine heart, that the LORD he [is] God in heaven above, and upon the earth beneath: [there is] none else. (Deuteronomy 4:36,39)

Behold, the heaven and the heaven of heavens [is] the LORD'S thy God, the earth [also], with all that therein [is]. (Deuteronomy 10:14)

Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey. (Deuteronomy 26:15)

[There is] none like unto the God of Jeshurun, [who] rideth upon the heaven in thy help, and in his excellency on the sky. (Deuteronomy 33:26)

The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. (1 Samuel 2:10)

But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive. Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, [even] thou only, knowest the hearts of all the children of men. (1 Kings 8:27,30,39)

Thou, [even] thou, [art] LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all [things] that [are] therein, the seas, and all that [is] therein, and thou preservest them all; and the host of heaven worshippeth thee. (Nehemiah 9:6)

The LORD [is] in his holy temple, the LORD'S throne [is] in heaven: his eyes behold, his eyelids try, the children of men. (Psalm 11:4)

Thus saith the LORD, The heaven [is] my throne, and the earth [is] my footstool: where [is] the house that ye build unto me? and where [is] the place of my rest? (Isaiah 66:1)

### **We can't get there on our own works**

And they said, Go to, let us build us a city and a tower, whose top [may reach] unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. (Genesis 11:4,5)

But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot con-

tain thee; how much less this house which I have built!  
(2 Chronicles 6:18)

Who shall ascend into the hill of the LORD? or who shall stand in his holy place? (Psalm 24:3)

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what [is] his name, and what [is] his son's name, if thou canst tell? (Proverbs 30:4)

### **We are Forbidden to make Idols of the things of His Dwelling place**

Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth. (Exodus 20:4)

Thou shalt not make thee [any] graven image, [or] any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the waters beneath the earth. (Deuteronomy 5:8)

### **Clouds and Fire Represent God's Presence**

And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. (Numbers 9:17)

And the LORD came down in a cloud, and spake unto him, and took of the spirit that [was] upon him, and gave [it] unto the seventy elders: and it came to pass, [that], when the spirit rested upon them, they prophesied, and did not cease. (Numbers 11:25)

And they will tell [it] to the inhabitants of this land: [for] they have heard that thou LORD [art] among this

people, that thou LORD art seen face to face, and [that] thy cloud standeth over them, and [that] thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. (Numbers 14:14)

Then spake Solomon, The LORD said that he would dwell in the thick darkness. (1 Kings 8:12)

And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. (2 Kings 2:11)

And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering. (1 Chronicles 21:26)

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. (2 Chronicles 7:1)

Thick clouds [are] a covering to him, that he seeth not; and he walketh in the circuit of heaven. (Job 22:14)

Clouds and darkness [are] round about him: righteousness and judgment [are] the habitation of his throne. (Psalm 97:2)

I saw in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. (Daniel 7:13)

**The following is a list of every Old Testament Scripture proving the Theocrial heaven.**

Genesis 19:24; 22:11,15; 24:3,7; 35:13. Exodus 2:23; 3:8; 9:33; 16:4; 19:18,20; 24:10; 33:9; 34:5; 40:36. Numbers 9:17,21; 11:17,25; 12:10. Deuteronomy 3:24; 4:26; 30:12,19; 31:28; 32:1,40. Joshua 2:11; 10:11. Judges 13:20. 2 Samuel 22:8,14. 1 Kings 8:13 (remember we can't build a house for God) 23,32,34,36,45; 22:19. 2 Kings 1:10,12,14; 2:1,16-18 (Notice not just up in the sky or some other location but into heaven) 19:15. 2 Chronicles 2:6; 6:14,21,23,25,27,30,35; 7:14; 18:18,21; 20:6; 30:27; 36:23. Ezra 1:2; 5:11,12; 7:12,23. Nehemiah 1:4,5; 2:4,20; 11:9,13,28. Job 1:6-8,16; 2:1; 11:8; 16:19; 19:25,26; 20:6,27; 22:12; 26:11; 31:28. Psalm 2:4; 3:4; 5:3; 14:2; 18:9,13; 19:6; 20:6; 26:8; 27:4; 33:13; 36:5; 50:4; 53:2; 57:3,5,11; 68:4,33; 73:9,25; 76:8; 80:14; 85:11; 89:6,11,29; 97:1,6; 99:1; 102:19; 103:19; 105:40; 107:46; 108:4,5; 113:4,5,6; 115:3,16; 118:19,20; 119:89; 123:1; 139:8; 143:10; 144:5; 148:1,13; 150:1. Proverbs 15:24. Ecclesiastes 3:21; 5:2. Isaiah 2:2,3; 14:13,14; 26:2; 37:16; 44:23; 55:9; 57:15; 63:15; 64:1. Jeremiah 25:30; 51:9. Lamentations 2:1; 3:41,50,66. Ezekiel 1:1,4-28. Daniel 2:18,28,37,44; 4:13,23,26,35,37; 5:23; 8:10; 12:7. Hosea 2:21. Joel 3:16. Amos 9:2,6. Jonah 1:9. Habakkuk 2:20; 3:3. Zechariah 6:5. Malachi 3:10.

The conclusion from the Old Testament is that there are three heavens. One, the literal heaven or first heaven—the place where birds, wind, rain, and clouds reside. The second is the celestial or second heaven—the place where the sun, moon, stars, and planets reside. And the third is the theocrial or third heaven—the dwelling place of God. This third heaven is a real place not some feeling or state of mind, but a real place just as the first and second heaven are real.

The Old Testament does not use the word "third heaven" but the evidence clearly shows it is the dwelling place of God. In the Old Testament, the word heaven is used about 313 times. The New Testament does use this phrase to describe the third heaven and seeing we always interpret the Old Testament by the New, never the reverse, we can be sure of its reality.

I knew a man in Christ above fourteen years ago,  
(whether in the body, I cannot tell; or whether out of  
the body, I cannot tell: God knoweth;) such an one  
caught up to the third heaven. (2 Corinthians 12:2)

# THE TESTIMONY OF HEAVEN IN THE NEW TESTAMENT

Interesting enough the New Testament provides the same outline principle of the three heavens—the New Testament is right in line with the Old Testament teaching on this. One difference is the New Testament uses words like the Kingdom of God, Kingdom of heaven, heaven, the right hand of God, etc. to indicate the third heaven—God's dwelling place.

## **Definition of Heaven in the New Testament**

**Heaven** (*ouranos* oo-ran-os') heaven, air, sky, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings. Jesus uses the word heaven 103 times in the four gospels.

## **The Literal Heaven or 1st**

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Matthew 5:18)

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Matthew 24:31)

But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. (Luke 4:25)

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. (Acts 2:5)

The following is a list of every New Testament Scripture proving the literal heaven.

Luke 17:24; 21:33. Acts 2:19; 4:12,24; 14:15,17; Colossians 1:23. Hebrews 1:10,11,12. James 5:18. 2 Peter 3:5,7,10,12,13. Revelation 6:14; 8:13; 11:6; 14:6,7; 19:17; 21:1.

### **The Celestial or 2nd Heaven**

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. (Matthew 24:29)

Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices [by the space of] forty years in the wilderness? (Acts 7:42)

And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. (Revelation 6:13)

The following is a list of every New Testament Scripture proving the celestial heaven.

Matthew 5:18; 24:35. Mark 13:25,31. Luke 21:33. Acts 2:19. Hebrews 1:10,11,12. 2 Peter 3:10,12,13. Revelation 6:14; 8:10; 12:1; 21:1.

### **The Theocrial or 3rd Heaven**

The New Testament uses several words or phrases to describe the third heaven such as heaven, the throne of God, presence of God, Kingdom of God, Kingdom of heaven, paradise, and Father's house. Note the same principle applies that we learned from the first and second

heaven—that they are real and believable why not the third heaven?  
"Doth not even nature itself teach you...."

Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? (1 Corinthians 11:14)

**Proof Texts for the Theocrial Heaven from the New Testament.**

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. (Matthew 4:17)

Rejoice, and be exceeding glad: for great [is] your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:12)

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:16)

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (Matthew 6:20)

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven. (Matthew 16:17)

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Matthew 25:34)

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. (Mark 11:25)

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. (Mark 12:25)

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. (Mark 16:19)

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying. (Luke 2:13)

And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. (Luke 10:9)

And they shall come from the east, and [from] the west, and from the north, and [from] the south, and shall sit down in the kingdom of God. (Luke 13:29)

And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. (Luke 23:43)

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. (Luke 24:51)

Heaven [is] my throne, and earth [is] my footstool: what house will ye build me? saith the Lord: or what [is] the place of my rest? (Acts 7:49)

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. (Acts 17:24)

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down [from above. (Romans 10:6)

The first man [is] of the earth, earthy: the second man [is] the Lord from heaven. (1 Corinthians 15:47)

For we know that if our earthly house of [this] tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. (2 Corinthians 5:12)

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. (2 Corinthians 12:1-4)

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Galatians 1:8)

Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (Hebrews 1:8)

The following is a list of every New Testament Scripture proving the Theocrial heaven.

Matthew 3:2,16,17; 5:3,10,19,20,45,48; 6:1,9,14,26,32; 7:11,21; 8:11; 10:7,32,33; 11:11,12,25; 12:50; 13:11,19,24,30,31,33,44,45,47,52; 14:19; 15:13; 16:1,17,19; 18:1,3,4,10,14,19,23,35; 19:12,14,21,23; 20:1; 21:25,31,43; 22:2,30; 23:9,13,22; 24:29,30,36; 25:1,21,23,46; 26:29,64; 28:2,18. Mark 1:10,11,15; 4:11,26,30; 6:41; 7:34; 8:11;

10:14,15,21,23,24,25,30; 11:26,30,31; 12:34; 13:32; 14:25,62; 16:16.  
Luke 2:15; 3:21,22; 4:43; 6:20,23; 7:28; 8:1,10; 9:2,11,16,27,54,60,62;  
10:11,15,18,20,21; 11:2,13,16; 12:32,33; 13:18,20,28; 15:7,18,21;  
16:16,17; 17:20,21,29; 18:13,16,17,22,24,25,29; 19:11,38; 20:4,5;  
21:26,31; 22:16,18,29,30,43; 23:51. John 1:32,52; 3:3,5,12,13,27,31;  
6:31,32,33,38,41,42,50,1,58,62; 12:28; 13:1,3; 14:2,3,12,28; 15:26;  
16:10,16,17,28; 17:1; 19:11; 20:17. Acts 1:2,3,9,10,11; 2:2,34; 3:21;  
4:24,55,56; 8:12; 9:3; 10:11; 1:5,9,10; 14:11,22; 20:25; 2:6; 26:13,19;  
28:23,31. Romans 1:18; 2:7; 5:21; 6:23; 9:23. 1 Corinthians 4:20;  
6:9,10; 8:5; 15:24,48,49,50. Galatians 5:21. Ephesians 1:3,10; 2:6;  
3:10; 4:8-10; 5:5. Philippians 2:10; 3:20. Colossians 1:5,13,16,20; 3:1;  
4:11. 1 Thessalonians 1:10; 2:12; 4:16. 2 Thessalonians 1:5,7. 2 Timothy  
4:18. Hebrews 1:8; 3:1; 4:14; 6:4; 7:26; 8:1,5; 9:23,24; 11:16;  
12:2,22,23,25,26. James 1:17; 3:15; 5:12. 1 Peter 1:4,12; 3:22. 2 Peter  
1:11,17,18. 1 John 5:7. Revelation 1:4,7; 3:12,21; 4:1,2-11; 5:1-3,13; 8:1;  
9:1; 10:1,5,6,8; 1:12,13,15,19; 12:1,3,4,7,10,12; 13:6,13; 14:2,13,17;  
15:1,5; 16:17,21; 18:1,4,5,20; 19:1,11,14; 20:1,9,11; 21:2,3,10; 2:1-6.  
(Note: most all of the book of Revelation is a vision of heaven. The  
whole book testifies of the scenes, visions, and activities of heaven.)

# HEAVEN: WHAT OTHERS THINK

Let me say that the following quotes may or may not reflect the truth. They are quoted to be a comparison with what we have studied and learned. Only God's and His word are true.

"Was I the only one who experienced some cognitive dissonance in reading a recent Time cover article by David Van Biema (March 24, 1997) called "Does Heaven Exist"? The teaser line for the article summed it aptly: "It used to be that the hereafter was virtually palpable, but American religion now seems almost allergic to imagining it. Is paradise lost?" He continues: "Marked by an apparent combination of lay ignorance and pastoral skittishness, the minimization of paradise not only creates problems for heaven-hungry believers. . . it also suggests the marginalization of one of Western civilization's greatest ideas." (Patricia Grauer, 1997)

"Heaven is a place of unspeakable glory where the elect of God live with one another in the immediate presence of God and of the Lamb and where they behold Him in all His glory face to face. It is a place where the curse of sin and all of its effects have been removed forever from all who dwell there; they, being made joint heirs with Christ, inherit all things and live with unmixed joy in a state of perfect happiness incapable of being described or exaggerated forever and ever." (William C. Nichols, The Narrow Way, Internet, 1993)

"As the presbyters say, those who are deemed worthy of a habitation in heaven will go there, others will enjoy the delights of paradise, and others will possess the splendor of the city. For everywhere the saviour will be seen according to the worthiness of those who see Him." (Papias, A.D.120)

"Those who believe in Him will be incorruptible and will not be subject to suffering. They will receive the Kingdom of heaven." (Irenaeus, A.D.180)

"He has prepared heaven." (Cyprian, A.D. 250)

"Divine revelation teaches us that heaven is neither an abstraction nor a physical place in the clouds, but a living and personal relationship of union with the Holy Trinity. Heaven is our definitive meeting with the Father which takes place in the risen Christ through the power of the Holy Spirit." (the pope, general Audience, Wednesday 21 July 1999)

We believe the poop (pope) should go back and read a Bible because he has serious problems with God's theology in this area.

### **Conclusion on Heaven**

So is heaven real? Have the Holy Scriptures proven that there is such a place? The answer is yes.

We have given overwhelming documented evidence that there is a "place" called heaven. Not some thought, feeling, personal relationship, or state of mind, but a real existing geographical location in another realm—the third heaven—that God, His angels, and His saints dwell in. Both the Old and New Testaments overwhelmingly testify to the absolute truth of heaven, both to its reality and location.

Then shall the King say unto them on his right hand,  
Come, ye blessed of my Father, inherit the kingdom  
prepared for you from the foundation of the world.  
(Matthew 25:34)

Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (Hebrews 1:8)

# HELL: REAL OR RIDICULOUS?

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)

According to a May 10-14th 2001 Gallup poll with the question being as follows:

"Please tell me whether hell is something you believe in, something you're not sure about, or something you don't believe in: 71% believed in, 15% don't believe in, 13% not sure, and 1% no opinion."

As of a 2016 poll by Gallup those that "believed in" hell had dropped and was between 58-68%. While the number that "did not believe in" hell rose roughly to 22%.

What does that say? Less people are believing in hell, while more people are not believing in hell.

## **Name that Word**

One cannot begin to understand or study any subject of the Scriptures unless we know what the words mean. We must understand that we cannot, as some like to do, say that phrases or words were only used for certain times. Yes, that may be true for certain languages and accounts, but it can never be with God's word.

For example, in the English Elizabethan language of the sixteenth century a word like "meet" was used to mean "suitable." However, today we say right or suitable. If we followed these people's logic we would have to throw out Genesis 2:18 because it uses this word? No. Context is very important to understanding just what is the meaning of such terms—we must interpret in context. We will use word definitions

from the Hebrew and Greek, the Scriptures themselves, and the testimony of the early Church to help us understand this doctrine.

I would like to state, that as we began this study of hell it may challenge you, it may unsettle you, and it may be sad for some of you. The reason I say it may be sad for some of you, and it should be for all of us, is that many of you have loved ones that in all reality will never be saved. They will end up in hell and suffer in eternal torments forever. This study is not meant to depress the believer. Its purpose is to make the reality of hell and its seriousness clear to all who read this.

### **Hell definition of the Old Testament**

**Hell** – Old English hell, Hebrew *sheol* (sheh-ole') this word is a noun—it's a place. Also it means, grave, pit, the underworld, the Old Testament designation for the abode of the dead, place of no return, without praise of God, wicked sent there for punishment, righteous not abandoned to it, of the place of exile (fig).

**Grave** – Hebrew (1) *qburah* (keb-oo-raw') this word is a noun—it's a place. sepulchre, burial, burying place. 2) *sheol* (sheh-ole') pit, the underworld, the OT designation for the abode of the dead, place of no return, without praise of God, wicked sent there for punishment, righteous not abandoned to it, of the place of exile (fig). 3) *qeber* (keh'-ber) sepulchre, buryingplace, tomb. 4) *pathach* (paw-thakh') open, wide, engrave, appear, break forth, to open, to carve, to be engraved. 5) *b`iy* (beh-ee') grave, ruin, heap of ruins.

**Pit** - (1) *bowr* (bore) pit, dungeon, fountain, well, cistern. 2) *sheol* (sheh-ole') pit, the underworld, the OT designation for the abode of the dead, place of no return, without praise of God, wicked sent there for punishment, righteous not abandoned to it, of the place of exile (fig). 3) *pachath* (pakh'-ath) pit, hole, snare. 4) *shachath* (shakh'-ath) corruption, destruction, ditch, grave, pit (of Sheol). 5) *guwmmats* (goom-mawts') pit.

Let's derive some information from dictionaries on the words used in the Old Testament.

Hell (Sheol) "...this word occurs sixty-five times in the authorized version (KJV). It is translated thirty-one times "grave" thirty-one times "hell" and three times "pit." The general idea is "the place of the dead;" and by this is meant, not the grave, but the place of those who have departed from this life." (Merrill F. Unger, Unger's Bible Dictionary, 1974, p.457)

Hell "OHG, hella, OE helian to cover, to conceal." (T.F. Hoad, The Concise Oxford Dictionary of English Etymology, 1974, p.214)

"Hell (hel) the place of the dead, or the souls after death the grave, the state or place of punishment for the wicked after death." (Webster's Dictionary, 1961, p. 382)

"Hell – The real existence of hell is irrefutably taught in Scripture as both a place of the wicked dead and a condition of retribution for unredeemed man. However, it may be translated, it's meaning is clear—it represents the place of future retribution (Job 26:6)...hell is, therefore, both a condition of retribution and a place in which the retribution occurs." (Pictorial Bible Dictionary, Southwestern, 1976, pp. 346, 347)

### **The Difference between Hell, Grave, and the Pit**

As we began to look at the question of hell we want to make a couple of things clear. One, this study has been done to prove heaven and hell exist, and not to describe every aspect of these places. Two, to provide evidence, and that from the Scriptures, to clear any misconceptions, or misinterpretations about heaven and hell. Below are the comparisons.

### **Hell as literal place of the unrighteous dead**

The wicked shall be turned into hell, [and] all the nations that forget God. (Psalm 9:17)

In every place the word hell *sheol* (sheh-ole') is used in the Old Testament its almost always, in context, talking about the place of the unrighteous dead. Where wrath (Deuteronomy 32:22) fire (Deuteronomy 32:22) sorrow (2 Samuel 22:6) it being described as low (Psalm 86:13)

and deep (Job 11:8) where the wicked are because they forgot God (Psalm 9:17) where pain is (Psalm 116:3) darkness (1 Samuel 2:9) their burned with fire (2 Samuel 23:7) gnashing of teeth (Psalm 112:10) silence (Psalm 115:17).

### **The Grave as literal**

And Jacob set a pillar upon her grave: that [is] the pillar of Rachel's grave unto this day. (Genesis 35:20)

My father made me swear, saying, lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. (Genesis 50:5)

And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And a clean person shall take hyssop, and dip [it] in the water, and sprinkle [it] upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave. (Numbers 19:16,18)

### **Grave used as Engraving**

And thou shalt take two onyx stones, and grave on them the names of the children of Israel: And thou shalt make a plate [of] pure gold, and grave upon it, [like] the engravings of a signet, HOLINESS TO THE LORD.(Exodus 28:9,36)

### **Grave as the place of the righteous dead in the Old Testament**

And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring

down my gray hairs with sorrow to the grave.(Genesis 42:38)

And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. It shall come to pass, when he seeth that the lad [is] not [with us], that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. (Genesis 44:29,31)

The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. (1 Samuel 2:6)

### **Pit as literal hole in the ground**

Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. (Genesis 37:20)

### **Pit as used for a literal grave**

And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent. (2 Samuel 18:17)

### **Pit as used for the place of the unrighteous dead**

The heathen are sunk down in the pit [that] they made: in the net which they hid is their own foot taken. (Psalm 9:15)

# THE TESTIMONY OF GRAVE, PIT, AND HELL IN THE OLD TESTAMENT

## **The Literal Grave**

And Jacob set a pillar upon her grave: that [is] the pillar of Rachel's grave unto this day. (Genesis 35:20)

My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. (Genesis 50:5)

The following is a list of every Old Testament Scripture proving the literal grave.

Numbers 19:16,18. 2 Samuel 3:32; 19:37. 1 Kings 2:6,9; 13:30; 14:13. Job 3:22; 5:26; 7:9; 10:19; 21:13,32; 24:19; 30:24; 33:22,32. Psalms 6:5; 30:3; 31:17; 49:14; 88:3,5,11; 141:7. Proverbs 30:16. Ecclesiastes 9:10; Song of Solomon 8:6; Jeremiah 20:17; Hosea 13:14.

## **The Grave of the righteous**

And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. (Genesis 37:35)

The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. (1 Samuel 2:6)

The following is a list of every Old Testament Scripture proving the grave of the righteous.

Genesis 42:38,44; 29:31. 2 Kings 22:20. 2 Chronicles 34:28. Job 14:13; 17:13. Psalms 49:15; 89:48. Isaiah 53:9.

### **The Grave of the unrighteous**

Let us swallow them up alive as the grave; and whole,  
as those that go down into the pit. (Proverbs 1:12)

The following is a list of every Old Testament Scripture proving the grave of the unrighteous.

Isaiah 14:11,19; 38:10,18. Ezekiel 31:15; 32:23. Nahum 1:14.

### **The Literal Pit**

Come now therefore, and let us slay him, and cast him  
into some pit, and we will say, Some evil beast hath de-  
voured him: and we shall see what will become of his  
dreams. (Genesis 37:20)

Nevertheless a fountain or pit, [wherein there is]  
plenty of water, shall be clean: but that which toucheth  
their carcase shall be unclean. (Leviticus 11:36)

The following is a list of every Old Testament Scripture proving the literal pit.

Genesis 37:22,24,28,29. Exodus 21:33,34. 2 Samuel 17:9; 18:17; 23:20.  
2 Kings 10:14. 2 Chronicles 11:22. Job 6:27. Psalms 7:15; 35:7; 57:6.  
Proverbs 22:14; 23:27; 26:27; 28:10,17. Ecclesiastes 10:8. Isaiah 30:14;  
51:1. Jeremiah 41:9. Ezekiel 19:4,8.

### **The Pit as the Place of the Righteous Dead**

Job 17:6. Psalms 28:1. Ezekiel 26:20.

### **The Pit as the Place of the Unrighteous Dead**

But if the LORD make a new thing, and the earth open  
her mouth, and swallow them up, with all that [appertain]  
unto them, and they go down quick into the pit;

then ye shall understand that these men have provoked the LORD. (Numbers 16:30)

They shall go down to the bars of the pit, when [our] rest together [is] in the dust. (Job 17:16)

The following is a list of every Old Testament Scripture proving the pit of the unrighteous dead.

Numbers 16:33. Job 33:18,24,28,30. Psalms 9:15; 30:3,9; 40:2; 55:23; 69:15; 88:6; 94:13; 143:7. Proverbs 1:12. Isaiah 14:15,19; 24:17,18,22; 38:17,18; 51:14. Jeremiah 18:20,22; 41:7; 48:43,44. Ezekiel 26:20; 28:8; 31:14,16; 32:18,23,24,25,29,30. Zechariah 9:11.

## **Hell**

The word *sheol* (sheh-ole') translated hell is in the Old Testament about 32 times. The first time we read it in the Hebrew *sheol* is in Genesis 37:35.

And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave (sheol) unto my son mourning. Thus his father wept for him.

This is the first peek, if you will, into the concept of the place known in the New Testament as Abraham's bosom. Notice that Jacob says, ... **for I will go down into the grave unto my son mourning.** This can be a literal grave, but remember the Hebrew word *sheol* is applied here. Moreover, the phrase "go down" is in the Hebrew imperfect mood—it expresses an action, process, or condition that is incomplete.

So Jacob, although indicating he will go to the grave, is really reflecting that fact that he will go down, and then his soul come up again at Christ's' resurrection, and then his body in the future which will take place at Christ's return.

Jacob was certainly a saved man no one would doubt that, and no saved man would go the hell. So it indicates that fact that there must have been a place for the righteous to enter body and soul until

Christ's resurrection. Remember we're talking about Old Testament saints and sinners at this point. We'll get to the New Testament in a moment.

We can get further insight into this with help from 1 Samuel 28:15,19.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do... Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow [shalt] thou and thy sons [be] with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

In this text, Samuel had been long dead, but we're told he says, why hast thou disquieted me, to bring me up? And, tomorrow [shalt] thou and thy sons [be] with me. Up from where? And where would Saul and his sons be? Abraham's bosom, with the gulf between them the one side for the righteous and the other for the unrighteous.

The first occurrence of the actual word hell in the Old Testament is in Deuteronomy 32:22.

For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

One of the indications that there is a difference between the righteous and the unrighteous is the language used describing their death. Notice, Numbers 20:24,26, Aaron is said to be "gathered unto his people." And also Deuteronomy 31:16.

Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the chil-

dren of Israel, because ye rebelled against my word at the water of Meribah. And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered [unto his people], and shall die there. (Num.20:24,26)

Now look at Numbers 16:26-33 there Korah, Dathan, and Abiram are said to: "...go down quick into the pit."

And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for [I have] not [done them] of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; [then] the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that [appertain] unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that [was] under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that [appertained] unto Korah, and all [their] goods. They, and all that [appertained] to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

We have an indication of Abraham's bosom in 1 Samuel 28:8-19.

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me [him] up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the LORD, saying, [As] the LORD liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou [art] Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form [is] he of? And she said, An old man cometh up; and he [is] covered with a mantle. And Saul perceived that it [was] Samuel, and he stooped with [his] face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, [even] to David: Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow [shalt] thou and thy sons [be] with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

Surely Samuel was not in torments in hell because he says, ...why hast thou disquieted me, to bring me up? If he had been in torments he would have been glad to be brought up, but the indication was that he was at peace; moreover, it seems to indicate he was disturbed from this rest. Samuel was on the righteous side of Abraham's bosom. Note this is the only place in all of Scripture where God allows someone dead to come up.

The valley of Hinnom is mentioned Joshua 15:8; 18:6. 2 Kings 23:10. 2 Chronicles 28:3; 33:6. Nehemiah 11:30. Jeremiah 7:31,32; 19:2,6; 32:35. We see an interesting parallel in the justice of God in the book of Esther 7:7-10.

And the king arising from the banquet of wine in his wrath [went] into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther [was]. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

The king hangs Haman, and his anger or justice is pacified. So it is with God, for those appointed to hell to serve his justice for their crimes. There are references to worms Job 19:26; 21:26. Isaiah 14:11; 66:24.

Daniel 12:2 says.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt.

Cross this to Matthew 25:46.

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

The following are Old Testament Scriptures on hell.

Numbers 16:30,33,48. Deuteronomy 32:22,24,35,41. 1 Samuel 2:9. 2 Samuel 22:6; 23:7. 1 Kings 2:6,9; 22:20. Job 3:4,5,14,17,18,22; 4:20; 5:20,26; 7:9; 10:2,19,21,11; 1:8; 14:10-14; 15:22,23,30; 17:1,13,14,15,16; 18:14,15,21; 19:26; 20:26; 21:13,20,26; 22:20; 24:20; 26:6; 28:3; 30:23; 33:18,22,24,28,30; 38:17; 40:12,13. Psalms 5:4; 6:5; 9:15,17; 11:5,6; 16:10; 18:5; 23:4; 28:1; 30:3,9; 31:17; 40:2; 49:9; 5:15,23; 56:13; 57:6; 73:18; 74:20; 86:13; 88:3,4,5,6,8,10,11,12; 106:17,18; 107:10,11,12,26; 115:17; 116:3; 118:18; 139:8; 143:7. Proverbs 1:12; 5:5; 9:18; 15:11,24; 20:20 (cross to v.27 to see what lamp is) 22:14; 24:20 (same as 20:20,27) 27:20; 30:4. Isaiah 5:14; 14:9,12,15,19,20; 24:17,18; 28:15,18; 38:17,18; 42:7; 51:14; 53:9. Jeremiah 48:44,45. Ezekiel 15:4-7 (a symbolic description of hell) 22:18-22; 23:23; 28:18; 31:14-18; 32:18,22-25,27,29,30; 37:12,13; 39:11. Hosea 13:14. Joel 2:3,5,6. Amos 9:2. Jonah 2:2,3,6. Habakkuk 2:5. Zechariah 9:11.

### **Hell definition of the New Testament**

**Hell** – Greek, *geenna* gheh'-en-nah (of Hebrew origin *gay'* gah'-ee = valley, and *Hinnom* hin-nome' = Hinnom meaning "lamentation.") hell, hell fire. 1) Hell is the place of the future everlasting punishment call "Gehenna" or "Gehenna of fire." This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city

were cast out and burned; a fit symbol of the wicked and their future destruction.

**Hell** – Greek, *hades* hah'-dace = hell, grave. In Biblical Greek, it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied souls. Usually, Hades is just the abode of the wicked, Luke 16:23, Rev. 20:13,14; a very uncomfortable place.

**Hell** – Greek, *tartaroo* tar-tar-o'-o, from Tartaros, cast down to hell. The name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer eternal torment for their evil deeds; it answers to Gehenna of the Jews. To thrust down to Tartarus, to hold captive in Tartarus.

#### Side Note

There is an interesting side note to this before we go further. Many Christian people make the statement, "Jesus spoke more on hell than of heaven" this is not true. Jesus uses the word we translate as hell only 15 times in all the gospels, and uses the word heaven 103 times. It does not hold true that He spoke more on hell than heaven. Moreover, if we take into account the "references" He made to hell the sheer numbers still do not come anywhere close to 103 times He said heaven.

As we began to look at what the New Testament says about hell, we need to clarify a false doctrine that has been taught by the cult of catholicism—the fairy tale that there is a purgatory or limbo. These fictitious places are nowhere in the Old or New Testament, but merely "tradition" from the cult of Roman Catholicism. I would challenge anyone to find this in the Holy Scriptures.

In Christian circles today many different conceptions of hell and the afterlife are put out as true doctrine. However, it must be stated, which is confirmed in the Scriptures Old and New that there is a judgment coming. There is a place of eternal bliss for the righteous—all those that have trusted Jesus Christ as their savior and been born again. Unfortunately, there is a place called hell—eternal damnation—that will await those that reject Christ's offer of salvation. These will endure for-

ever under horrible torments and suffering beyond any torments and suffering we can think of in this life. What awaits those that go to hell will be the Holocaust magnified millions of times forever and ever! Nothing on this earth can compare to the agony, pain, sorrows, and suffering that the unbelievers will experience in hell. It's unlike anything you have ever imagined!

# THE TESTIMONY OF GRAVE, PIT, AND HELL IN THE NEW TESTAMENT

## **The Literal Grave**

Then when Jesus came, he found that he had [lain] in the grave four days already. (John 11:17)

See also John 11:31,38; 12:17; 5:28; Romans 10:7.

## **The Grave as the Place of the Unrighteous**

O death, where [is] thy sting? O grave, where [is] thy victory? (1 Corinthians 15:55)

## **The Literal Pit**

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift [it] out? (Matthew 12:11)

And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straight-way pull him out on the sabbath day? (Luke 14:5)

## **The Pit for the Unrighteous**

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. (Rev.17:8)

See also Revelation 9:1,2,11; 11:7; 20:1,3.

## **The Bottomless Pit**

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. (Revelation 9:1)

See also Revelation 9:2,11; 11:7; 17:8; 20:1,3.

## **Damnation and Destruction of the Wicked Souls**

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. (Matthew 23:14)

[Ye] serpents, [ye] generation of vipers, how can ye escape the damnation of hell? (Matthew 23:33)

See also Matthew 7:13. Mark 3:29; 12:40; 16:16. Luke 20:47. John 5:29. Acts 13:34-37. Romans 2:8,9; 3:8; 9:22; 13:2. 1 Corinthians 5:5; 11:29. Philippians 1:28; 2 Thess. 1:8,9; 2:12. 1 Tim. 5:12. 2 Peter 2:3.

## **The Grave as Hades**

O death, where [is] thy sting? O grave, (Gk. Hades) where [is] thy victory? (1 Corinthians 15:55)

## **Difference between Gehenna and Hades**

Is there is a difference, not just in the definition of words but in place, between Gehenna and hades? Weren't we always taught that hell is hell and was someplace real to avoid? Were did this hades come in? Hades and Gehenna are Greek words used for hell. They are both used similar, but also differently indicating to us that God has something different in mind when he uses gehenna and something else when He uses hades. Again, let me clarify that there is not a single shred of evidence, in either Old or New Testaments, to the validity of a purgatory or limbo, not one bit. Neither is their evidence of the so-called "annihilationism" no such thing. Let's remember that, and "...quit ourselves like men" and face the reality of the place of hell.

**Hell** – Greek, *geenna* gheh'-en-nah (of Hebrew origin gay' gah'-ee = valley, and *Hinnom* hin-nome' = Hinnom meaning "lamentation.") hell, hell fire. 1) Hell is the place of the future everlasting punishment call "Gehenna" or "Gehenna of fire." This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction.

**Hell** – Greek, *hades* hah'-dace = hell, grave. In Biblical Greek, it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied souls. Usually, Hades is just the abode of the wicked, Luke 16:23, Rev. 20:13,14; a very uncomfortable place. We would add the place of suffering and torment before actual hell.

Gehenna and hades are very much alike almost the same. However, they are different and possibly different places as well. We need to remember that the place of eternal suffering which is hell was not prepared for them, but for the devil and his angles. However with sinful rebellion and rejection of Christ's offer of salvation many will go there.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. (Matthew 25:41)

If we note the phrase "cast into fire" which is used repeatedly in the New Testament it has in connection with it Gehenna and the final judgment.

Whose fan [is] in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. (Matthew 3:12)

Wherefore if thy hand or thy foot offend thee, cut them off, and cast [them] from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. (Matthew 18:8)

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Matthew 13:30)

And if thine eye offend thee, pluck it out, and cast [it] from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell (gehenna) fire. (Matthew 18:9)

See also Matthew 3:10; 5:22,29,30; 8:12; 10:28; 13:40,41,42,50; 21:41; 22:13; 23:15,33; 24:51; 25:30,41,46. Mark 9:43-48. Luke 3:9,17; 12:5; 13:28. John 15:6. Romans 6:23. James 3:6. 2 Peter 2:17. Jude 7,13. Revelation 17:11; 20:10,14,15; 21:8.

Our Lord employs a verity of words and phrases to imply gehenna hell. For example in Matthew 18:8 He uses "everlasting fire" then in the verse to follow, verse nine being on the same subject and context, He uses "hell gehenna fire." This key of interpretation He gives us indicating what He meant.

Moreover, this also affords true interpretation of the use of the word gehenna hell—being the place of final judgment and abode of the wicked at the end of the world. So when the following words are used everlasting fire, fiery furnace, unquenchable fire, burned in the fire, furnace of fire, etc. He is indicating hell fire and all its suffering at the end of the world. This also has a perfect nexus with Revelation 20:10-15.

Now Matthew 18:8,9 shows us what and how to interpret the meaning of everlasting fire—it's gehenna hell.

Wherefore if thy hand or thy foot offend thee, cut them off, and cast [them] from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. (Matthew 18:8)

And if thine eye offend thee, pluck it out, and cast [it] from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell (gehenna) fire. (Matthew 18:9)

This same formula of checking Scripture with Scripture is employed for us in Matthew 13:42.

And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Which tells us what Matthew 22:13 is, of course, gehenna hell.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast [him] into outer darkness; there shall be weeping and gnashing of teeth.

Do you see the connection of wailing and gnashing of teeth in both these verses as indicators of gehenna hell? This is called parallel of exact words and parallel of thought or intent. Hear and fear the words of our Lord Jesus as He explains to us the end of those not in a right relationship with Him.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth...And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. (Matthew 13:40-42,50)

All this that Jesus speaks about concerning hell points to the final judgment, and the final destination of those that rejected Him. Look at the verses below that is the connection in which Jesus is warning about.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the

books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. (Revelation 20:12-15)

### **The Question of Hades?**

**Hell** – Greek, *hades* hah'-dace = hell, grave. In Biblical Greek, it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied souls. Usually, Hades is just the abode of the wicked, Luke 16:23, Rev. 20:13,14; a very uncomfortable place. We would add the place of suffering and torment before actual hell.

Hades can be classified as "the place of suffering before the final judgment." A word of caution, this cannot and should not be termed purgatory or limbo these are false concepts and have no place in the Holy Scriptures.

Because thou wilt not leave my soul in hell (Gk.hades), neither wilt thou suffer thine Holy One to see corruption. (Acts 2:27)

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell (Gk. Hades): for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. (Matthew 11:23)

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell (Gk. Hades) shall not prevail against it. (Matthew16:18)

In this Matthew 16:18 verse it is saying that the Church will be stronger than Hades—the place of the departed souls. And that nothing will defeat it.

That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. (Acts 1:25)

Where is this that Judas went? Must be Hades. Why do we say that? Because Hades has not been thrown into the Gehenna hell fire yet.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades (Hades) delivered up the dead which were in them: and they were judged every man according to their works. And death and Hades (Hades) were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. (Revelation 20:12-15)

Did we not just learn what the lake of fire is? Yes, Matthew 18:8,9 shows us what and how to interpret the meaning of everlasting fire—it's Gehenna hell.

Wherefore if thy hand or thy foot offend thee, cut them off, and cast [them] from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. (Matthew 18:8)

And if thine eye offend thee, pluck it out, and cast [it] from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell (Gehenna) fire. (Matthew 18:9)

We're taught the following:

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. (Ephesians 4:8-10)

By which also he went and preached unto the spirits in prison. (1 Peter 3:19)

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead. (Romans 10:7)

This is teaching that Jesus went to Hades/Abraham's Bosom and preached and that he must have brought the righteous to heaven, but the wicked remained until the fulfilling of Revelation 20:12-15. There is a third Greek word employed for hell which is tartaroo it's used only once—in 2 Peter 2:4. It's used in parallel of thought in Jude 6.

For if God spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment. (2 Peter 2:4)

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. (Jude 6)

Tartaroo is the name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to Gehenna of the Jews. It's known as the lowest abyss of Hades. We can't be sure but it could be a place deep within the recesses of Hades itself.

This "special" place for some fallen demons might be the abyss of Hades or the bottomless pit. Greek abussos means bottomless pit, deep,

bottomless, the abyss, the pit, the immeasurable depth, of Orcus, a very deep gulf or chasm in the lowest parts of the earth used as the common receptacle of the dead and especially as the abode of demons. Is what is in view in the following verses in Revelation.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit (abussos). And he opened the bottomless pit (abussos); and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. (Revelation 9:1-3)

And they had a king over them, [which is] the angel of the bottomless pit, whose name in the Hebrew tongue [is] Abaddon, but in the Greek tongue hath [his] name Apollyon. (Revelation 9:11)

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. (Revelation 11:7)

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. (Revelation 17:8)

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years

should be fulfilled: and after that he must be loosed a little season. (Revelation 20:1-3)

Notice how Revelation 17:8, and 20:3 say and go into perdition and after that, he must be loosed a little season. Noting that Satan and demons are, and can be, in the abyss of Hades. Here it says, future, that they "will" go to such and such a place. Which is fulfilled in Revelation 20:10.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet [are] and shall be tormented day and night forever and ever.

As we leave the description of Hades, we cannot overlook the most compelling evidence that Jesus ever gave concerning Hades. It's found in Luke 16:22-31. There is much in this portion of Scripture to inform us of hades and the torments that await those without Christ. And although many believe this is a parable, I do not I will explain why. First, this is the only place we know of that Jesus used names of people—instead of describing them in generalities. Second, in almost all places that a parable is mentioned, over twenty-five times it's identified as a parable. For example:

Hear ye therefore the parable.... (Matthew 13:18)

Another parable put he forth unto them.... (Matthew 13:24)

Know ye not this parable.... (Mark 4:13)

And he spake also a parable unto them.... (Luke 5:36)

This parable spake Jesus unto them.... (John 10:6)

Third, even though Matthew 13:34 says.

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them. (Matthew 13:34)

And in Luke 16:1, the same setting and audience, it says.

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

There is something significant about both these verses—Matthew 13:34 says, all these things spake Jesus unto the multitude, but in the beginning of chapter sixteen of Luke it's setting the context for verses 22-31 it says, and he said also unto his disciples. Jesus never said, nor did the writer of the gospel, say that this narrative was a parable. If we read it carefully we will come to the conclusion that this was a true narrative of an extremely important subject to our Lord Jesus, in which He felt that it should be presented as a narrative and not a parable.

It's plausible that Jesus came and preached here—Abraham's Bosom (Ephesians 4:8-10; Romans 10:7). He would have brought the righteous souls out with Him to heaven (Ephesians 4:8). No righteous Old Testament soul was allowed into God's presence except for Enoch and Elijah, and must have been kept in Abraham's Bosom for we're taught in the Scriptures that, now this I say, brethren, that flesh, and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. (1 Corinthians 15:50)

And

God having provided some better thing for us, that they without us should not be made perfect. (Hebrews 11:40)

That is until our Lord Jesus paid the price for us, and redeemed us thus securing a place in heaven for us by the finished work on the cross. Making heaven accessible to Him alone. Jesus will come with ten thousands of His saints (1 Thessalonians 3:13; 2 Thessalonians 1:10; Jude 14; Revelation 19:13). But this can not only mean those that died from His resurrection until the last day? Surely the Old Testament saints, taken from Abraham's Bosom after Jesus death and resurrection, must be included. Because we're taught.

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. (Ephesians 4:8-10)

By which also he went and preached unto the spirits in prison. (1 Peter 3:19)

Let's take a closer look at the passage from Luke 16:22-31.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that [would come] from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

We are given some important information right at the beginning in verse twenty-two. First, we're told that the beggar and the rich man

died (Hebrews 9:27). Jesus says that the beggar, "...was carried by the angels into Abraham's bosom." Jesus identifies this place formerly not known in the Old Testament as Abraham's Bosom. Now we know what this place is, and the name we can give it. He says that angels carried the beggar there to this certain place.

He says the rich man, "...also died, and was buried." Jesus is very careful to make sure we know that the rich man did not go to Abraham's Bosom but simply died and was buried. Second, we read he was in hell—the word translated is Hades; not gehenna hell. Being conscious of the place he was in, he could see, he was in torment, he could recognize others and knew Lazarus was not where he was!

Again, keep in mind Jesus has not returned and the fulfillment of Revelation 20:10 has not taken place, so this is hades the place of suffering waiting for that expected time. When the word "torment" is used here it's the Greek word *basanos* meaning torment, the notion of going to the bottom, torture, and in the early centuries it was a touchstone, which is a black siliceous stone used to test the purity of gold or silver by the color of the streak produced on it by rubbing it with either metal. Also, an interesting note Lazarus' name means "whom God helps." The word "bosom" presents the idea of a bay by the sea or the front of the body between the arms. In other words, some idea of being cradled or comforted.

Next, we read in verse twenty-four, and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. It's very significant that Jesus says, he "cried." This does not mean he shed tears, although he might have, it's the word *phoneo* to cry, to call, to call out like a cock or crow. The rich man did not cry with tears or whimper, he yelled or screamed out! What did he say? have mercy on me. We must remember those words, for it is by those words that we are saved, and can be saved out of such a horrible place as this, and if Scripture is teaching that this is only a holding place of torment before the worst, gehenna hell, we should be praying and beseeching God even now.

He then asks Abraham to "send Lazarus" to get a little water to cool his tongue why? Because he was in torment (Gk. *odunao*) intense pain, anguish, torment, distress. How very sad. Abraham tells him in verse twenty-five that he should remember that Lazarus is comforted and he is tormented. In other words, he, because of his wickedness, has no justification to not be where he is.

Verse twenty-six explains the concept of the two sides of Abraham's Bosom. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that [would come] from thence.

It says there is this great gulf or chasm that is fixed, or stable—they way it is supposed to be. Note, between us and you there those on the one side righteous, and those on the other unrighteous. The righteous can't go and help the wicked; neither can the wicked come and disturb the righteous. It would be a little like standing on both sides of the Grand Canyon facing each other. Verse twenty-seven tells us that one becomes an instant evangelist because of this place. The rest of the passage deals with the sorrow of the rich man not being able to inform others of this horrible place, and Abraham's wise counsel that the day of salvation is today, right now!

So this place is hades on the one side and Abraham's Bosom on the other. One side for the righteous the other for the unrighteous wicked. This is also confirmed long ago by the Old Testament account of 1 Samuel 28:8-19. Most likely as the Scriptures indicate, Jesus came and preached to both sides fulfilling Ephesians 4:9,10; Romans 1:20; 10:7; and 1 Peter 4:6; Hebrews 4:2.

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Although, because of the eternal foreknowledge and predestination of God (Romans 8:29,30; Acts 2:23; 1 Peter 1:2) those on the unrighteous side remained, and will do so along with those that die in unrighteous-

ness rejecting Jesus Christ until the return of our Lord Jesus fulfilling Revelation 20:12-15.

Jesus preached to them after His burial and resurrection. It is also true because now, since Jesus has gone into heaven opening to us entrance that was before denied (Hebrews 6:20; 9:12, 24; Romans 8:34), so from the time Jesus resurrected until His return those that die in Jesus do not go to the Abraham's Bosom side we go right into His glorious presence (2 Corinthians 5:6,8).

Hades occupied all the Old Testament righteous on one side and the unrighteous on the other. After Jesus came and preached to them, He took with Him all the righteous (Abraham's Bosom side) to heaven, which is also called Paradise (Luke 23:43; 2 Corinthians 12:4; Revelation 2:7), and left the unrighteous on the other side which occupies all the unrighteous wicked from His resurrection to His return. The wicked that died and do die go to this place to wait for the final judgment, and reuniting of their body to be cast into gehenna hell fire forevermore (Revelation 20:11-15). This is why the Greek word hades are used in Revelation 20:14 and not gehenna hell the lake of fire.

At the final judgment (Revelation 20:10-15) all those in hades from Old Testament times to the return of Christ, that have been suffering in torment, will then be cast into gehenna hell fire forever (Revelation 14:11) which is much, much, worse than where they had been.

Beloved, there is a literal heaven and hell, a literal place of fire, torment, and suffering in hell beyond what you can ever imagine. Still not convinced? Let me give you some Old and New Testament descriptions of what it's like, and what awaits those on their way to everlasting hell and damnation.

### **Old Testament Description**

There is wrath (Deuteronomy 32:22) fire (Deuteronomy 32:22) sorrow (2 Samuel 22:6) it is described as low (Psalm 86:13) and deep (Job 11:8) where the wicked are because they forgot God (Psalm 9:17) where pain is (Psalm 116:3) darkness (1 Samuel 2:9) their burned with fire (2

Samuel 23:7) gnashing of teeth (Psalm 112:10) silence (Psalm 115:17) worms (Job 21:26; Isaiah 14:11).

### **New Testament Description**

There is fire (Matthew 3:10,12; 5:21; 13:30; 18:8.9; Mark 9:43,44,45; Luke 3:9,17; 16:24; John 15:6; Jude 7; Revelation 20:10,14,15) outer darkness (Matthew 8:12; 22:13; 2 Peter 2:4, 17; Jude 13; Revelation 20:10-15; 22:15) weeping and gnashing of teeth (Matthew 8:12; 13:40,50; 22:13; 24:51; 25:30; Luke 13:28) wailing (Matthew 13:40,50) the devil and his demons will be there (Matthew 25:41; 2 Peter 2:4; Jude 6; Revelation 20:10) punishment (Matthew 25:46) fire never quenched (Mark 9:43,45,46,48; Luke 3:17; Jude 7) worm never dies (Mark 9:44,46,48) death (Romans 6:23) suffering (Jude 7) vengeance (Jude 7) the beast will be there (Revelation 17:11) second death (Revelation 20:14) fearful, unbelieving, abominable, murders, whoremongers, sorcerers, idolaters, and liars (Revelation 21:8; 22:15) brimstone (Revelation 14:10; 21:8) you can see (Luke 16:23) your in torment (Luke 16:23,24,25,28; Revelation 14:10,11) you will recognize others (Luke 16:23) you will beg for mercy (Luke 16:24) your soul will burn and never cease (Luke 16:24) you will remember the past (Luke 16:25) you will know the truth and not want others to come there (Luke 16:28-30) no rest (Revelation 14:11) the wrath of God will be ever present (Revelation 14:10).

# WHAT OTHERS HAVE TO SAY

We quote the early church and others not to prove this doctrine by their testimony but as a contrast to the already established truth that the scriptures have laid down for us.

## **The Early Church**

"Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God's servant Moses...For it is better that a man should acknowledge his transgressions than that he should harden his heart, as the hearts of those were hardened who stirred up sedition against Moses the servant of God, and whose condemnation was made manifest [unto all]. For they went down alive into Hades, and death swallowed them up." (Clement, First letter to the Corinthians, A.D.95)

"...when thou shalt fear what is truly death, which is reserved for those who shall be condemned to the eternal fire, which shall afflict those even to the end that are committed to it." (Mathetes, The Epistle of Mathetes to Diognetus, A.D.130)

"If, then, those who do this as respects the flesh have suffered death, how much more shall this be the case with any one who corrupts by wicked doctrine the faith of God, for which Jesus Christ was crucified! Such an one becoming defiled [in this way], shall go away into everlasting fire, and so shall every one that hearkens unto him." (Ignatius, The Epistle to the Ephesians, A.D.98-107)

"If any man follows him that separates from the truth, he shall not inherit the kingdom of God; and if any man does not stand aloof from the preacher of falsehood, he shall be con-

demned to hell." (Ignatius, The Epistle to the Philadelphians, A.D.98-107)

"Moreover, it is in accordance with reason that we should return to soberness [of conduct], and, while yet we have opportunity, exercise repentance towards God. For "in Hades there is no one who can confess his sins." (Ignatius, The Epistle to the Smyrnaeans, A.D.98-107)

"For if all men knew this, no one would choose wickedness even for a little, knowing that he goes to the everlasting punishment of fire." (Justin Martyr, The First Apology, Second Century A.D.)

"...that every man will suffer punishment in eternal fire according to the merit of his deed, and will render account according to the power he has received from God...But, as we said above, wicked devils perpetrated these things. And we have learned that those only are deified who have lived near to God in holiness and virtue; and we believe that those who live wickedly and do not repent are punished in everlasting fire...He shall raise the bodies of all men who have lived, and shall clothe those of the worthy with immortality, and shall send those of the wicked, endued with eternal sensibility, into everlasting fire with the wicked devils... And hell is a place where those are to be punished who have lived wickedly, and who do not believe that those things which God has taught us by Christ will come to pass." (Justin Martyr, The First Apology, Second Century A.D.)

"But since God in the beginning made the race of angels and men with free-will, they will justly suffer in eternal fire the punishment of whatever sins they have committed." (Justin Martyr, The Second Apology, Second Century A.D.)

"...that He may send "spiritual wickednesses, and the angels who transgressed and became apostates, together with the un-

godly, and unrighteous, and wicked, and profane among men, into everlasting fire." (Irenaeus, Against Heresies Book 1, A.D.180)

"...the Saviour of those who are saved, and the Judge of those who are judged, and sending into eternal fire those who transform the truth, and despise His Father and His advent." (Irenaeus, Against Heresies Book 3, A.D.180)

"...and all who are not true worshippers of God, in like manner shall be consigned to the punishment of everlasting fire—that fire which, from its very nature indeed, directly ministers to their incorruptibility." (Tertullian, The Apology, Late Second Century A.D.)

"An ever-burning Gehenna will burn up the condemned—a punishment that devours with living flames. Nor will there be any means by which at any time they can have either rest or an end to their torments." (Cyprian, A.D.250)

"A horrible place it is, of which the name is Gehenna. There is there an awful murmuring and groaning of bewailing souls." (Treatise on the Glory of Martyrdom, A.D.255)

### **What Others have to say**

"Now Hades has only the one compartment, a place of suffering for those who died without Christ, awaiting the final judgment. Now at death, the redeemed go to be with the Lord (2 Cor. 5:1-8; Philippians 1:23; Acts 7:59). Hades is the place only of the unsaved dead."  
([Http://misslink.org/chapel/hades.html](http://misslink.org/chapel/hades.html))

"The talk of everlasting perdition is crazy. It is not Christianity. It was only in times past that there were hell preachers who from the pulpit thundered about the devil and the inextinguishable fire. But that time is over."-Hvor gaar vi hen (Where Do We Go?), p. 119.

"There are in fact so many strong biblical, doctrinal, and logical arguments against the existence of a literal hell that this question naturally arises: Why do the churches teach it and why do people often believe it?" (U.S. Catholic, April 1980, pp. 37-40)

"After all, these same stalwarts of eternal hellfire also insist that all but a few of us will nonetheless—according to God's subsequent appointing—still spend eternity in hell, even if it was not originally designed with us in mind." (James Coram, *Eonian Fire and Judging*)

"Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him" (Cf. Council of Rome [745]: DS 587; Benedict XII, *Cum dudum* [1341]: DS 1011; Clement VI, *Super quibusdam* [1351]: DS 1077; Council of Toledo IV [625]: DS 485; Mt 27:52-53).

"Sheol (Hebrew) and Hades (Greek) are the temporary place of torment for the souls of the wicked dead. Prior to Christ's resurrection, saints were kept and comforted in the now vacant half of Hades, known as Abraham's Bosom. Gehenna (Greek, but from a Hebrew name) is the Lake of Fire for the permanent place of torment of the souls of the wicked dead in their resurrected bodies. Hell is a rather general and inadequate term that is often used to refer to either Gehenna or the torment side of Hades, both by those who know the basic difference between these two specific places and by those who do not." (Matthew McGee, *Hell Part 2*)

"The word Hell, used in the common translation, conveys now an improper meaning of the original word; because Hell is only used to signify the place of the damned. But as the word Hell comes from the Anglo-Saxon *helan*, to cover, or hide, hence the tiling or slating of a house is called, in some parts of England (particularly Cornwall), *heling*, to this day, and the corners of books (in Lancashire), by the same name, so the lit-

eral import of the original word hades was formerly well expressed by it." (Dr. Adam Clark, Com. in loc.)

"Thus the word Hell in the Bible, whether translated from Sheol, Hadees, Gehenna, or Tartarus, yields no countenance to the doctrine of even future, much less endless punishment. It should not be concluded, however, from our expositions of the usage of the word Hell, in the Bible, that Universalists deny that the consequences of sin extend to the life beyond the grave. We deny that inspiration has named Hell as a place or condition of punishment in the spirit world." (J.W. Hanson, D.D., *The Bible Hell*, Fourth Edition Boston: Universalist Publishing House, 1888)

"If anyone says or holds that the punishment of devils and wicked men is temporary and will eventually cease, that is to say, that devils or the ungodly will be completely restored to their original states: let him be anathema." (Canons of the Provincial Council of Constantinople, 543)

"But if anyone dies unrepentant in the state of mortal sin, he will undoubtedly be tormented forever in the fires of an everlasting hell." (Letter to the Bishop of Tusculum, 1254, by Pope Innocent IV, 1243-54)

"Therefore, all who die in actual mortal sin are excluded from the kingdom of God and will suffer forever the torments of hell where there is no redemption." (The First Vatican Council, 1869-70)

"Each time he regained heartbeat and respiration, the patient screamed, "I am in hell!" He was terrified and pleaded with me to help him. I was scared to death. . . Then I noticed a genuinely alarmed look on his face. He had a terrified look worse than the expression seen in death! This patient had a grotesque grimace expressing sheer horror! His pupils were dilated, and he was perspiring and trembling — he looked as if

his hair was "on end." Then still another strange thing happened. He said, "Don't you understand? I am in hell. . . Don't let me go back to hell!". The man was serious, and it finally occurred to me that he was indeed in trouble. He was in a panic like I had never seen before." (Maurice Rawlings, *Beyond Death's Door*, (Thomas Nelson Inc., 1979) p. 3). Dr. Rawlings said, no one, who could have heard his screams and saw the look of terror on his face could doubt for a single minute that he was actually in a place called hell!

"Yes, hell is a state of consciousness. When we have permitted our thoughts and emotions to degenerate sufficiently, we suffer through experiences that seem to be degrading to our true spiritual nature." (Unity Church of Victoria)

"One does not have to die in order to go to hell, any more than one has to die to get to heaven. Both are states of mind and conditions, which people experience as a direct outworking of their thoughts, beliefs, words, and acts. If one's mental processes are out of harmony with the law of man's [sic] being, they result in trouble and sorrow; mental as well as bodily anguish overtakes one, and this is hell." (Charles Fillmore, *In the Metaphysical Bible Dictionary*)

"Preachers are growing cool about the flames of hell. Few ever mention the subject from the pulpit says "USA Today," which notes both Catholic and Protestant leaders want to focus more on hope and resurrection than damnation." (Charisma, ARLINGTON, VA., 2000, Charisma News Service)

# CONCLUSION

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. (2 Corinthians 12:1-4)

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. (Revelation 20:12-15)

Dear friends, heaven, and hell are real. They are places that actually exist. Whether one believes it or not doesn't have any bearing on their validity. One can wish away or discount the fact of heaven or hell, but in truth, they are real places and you will either go to one or the other.

We have provided ample evidence, from the Scriptures, that these places are real. There is no doubt that this author is totally convinced from the Holy Scriptures of their existence.

As for the believers in Christ, it is important that you understand and know what to believe and why you believe it. Salvation is by the grace and mercy of our God through the Lord Jesus Christ. It's by His blood and work of redemption on the cross that we are saved and able to enter into the eternal bliss of God.

I would encourage believers everywhere to read and study about heaven to prepare you for that beautiful place. And to read and study about hell so you may remain far from it, and be able to warn others about its horrors.

As for the unbelievers, you must beg God for His mercy! Pray to Him and plead with Him that you may escape the torments of everlasting hell and damnation. Ask Jesus to save you, for if you put off the day of salvation, which is now, you will certainly end up in the torments and punishments of hell-fire. Don't be fooled by the world telling you this place does not exist, for once you find out it is real it will all be too late.

**And whosoever was not found written in the book of life was cast into the lake of fire. (Revelation 20:15)**