



The After Life

Hades | Hell | The Lake of Fire

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Introduction



In this study, we will explore the Afterlife. In other words, what happens after you die? The Bible holds the answers to that question. We will first take a look at Hell. In the New Testament, the word Gehenna (“γέεννα”) is often translated “Hell.” So, when I use the word “Hell” below, I mean the Greek word Gehenna (“γέεννα”), and it only appears twelve times in the New Testament. Some translations have confused this word Gehenna and Hell with other words for the destination of some wicked beings. Based upon the New Testament usage of the term “Hell,” we can learn about Hell and use the Bible to correct some common misunderstandings.

Please recall that God breathed out the words of the Bible, and so the words in the original autographs make a difference. When God used different

words, we must take note of those different words. Verbal inspiration means that God inspired the words, not just the thoughts of the human authors. Rather than delve into the writings and customs of pagans and their mythologies regarding Hell and the Afterlife, I will focus solely upon the material in the New Testament. God breathed out those words and they describe very vivid pictures of Hell and the Afterlife. I use the term Afterlife to describe existence after your physical body dies on earth.

Section One

Frequently Asked Questions about Hell



As we begin this study of Hell, let us start with some frequently asked questions about Hell. I am going to capitalize Hell because it refers to a specific place, not just a general idea or a mythical place.

1.1 **Where is Hell?** In the New Testament, the people in Hell experience the fire (“τοῦ πυρός”). Jesus described that fire as unquenchable, using the root word related to asbestos (“ἄσβεστον”) (Luke 3:17; Mark 9:43). So, we know that Hell is a place of unquenchable fire.

1.2. **How do you go to Hell?** Jesus preached that people go to Hell because their eye, hand, or some other part of their body made them stumble (“σκανδαλίζει”) spiritually (Matthew 5:29-30). Jesus meant two things by His saying: (a) that any spiritual stumble will be enough to send you to Hell; and (b) Hell is so bad that you should remove important body parts to avoid going there. Jesus taught that even uttering an evil phrase stands sufficient to send you to Hell. Jesus said: “Whoever says, ‘You fool,’ shall be guilty enough to go into the fiery Hell (“τὴν γέενναν τοῦ πυρός”)(Matthew 5:21; compare James 3:6). As we will see below, people go to Hell because they stumble and sin. The wages of sin is death. Jesus died for us, to save us from spiritual death in the Afterlife. You can receive the free gift of eternal life right now by believing the good news of Jesus Christ. [Click here to learn about ETERNAL LIFE.](#)

1.3. **What is in Hell?** Both the body and the soul of unbelievers go to Hell (Matthew 10:28; 5:29). Jesus explained that we should fear God, Who alone has the authority to destroy both body and soul in Hell after death (Matthew 10:28). Notice too that only God has the authority to send people to Hell. In contrast, believers must never fear anyone who lacks such final authority.

1.4 **Do people have bodies in the afterlife?** Yes. Jesus commanded people to pluck out their right eye and lose one of their body parts, rather than to have their “whole body” (“ὅλον τὸ σῶμά”) thrown into Hell. Jesus described physical body parts (eyes and hands) while living and those same body parts appeared in Hell. He contrasted the right eye (one of the members of your body (“τῶν μελῶν σου”)) v. the whole body (“ὅλον τὸ σῶμά”) (Matthew 5:29; same construction in Matthew 5:30). Therefore, we know that people in Hell have some kind of body directly related to their body on earth. You may also recall that the rich man in Hades recognized Lazarus in Abraham’s Bosom (Luke 16:23-24). Likewise, the body of the rich man suffered thirst and agony (“ὀδυνᾶσαι”) (Luke 16:25). The rich man’s body also had a tongue (“γλῶσσάν”) (Luke 16:24) and Lazarus had fingers (“δακτύλου”) (Luke 16:24). The bodies of people in Hades and Abraham’s

bosom both have detailed anatomical features. Therefore, people in Hades and in Hell both have bodies with eyes, hands, feet, and tongues.

1.5 Do unbelievers cease to exist in Hell? God exercises His power to destroy both body and soul in Hell (Matthew 10:28). The destruction does not end, but continues because their worm does not die (Mark 9:45; Isaiah 66:24). Therefore, we know that people in Hell do not experience annihilation, but rather continuous suffering without being consumed. The gate is wide and the way is broad that leads to destruction, and many people enter through it. In contrast, the gate is small and the way is narrow that leads to life, and only a few people find it (Matthew 7:13-14). Notice that the path you follow while alive on earth leads either to the resurrection of life or the resurrection of judgment.

1.5 What is Hades? Hades functions like a jail holding prisoners (dead unbelievers) awaiting trial, which will take place at the Great White Throne Judgment in the future.

1.6 Are Hades and the Lake of Fire the Same Place? No. Hades has a limited life span and it ends up in the Lake of Fire; on the other hand, the Lake of Fire continues to eternity. So, we can be sure that Hades and the Lake of Fire are not the same place. See Revelation 20:13-14, where Hades and Death are thrown into the Lake of Fire. Because they are separate places, they cannot be the same place. No believer appears before the Great White Throne (John 4:24), but Hades and Death give up their dead and then they are cast into the Lake of Fire. Therefore, we know that Hades and Death are not the Lake of Fire, but separate destinations for unbelievers. No believer goes to Hades (see the article on [Hades](#)). See also Revelation 6:8, where Death rode an Ashen Horse and Hades followed; both of them received authority to kill a fourth of the earth. Hades and Death are not the same places, but Hades follows Death. Some people do not realize that the eternal fire describes both punishment in Hades and also punishment in the Lake of Fire.

1.7 When do people go to Hell? People who never accepted the free gift of eternal life while alive on earth go to Hell after their bodies die on earth (Matthew 10:28). Jesus repeatedly warned people to pluck out their eyes, cut off their hands, or take other severe bodily action to avoid departing into

Hell (Matthew 5:29; 18:8-9; Mark 9:43). Jesus proclaimed that it was better to enter eternal life with one eye or crippled rather than entering Hell with a whole body. To understand the timing of events, we need to compare a few other passages about eternal fire (“πυρὸς αἰωνίου”). In Matthew 18:8-9, Jesus equated eternal fire (“πυρὸς αἰωνίου”) with fiery Hell (“τὴν γέενναν τοῦ πυρός”). He said that it was better to enter life crippled than to enter eternal fire with two hands. Then Jesus continued: pluck out your eye because it is better to enter life with one eye, than to be cast into fiery Hell with two eyes. Fiery Hell seems to be the same as the place of eternal fire.

Section Two

Chronology of the Afterlife



The New Testament provides many details about the Afterlife. A chronology (timeline) of events may help us understand how certain events relate to one another in time. In this section, we are only fixing a basic timeline of events. Later sections will develop certain topics in more detail.

Hades

At the moment of physical death on earth, unbelievers go to the Hades (“τῷ ᾗδῃ”). Consider the rich man in Hades, with his conscious suffering in heated torment (Luke 16:19-31).

Paradise

At the moment of physical death on earth, believers go to the Paradise (“τῷ παραδείσῳ”) (Luke 23:43). Concerning believers, Paul explained that to be absent from the body is to be present with the Lord (2 Corinthians 5:6-9).

The Clouds Resurrection

Although Jesus provided many signs concerning the end of this present age (Matthew 24:4-14), we know that one day Jesus will return to the clouds of earth. Jesus will bring with Him all those believers who have fallen asleep (died) in Him. Then He will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God. The dead in Christ will rise first. Then, those believers still alive on earth will be snatched up into the air to meet Jesus. So they always be with Jesus (1 Thessalonians 4:13-18). At this point, the believers are resurrected and given glorified bodies (1 Corinthians 15:1-58).

The Tribulation

Immediately after the Clouds Resurrection, the Tribulation starts. The Tribulation consists of seven years of God’s wrath poured out in specific judgments upon the earth and its inhabitants (Daniel 9:24-27; Revelation 5-19). During that time, the beast, the false prophet and the anti-Christ come to power and rule the nations. Unbelievers receive the mark of the beast

(Revelation 13:16-18). The Lord Jesus shortened that time period, or no life would have been saved (Matthew 24:22). The seven year period of Tribulation ends with Jesus returning to slay His enemies, with the armies of heaven following Him (Revelation 19:11-19). At that time, Jesus will return in glory to the very place where He left earth and ascended to heaven. He will set His feet upon the Mount of Olives (Zechariah 14:3; Acts 1:9-11). Whereupon, Jesus begins His thousand-year reign upon earth, called the Millennial Reign of Christ, or Millennium (Revelation 20).

The Millennial Throne of Christ

Immediately after the Tribulation ends, the devil is thrown into the abyss (Revelation 20:1-3). Jesus will sit upon His throne, and all the nations will be gathered before Him for judgment (Matthew 25:31-46; see also Luke 19:22). Then, thrones will be set up and judgment was given to those on the thrones (“κρίμα ἐδόθη αὐτοῖς”) (Revelation 20:4). John saw the souls (“τὰς ψυχὰς”) of those beheaded because of their testimony of Jesus and because of the word of God, and those who had not received the mark on their forehead and their hand; and they came to life and reigned with Christ for a thousand years (Revelation 20:4; compare the innumerable multitude of Revelation 7:9-17 and the souls under the altar in Revelation 6:9-11). We also know that all believers, from every tribe, tongue and people and nation will reign with Christ on earth, because He has made them a kingdom of priests to God (Revelation 5:9-10; 2 Timothy 2:12;). As part of Christ reigning on earth, the saints receive the kingdom and possess it for all ages to come (Daniel 7:18). After the court sits in judgment, the world-wide dominion of the fourth beast (anti-Christ and his evil empire) ends. The sovereignty (“מְלִכְוִתָּהּ”), dominion (“אֲשֵׁלֶשׁ”) and the greatness of the kingdoms (“רְבוּתָא דִּי מְלְכֻתָּ” under the whole heaven will be given to the saints of the Highest One (Daniel 7:27—notice the Aramaic). Apparently, at this time, the saints shall judge the world (1 Corinthians 6:2; compare James 4:12) as God appointed human judges in the Old Testament (Exodus 18:26; Deuteronomy 16:18-20; [Psalm 82](#)). The rest of the dead did not come to life until the thousand years were completed.

The First Resurrection

At the beginning of the Millennial Reign of Christ, believers who died during the Tribulation are raised from the dead to reign with Christ on earth (Revelation 20:4). Jesus called that “the First Resurrection” (Revelation 20:4). John was very specific that those believers died during the Tribulation. Please keep in mind that seven years before the start of the Millennial Reign of Christ, Jesus came to the clouds of earth and caught up all believers from the earth (the Clouds Resurrection). At the Clouds Resurrection, the dead in Christ came with Jesus to the clouds of earth. They received resurrection first, meaning they were given glorified bodies like Jesus. Then those alive on earth received their glorified bodies (resurrection) as they ascended to the clouds to be with Jesus forever (1 Thessalonians 4:13-18). Jesus saved those believers from the wrath of the Tribulation (1 Thessalonians 5:9). Blessed is the one who has a part in the first resurrection; over these the second death has no power (Revelation 20:4; Revelation 14:13).

The Judgment Seat of Christ

In the last chapter of the Bible, Jesus promised that He would return to earth and bring His reward with Him. When He returns, Jesus will sit upon His judgment seat (2 Corinthians 5:10). At the Resurrection of the Righteous, believers will be repaid for inviting the poor, the crippled, the lame, and the blind to lunch (Luke 14:12-14). Fire will try each man’s works done on earth (1 Corinthians 3:10-15) and God will judge the secrets of men through Jesus Christ (Romans 2:16; Matthew 6:18). God will disclose the motives of men’s hearts and each man’s praise will come to him from God (1 Corinthians 4:5). As the fire tries each believer’s work, some works may be burned up as wood, hay and stubble. The works judged to be wood, hay and stubble never provided any rewards, so no rewards are lost at the Judgment Seat of Christ (see [Loss of Rewards](#)). Jesus promised that some acts do not lose their reward (e.g., cup of cold water given in the name of Jesus—Matthew 10:42; Mark 9:41).

The Final Rebellion

At the completion of the thousand year reign of Christ on earth, Satan will be released from the abyss. He will deceive the nations and gather the armies of the earth together for a final assault on Jerusalem. Fire will come down from heaven and devour them. Then the devil will be thrown into the Lake of Fire, where he joins the beast and the false prophet, and they will be tormented night and day forever (Revelation 19:20; 20:10).

The Great White Throne Judgment

After the Final Rebellion, Judge Jesus sits on His Great White Throne. Heaven and earth have fled away from His presence. Then the great and the small from earth, all unbelievers, are judged according to their deeds, recorded in [books](#). The sea, Hades and Death give up the dead which are in them. Then Death and Hades are cast into the Lake of Fire. Then all the unbelievers are cast into the Lake of Fire, because their names were not written in the Book of Life (Revelation 20:11-15). Please recall that everyone at the Great White Throne Judgment will be judged according to the Gospel of Jesus Christ (Romans 2:15-16), and they will be found guilty of unbelief in that Gospel. Those unbelievers will be assigned punishment commensurate with their deeds (Revelation 20:13). Then they will be thrown into the Lake of Fire. Please recall that Jesus promised that every believer will never come into judgment concerning eternal life, because they passed out of death into life at the moment of salvation on earth (John 5:24).

The Lake of Fire

After the Great White Throne Judgment, the Lake of Fire holds Hades, Death, the beast, the false prophet, the devil, and all unbelievers who ever lived on earth. In the Lake of Fire, their torment continues day and night forever and ever (Revelation 19:20; 20:13-15).

The New Heavens and the New Earth

The Bible concludes with a description of the new heaven and a new earth (Revelation 22:1-9). The Lord Jesus reigns in glory from the New Jerusalem on that new earth (Revelation 21:1-27). All the believers from all ages live there with Jesus, and His name shall be on their foreheads. They reign forever with Him (Revelation 22:1-6).

Section Three

Hades



At the moment of physical death, unbelievers, and only unbelievers, go to Hades and begin to suffer in agony.

3.1 **The Place of Torment**. Jesus told the story of a rich man and Lazarus. While alive on earth, the rich man lived in joyous luxury and Lazarus laid at his gate, covered in sores, longing to eat the crumbs falling from the table of the rich man. When the rich man died, he went to Hades and there lifted up his eyes in torment (“ὑπάρχων ἐν βασάνοις”) and saw “Father Abraham” and Lazarus in his bosom. The rich man cried out and asked for Abraham to send Lazarus to dip his finger in water and cool off his tongue, because he was in agony because of this flame (“ὁδυνῶμαι ἐν τῇ φλογὶ ταύτῃ”). Abraham replied, that (a) Lazarus now received good things and the rich man received agony (“ὁδυνᾶσα”); and (b) a great chasm is fixed (“χάσμα μέγα ἐστήρικται”)

between them. The rich man also begged Abraham to send someone to warn his brothers not to come that place of torment (Luke 16:19-31).

3.2 New Testament Usage of Hades. In the New Testament, the term “Hades” (“ᾍδου”) occurs only ten times and apparently refers to a jail where unbelievers await trial at the Great White Throne judgment.

3.2.1 Matthew 11:23. Because Capernaum had not believed the miracles which Jesus performed there, Capernaum will descend into Hades,

3.2.2 Matthew 16:18. The gates of Hades cannot withstand the Church of Jesus Christ.

3.2.3 Luke 10:15. Capernaum will be brought down to Hades because it has rejected Christ as Savior, despite the great works done there.

3.2.4 Luke 16:23. The rich man suffers in torment in Hades, where he lifts his eyes to behold Lazarus who is resting on the bosom of Abraham. Notice that Lazarus was never described as being in Hades. A great gulf separates Hades from Paradise, where Abraham and Lazarus enjoyed the presence of Jesus.

3.2.5 Acts 2:27. The Psalmist David prophesied about Jesus, declaring that the soul of Jesus will never be abandoned to Hades, and Jesus will never undergo decay. Therefore, we know that Hades is a place where souls are abandoned by God and await final judgment. Their physical bodies are simultaneously undergoing decay in tombs on earth.

3.2.6 Acts 2:31. Resurrection to life stands in opposition to being abandoned to Hades. Jesus was resurrected to life and His soul was never abandoned to Hades. God will empty Hades and all its inhabitants go to Great White Throne judgment. Based upon Acts 2:31 quoting Psalm 16:10, Paul used the term “Hades” to translate the term “Sheol.” Therefore, we know that Sheol in the Old Testament included a place called Hades in the New Testament.

3.2.7 **Revelation 1:18**. Jesus is the Living One, who was dead and now alive forevermore. He has the keys of death and of Hades. We will see Jesus use the keys of death and Hades to unlock both of them at the Great White Throne judgment. Notice too that death and Hades operate as places kept under lock and key. Apparently, they will only be opened when Jesus unlocks the doors and opens them.

3.2.8 **Revelation 6:8**. Hades followed Death, the fourth Horsemen of the Apocalypse. The culmination of the judgments brought by the first three Horsemen of the Apocalypse results in Death, with the unsaved dead going to Hades.

3.2.9 **Revelation 20:13**. At the Great White Throne Judgment, death and Hades gave up the dead that were in them. Each one of their inhabitants was judged according to that inhabitant's deeds.

3.2.10 **Revelation 20:14**. Every one whose name was not found written in the **Book of Life** was thrown in to the Lake of Fire. Because every believer goes to a resurrection of life and not a resurrection of judgment, no believer will appear at the Great White Throne Judgment. Therefore, no believer emerges from Hades to appear before the Great White Throne judgment.

3.3 **The Gates of The Afterlife**. God revealed several gates that relate to different places in the afterlife.

3.3.1 **The Gates of Hades**. Jesus promised to build His church and the gates of Hades (“πύλαι ᾗδου”) would not prevail against it (“οὐ κατισχύσουσιν αὐτῆς”) (Matthew 16:18; see also Luke 21:36 (strength to run away (“κατισχύσητε ἐκφυγεῖν”)); Luke 23:3 (prevailing voices (“κατίσχυον αἱ φωναὶ αὐτῶν”)). In what sense do the gates of Hades prevail against Jesus building His church? Every believer was once in the domain of darkness (“τῆς ἐξουσίας τοῦ σκοτίου”), but God rescued us (“ἔρρυσάτο ἡμᾶς”) and transferred us into the kingdom of His beloved Son (Colossians 1:13). When God rescued us (2 Timothy 3:11; 2 Peter 2:7), He had bound the strong man (the devil) and plundered his house (the domain of darkness). People who die without rescue from the domain of darkness go to

Hades. So, the gates of Hades cannot prevail against Jesus rescuing people from the domain of darkness. The gates of Hades cannot keep Jesus out and they cannot stop Jesus from entering and rescuing His elect. To be clear, Jesus never rescues people who have suffered physical death from Hades.

3.3.2 The Gates of Death. God spoke to Job about the Gates of Death (“שַׁעַר־מָוֶת”) (Job 38:17). David knew that Yahweh lifted him up from the Gates of Death (“מִשַּׁעַר־מָוֶת”) (Psalm 9:13; Psalm 107:18).

3.3.3 The Gates of Darkness. Job also spoke about The Gates of Deep Darkness (“וְשַׁעַר־צִלְמָוֶת”) (Job 38:17).

3.3.4 The Gates of Righteousness. Yahweh opens the gates of righteousness (“שַׁעַר־צֶדֶק”) for believers (Psalm 118:19; Proverbs 14:19).

3.3.5 The Gates of Sheol. King Hezekiah lamented that, in the middle of life, he was to enter the gates of Sheol (“בְּשַׁעַר־שְׁאוֹל”) and be deprived of the rest of his years (Isaiah 38:10).

3.3.6 The Gates Leading to Destruction. Jesus described a wide gate (“πλατεῖα ἡ πύλη”) leading to the destruction (“τὴν ἀπώλειαν”), and many people enter through it (Matthew 7:13). Although this use may describe present action before death, it may also describe the gate many people enter at or after death.

3.3.7 The Narrow Gate. Jesus contrasted the wide gate leading to destruction with the narrow gate (“τῆς στενῆς πύλης”) leading to eternal life (Matthew 7:13). Jesus commanded everyone to enter through the narrow gate.

3.4 The Keys of the Afterlife. God revealed various keys related to the afterlife.

3.4.1 The Key of David. God set the Key of the House of David on the shoulder of Eliakim, the son of Hilkiah. When Eliakim opens, no one shuts; when he shuts, no one will open (Isaiah 22:22). Likewise, Jesus is holy and true and has the key of David and what He opens no one will shut, and what He shuts no one opens. Jesus also referred to an open door which no one can shut, because the church of Philadelphia had a little power, and had kept My word, and had not denied the name of Jesus. Apparently, the open door

permitted the church of Philadelphia to escape the hour of testing which was coming upon the whole earth (Revelation 3:7-10).

3.4.2 The Key to the Shaft of the Abyss. In Revelation 9:1-2, a star from heaven fell to earth and the key (“ἡ κλεῖς”) of the shaft of the abyss (“τοῦ φρέατος τῆς ἀβύσσου”) was given to him. The Shaft of the Abyss (“τοῦ φρέατος τῆς ἀβύσσου”—translated by NASB as “bottomless pit”) appears only in Revelation 9:1-2. The star, probably an angel, opened the Shaft of the Abyss, and smoke went up out of the shaft (“τοῦ φρέατος”), like the smoke of a great furnace. The smoke darkened the sun and the air and locusts came out of the smoke (Revelation 9:2). Those locusts came upon the earth and power was given to them, as scorpions of the earth have power (Revelation 9:3). Based upon other passages, I chose the translation “shaft of the abyss.” Let me review those passages briefly.

3.4.2.1 Pit. Jesus described a sheep falling into a pit (“βόθυνον”) on the Sabbath. Note that a man could take hold of the sheep in the pit and lift it out (Luke 12:11). Jesus also described a blind man leading a blind man so that both fall into a pit (“βόθυνον”) (Matthew 15:14; Luke 6:39). Therefore, we know that a pit can hold animals and men. It does not necessarily mean a well nor something so deep a man could not reach in and lift a sheep out of it. The pit trapped the animals and the blind men. Without urgent help from outside, the pit posed a serious danger to them.

3.4.2.2 Shaft or Well? Jesus spoke about a son or an ox falling into a shaft (“φρέαρ”) on the Sabbath (Luke 14:5). The question here turns upon the word “shaft” (“φρέαρ”). The shaft posed a serious, urgent danger to the son and the ox because they could not escape it without outside help. The New American Standard Bible chose the translation of “fall into a well” (“εἰς φρέαρ πεσεῖται”). Calling the opening a well does not comport with the other uses of terms for “well” (“πηγὴ”). For example, the woman had a flow of blood (“ἡ πηγὴ τοῦ αἵματος”), focusing upon the liquid. James also used the term well (“πηγὴ”) to describe the water it produces (James 3:11). Jesus will lead His sheep to springs of the water of life (“ζωῆς πηγὰς ὑδάτων”)(Revelation 7:17). The burning star fell from heaven fell on a third of the rivers and on the springs of waters (“τὰς πηγὰς τῶν ὑδάτων”). Jesus also deserves worship and glory because He made the earth, and sea and springs of waters (“πηγὰς ὑδάτων”)(Revelation 14:7). An angel poured out his bowl into the rivers and the springs of waters (“τὰς πηγὰς τῶν ὑδάτων”)

and they became blood (Revelation 16:4). Jesus is also the Alpha and the Omega, Who gives the thirsty from the spring of the water of life (“τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς”) without cost (Revelation 21:6). Peter also described evil men as springs without water (“πηγαὶ ἄνυδροι”) (2 Peter 2:17). In all those uses of the term πηγῆ, the liquid itself is at issue. Therefore, to focus upon the liquid, the New Testament writers used the term πηγῆ.

3.4.2.3 Jacob’s Well near Sychar. Near Sychar Jesus met a Samaritan woman at the well of Jacob (“πηγῆ τοῦ Ἰακώβ”). The woman at the well told Jesus that the shaft was deep (“τὸ φρέαρ ἐστὶν βαθύ”)(Jon 4:11). Significantly, Jacob gave the shaft (“φρέαρ”) to the people of Sychar (the water was already there, buried below the surface), and his sons and cattle all drank from it (John 4:12). John seemed to draw a distinction between the term for “well” (“πηγῆ”), referring to the liquid, and the shaft (“φρέαρ”) leading to the liquid (water). Therefore, the same term in Revelation 9:1-2 should not be translated as well or pit, but shaft which leads to something else, namely the abyss. In summary, the term for well (“πηγῆ”) should not be confused with the word for shaft (“φρέαρ”).

3.5 Summary of Hades. Based upon the New Testament usage of word “Hades,” we may conclude that no believer goes to Hades, and Jesus has the keys to death and Hades. They will be emptied at the Great White Throne Judgment, and no believer appears before the Great White Throne for judgment about eternal life. That question about eternal life was settled upon earth, when each person decided whether to accept the free gift of eternal life, or reject that gift and suffer the consequence of eternal death in the Lake of Fire. Every believer can thank God because the soul of Jesus was never abandoned to Hades, and so no believer will ever be abandoned to Hades. We will go to a resurrection of life, and be with Jesus forever.

- Jesus taught that unbelievers go to Hades after they die on earth.
- In Hades, unbelievers experience conscious torment, longing for a drop of water to cool their tongues.
- In Hades, unbelievers worry that their relatives will join them in that place of torment.
- In Hades, unbelievers await final judgment.

- At the Great White Throne judgment, Death and Hades will give up the dead in them, and then they will be thrown into the Lake of Fire.

Section Four

Destruction in the Afterlife



Some people claim that after you die, you cease to exist. No suffering, no problems, no judgment. In fact, some people even deny the existence of heaven and Hell. I frequently hear people tell me about their experiences after they claim to have died at some point in the past. They tell me that they saw a light, or they felt warm, or they saw their friends and loved ones. Jesus

said that we die once, and then comes the judgment (Hebrews 9:27). Therefore, no matter how much people believe they died on earth, and then came back to life to tell us about the afterlife, I know they have been deceived or are actively lying. Based upon the Bible, I know they have never died, because they are standing right before me. Some people also claim that after they died, nothing happened and it was just blackness. Other people make claims that we are annihilated after death and cease to exist based upon their reading of the Bible and other religious traditions of men. Jesus warned people about eternal punishment, with conscious, continuous suffering to eternity. Some people read verses about destruction in the Bible and think that means you cease to exist. So, let us look at the concept of destruction in the Afterlife. I define Afterlife to mean existence after your body dies on earth.

Destruction Defined

4.1 The Term “To Destroy” (“ἀπολέσαι”). In Matthew 10:28, Jesus taught that Hell is the place to destroy both body and soul. Other uses of the term “to destroy” (“ἀπολέσαι”) help us understand its meaning and the timing of such destruction. If we can see when God destroys body and soul in Hell, then we may be able to see if it is temporally related to the Lake of Fire or Hades, and if so, how. Remember, Hades has a limited lifespan, and Hades ends by being thrown into the Lake of Fire. The Lake of Fire continues to eternity.

4.2 Demons and Destruction. The demons were very concerned that Jesus had come to destroy (“ἀπολέσαι”) them. So, the destruction of those demons had not yet occurred, but they knew and feared Jesus and His ability to destroy them (Mark 1:24; see also Luke 4:34 and Luke 13:33).

4.3 Save and Destroy. The religious leaders objected to Jesus healing the withered hand of a man on the Sabbath. Jesus asked them if it is lawful on the Sabbath to do good (“ἀγαθοποιῆσαι”) or to do harm (“κακοποιῆσαι”), or to save a soul (“ψυχὴν σῶσαι”) or to destroy (“ἀπολέσαι”) (Luke 6:9). Notice that the power to save and to destroy took place on that Sabbath, in that synagogue, and not at a future time. Jesus contrasted saving a soul with destroying a soul. James pointed out that God is the only Lawgiver and

Judge (“κριτὴς”), the only One with the power to save (“σῶσαι”) and to destroy (“ἀπολέσαι”) (James 4:12). Peter revealed that God is not willing for any to be destroyed (“ἀπολέσθαι”), but for all to come to repentance (2 Peter 3:9).

4.4 Parables of Destruction. In the parable of the vineyard owner, when the Landowner returns, He will destroy (“ἀπολέσει”) the evil workers. Notice that the destruction takes place upon His return to the vineyard (Matthew 21:41; Mark 12:9; Luke 20:16). Jesus applied that parable to Himself as the Stone which the builders rejected, and its effect upon men spiritually (Luke 20:17-18; 2 Peter 3:9), implying more than physical death. Therefore, this parable offers some insight that “destruction” (perhaps physical death here) takes place at the return of Christ to earth. Yet, this passage may also provide support for the view that spiritual destruction begins when Christ returns. Please recall that in Hell body and soul are destroyed. Therefore, the timing of destruction becomes helpful to understand the place of destruction, Hell. If unbelievers undergo destruction before the Lake of Fire, then Hell is not necessarily the same place as the Lake of Fire.

4.5 Physical Destruction. At times, Matthew, Mark, and Luke used the term destroy to mean physical death (Matthew 2:13; Luke 19:47; see also Matthew 27:20, Mark 3:6, and Mark 11:18).

4.6 Body and Soul. Matthew provided key information about destruction in Hell. God has the power to destroy (“ἀπολέσαι”) both soul (“ψυχὴν”) and body (“σῶμα”) in Hell (“γέεννη”) (Matthew 10:28). At first glance, it appears that Hell must mean the Lake of Fire, because you may think that destruction of the body only happens after resurrection to judgment. But, if people have bodies in Hades, and they are destroyed there, then we must realize that souls and bodies can be destroyed in Hades as well as the Lake of Fire. Physical death includes the soul (“ψυχὴν”) leaving the body, upon demand (Luke 12:20). Referring to Jesus, God the Father said that He is my Beloved (“ὁ ἀγαπητός μου”) and in Him My soul (“ἡ ψυχὴ μου”) is well pleased (Matthew 12:18). Therefore, we know that God the Father has a soul and it can experience pleasure. As we try to understand what constitutes a person, we know that one part of a person is the soul. Matthew also helped us understand the soul of God the Father is not the same as the spirit of God the Father (“ὁ πνεῦμά”). God the Father does not put His soul into Jesus, but He

said I will place (“θήσω”) My spirit (“τὸ πνεῦμά μου”) upon Jesus. (Matthew 10:28). Interestingly, this quotation from the Old Testament helps us understand that the New Testament word for soul (“ψυχή”) translates the Hebrew word for my soul (“נַפְשִׁי”) and likewise the New Testament word for spirit (“πνεῦμα”) translates the Hebrew word for my spirit (“רוּחִי”). I prefer the “in” translation because God places His Spirit in us. Regarding my love for God, I must love the Lord my God (“ἀγαπήσεις κύριον τὸν θεόν σου”—“אָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ”) in all my heart (“ἐν ὅλῃ τῇ καρδίᾳ σου” translating “בְּכָל-לִבְבְּךָ”—notice the ἐν “plus dative) and in all my soul (“ἐν ὅλῃ τῇ ψυχῇ σου”—“בְּכָל-נַפְשִׁי”) and in all my mind (“ἐν ὅλῃ τῇ διανοίᾳ σου”—“בְּכָל-מַדְבָּרְךָ”) (Matthew 22:37; Deuteronomy 6:5). Therefore, I know that the New Testament word “heart” (“καρδίᾳ”) translates the Hebrew word “לֵב” and likewise “soul” (“ψυχῇ”) translates the Hebrew word “נֶפֶשׁ” and the word “reasoning” “διανοίᾳ” the Hebrew word “מַדְבָּר”.

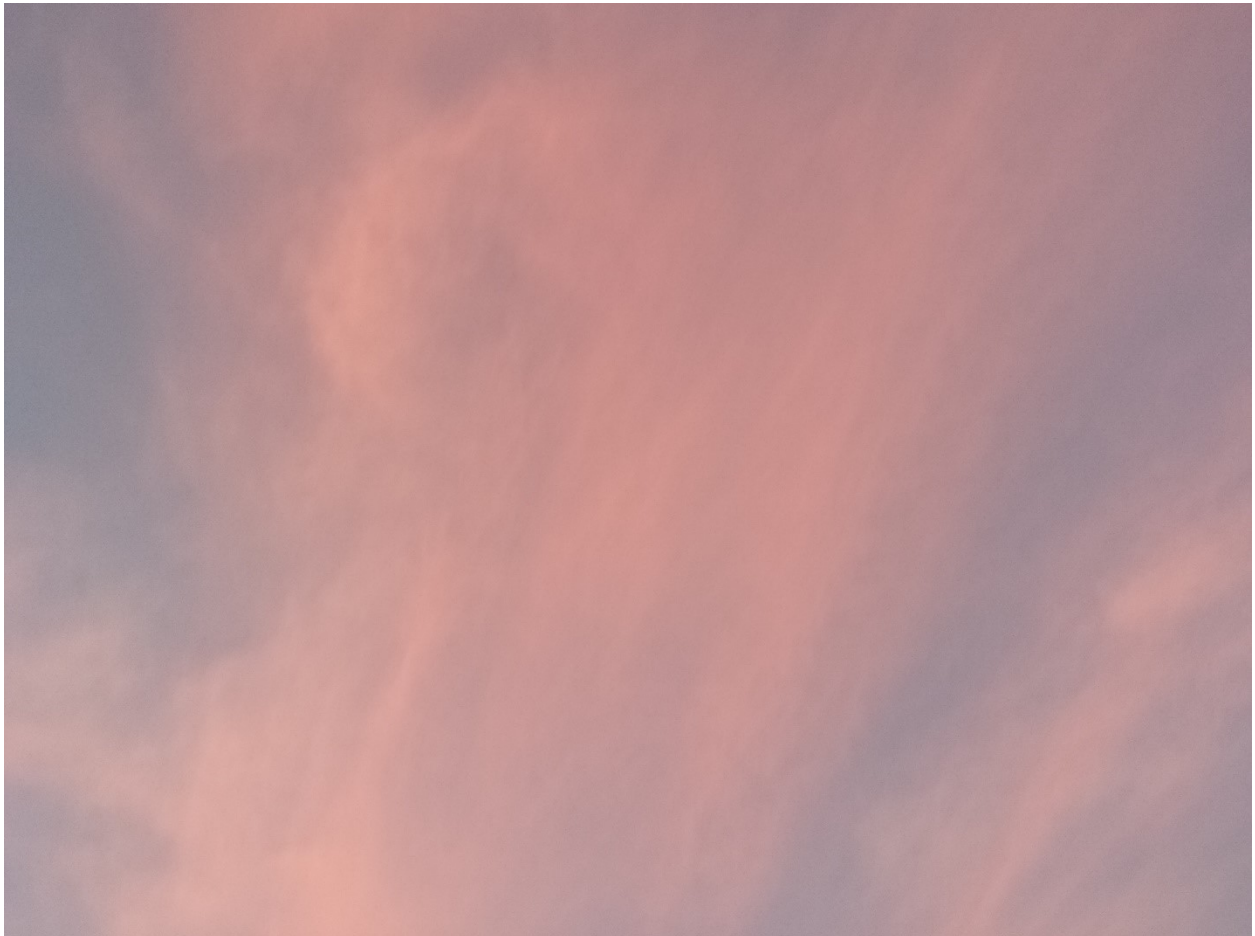
4.7 Summary of Destroy. At times, the term to destroy (“ἀπολέσαι”) refers to physical death. At other times, the same term “to destroy” referred to spiritual death. Therefore, we know that after your body is destroyed on earth, unbelievers still continue to suffer in bodily form after physical death.

- In Hell, God destroys both body and soul.
- In Hell, unbelievers have bodies.
- In Hell, unbelievers have souls.
- The demons know that Jesus will destroy them one day.
- The demons fear that day of destruction.
- Jesus contrasted saving a soul with the destruction of a soul.
- As God, only Jesus has the power to save souls from eternal destruction.
- God is not willing for any to be destroyed, but for all to come to repentance.

- The New Testament writers used the term “to destroy” (“ἀπολέσαι”) to refer to both physical destruction and spiritual death.

Section Five

Suffering in the Afterlife



Jesus provided sobering details of the suffering experienced by unbelievers after death on earth. The New Testament contains vivid descriptions of torment and pain in the Afterlife. Jesus takes no pleasure in the suffering of the unbelievers, but offers the free gift of salvation to everyone who repents from sin and turns to Him in faith. Jesus loves us and so died and suffered that we may escape the penalty we all deserve as sinners. By faith in Jesus as Savior, we receive the free gift of salvation and no longer

fear death. A simple review of suffering in the afterlife should cause everyone to turn to Jesus for salvation. Repent and believe today to avoid suffering eternally.

Fire and Flame

5.1 **Word Study: Fire and Flame**. In the New Testament, God used different words to describe fire (“πυρός”) and flame (“φλόγα”).

5.1.1 **Fire**. Jesus used the term fire in connection with Gehenna (“τὴν γέενναν τοῦ πυρός”) (Matthew 5:22, 18:9). Jesus referred to a furnace of fire, where unbelievers go and experience weeping and gnashing of teeth (Matthew 13:42 and 13:50).

5.1.1.1 **Pentecost**. At Pentecost, the apostles experienced tongues as of fire (“γλῶσσαι ὡσεὶ πυρός”) distributing themselves and resting upon each one (Acts 2:3).

5.1.1.2 **Stephen**. Stephen preached about an angel appearing to Moses in the flame (“φλογὶ”) of fire (“πυρός”) at the burning bush (Acts 7:30; Exodus 3:2).

5.1.1.3 **Paul**. Paul spoke about heaping coals of fire (“ἄνθρακας πυρός”) upon an enemy’s head by helping him (Romans 12:20). Paul also described a man being saved as through fire (“ὡς διὰ πυρός”) if his work is burned up (1 Corinthians 3:5).

5.1.1.4 **Hebrews**. In Hebrews we learn that more about fire.

5.1.1.4.1 **Angels**. God’s angels are a flame of fire (“πυρὸς φλόγα”).

5.1.1.4.2 **Terrifying Expectation**. Unbelievers face a terrifying expectation of judgment (“κρίσεως”) and zealous fire (“πυρὸς ζήλος”—“תַּהֲרִיף”) about to consume the adversaries (“ἐσθίειν μέλλοντος τοὺς ὑπεναντίους—אֲכָלֵם תִּהְיֶה צָרָה שְׂרָף”) (Hebrews 10:27; Isaiah 26:11; see also the use of Acts 24:25 with coming (“μέλλοντος”) judgment and 2 Timothy 4: 1 with infinitive).

5.1.1.4.3 **Old Testament Saints**. Old Testament saints quenched the power of fire (“δύναμιν πυρός”) (Hebrews 11:34).

5.1.1.5 **Peter**. Peter described our faith as tested by fire (“πυρὸς”) (1 Peter 1:7).

5.1.1.6 **Jude**. Jude provided insight into eternal fire.

5.1.1.6.1 **Examples**. Jude revealed that Sodom and Gomorrah are exhibited as examples in undergoing the punishment of eternal fire (“πυρὸς αἰωνίου”) (Jude 1:7).

5.1.1.6.2 **Saving Others**. Jude urged saving others, “snatching them out of fire” (“ἐκ πυρὸς ἄρπάζοντες”) (Jude 1:23).

5.1.1.7 **Revelation**. The Book of Revelation contains many references to fire:

5.1.1.7.1 **Eyes**. The Son of God has eyes like a flame of fire (“φλόξ πυρός”) (Revelation 1:14, 19:12 and 2:18 (“φλόγα πυρός”).

5.1.1.7.2 **Gold**. God urges us to buy from Him gold refined by fire (“πυρὸς”).

5.1.1.7.3 ; **Lamps**. Seven lamps of fire (“λαμπάδες πυρὸς”) burn before the throne (Revelation 4:5).

5.1.1.7.4 **Altar**. An angel took fire from the altar. (πυρὸς τοῦ θυσιαστηρίου“).

5.1.1.7.5 **Mouth**. A third of mankind dies from the fire (“τοῦ πυρὸς”), smoke and brimstone proceeding from the mouth the two hundred million horsemen (Revelation 9:18).

5.1.1.7.6 **Feet**. The Rainbow Angel had feet like pillars of fire (“στῦλοι πυρός”) (Revelation 10:1).

5.1.1.7.7 **Power**. An angel came out from the altar having power over fire (“ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός”).

5.1.1.7.8 **The Lake of Fire**. The wicked, great and small, all go to the Lake of Fire (“τὴν λίμνην τοῦ πυρὸς”) (Revelation 19:20; 20:10,14,15).

5.1.3 **Summary of Fire and Flame**. The term “fire” has a variety of meanings in the New Testament. Context, as always, makes a difference.

- Gehenna burns with fire.
- At Pentecost, the apostles experienced tongues of fire.
- Moses saw a flame of fire at the burning bush.
- Paul taught that you can heap coals of fire upon an enemy’s head when you help him.
- God’s angels are flames of fire.
- Unbelievers face a zealous fire and judgment.
- Some saints quenched the power of fire.
- Our faith can be tested by fire.
- Sodom and Gomorrah presently suffer punishment of eternal fire.
- God snatches believers out of fire.
- Jesus has eyes like a flame of fire.
- Fire refines gold.
- The altar in heaven has fire.
- Some horses have fire proceeding from their mouths.
- At least one strong angel has feet like pillars of fire.
- At least one angel has power over fire.
- The Lake of Fire awaits the devil, all anti-Christ, all false prophets, all unbelievers, Hades, and Death.

Unquenchable Fire

5.2 **The Means of Suffering**. Unquenchable fire describes the means of suffering awaiting every unbeliever.

5.2.1 **The Wheat and The Chaff**. John the Baptist made a detailed prophesy about Jesus, detailing the activity of Jesus before and after death (Matthew 3:12; Luke 3:17).

5.2.1.1. **Winnowing Fork**. Jesus had His winnowing fork in His hand.

5.2.1.2 **Threshing Floor**. Jesus will thoroughly clear His threshing floor.

5.2.1.3 **Barn**. Jesus will gather His wheat into His barn.

5.2.1.4 **Unquenchable Fire**. Jesus will burn the chaff with unquenchable fire (“τὸ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.”)

5.2.2 **Your Hand and Stumbling**. Jesus taught that people must take all necessary measures to avoid going to Hell, and into its unquenchable fire (“εἰς τὸ πῦρ τὸ ἄσβεστον”)(Mark 9:43). In contrast to John the Baptist’s focus upon the activity of Jesus in sending people to safety or to unquenchable fire, Jesus Himself warned people how to avoid the unquenchable fire of Hell. Jesus made it personal and individual. If your hand causes you to stumble (“σκανδαλίζῃ”), then it is better to enter life crippled, than to have two hands and go into Hell, with its unquenchable fire.

5.2.3 **Summary of Unquenchable Fire**. Hell has unquenchable fire, but unquenchable fire also describes the means of suffering and a place where the chaff is burned up, which may not be Hell.

- Jesus begins the work of separating the wheat (believers) from the chaff (unbelievers) immediately.

- Jesus will winnow every person on earth.
- Jesus will gather His people into His place of safe keeping.
- Jesus will burn up the unbelievers with unquenchable fire, and the unbelievers never enter the safe place.
- Jesus described a likely future event: your hand will make you stumble. Because you will likely stumble, you must appreciate the certain outcome of unquenchable fire. Your only hope lies in Jesus saving you from the unquenchable fire.
- Jesus described a likely future event: your hand will make you stumble. Because you will likely stumble, you must appreciate the certain outcome of unquenchable fire. Your only hope lies in Jesus saving you from the unquenchable fire.
- Jesus warned that you should cut off your hand to avoid the unquenchable fire of Hell.
- Jesus meant that it would be better to be crippled and enter life, than have your whole body go into Hell.
- People enter into (“εἰσελθεῖν”) the life (“τὴν ζωὴν”), and they go (“ἄπελθεῖν”) into Hell. Here, they are not cast into Hell (compare Mark 9:45). The term “go” (“ἄπελθεῖν”) often means to go away from, and so here it implies that the unbeliever goes away to Hell and the unquenchable fire. The time of departure to Hell seems the moment of death, with no intermediate stop before reaching Hell. Jesus denounced the scribes and Pharisees for hindering people who are entering the kingdom of heaven right then. Therefore, we know that believers enter the kingdom of heaven during their lifetime on earth (see [Violence and the Kingdom of Heaven](#)) (Matthew 23:13).
- Jesus emphasized personal responsibility for avoiding Hell, by taking drastic action while alive to avoid stumbling into Hell.

Eternal Fire

5.3 **Punishment**. The phrase “eternal fire” also describes another means of punishment of the wicked.

5.3.1 **Sodom and Gomorrah**. At the time Jude wrote his New Testament book, Sodom and Gomorrah are exhibited (“πρόκεινται”—present passive indicative) as undergoing (“ὑπέχουσαι”—present active participle) the punishment (“δίκην”) of eternal fire (“πυρὸς αἰωνίου”) (Jude 1:7). Therefore, piecing the chronology together, we know that Sodom and Gomorrah suffer eternal fire (“πυρὸς αἰωνίου”) already, even (a) before Jesus separates the sheep and the goats at the beginning of His Millennial Reign upon earth; and (b) before the Great White Throne Judgment; and (c) before Death and Hades are thrown into the Lake of Fire.

5.3.2 **Stumbling**. Jesus taught that it is better to enter life crippled than to have two hands or two feet and be cast into “the eternal fire” (“τὸ πῦρ τὸ αἰώνιον”) (Matthew 18:8).

5.3.3 **The Devil and His Angels**. Jesus taught that “the eternal fire” has been prepared for the devil and his angels. In the future, Jesus will separate the sheep (believers) from the goats (unbelievers) when He sits on His Millennial Throne on earth. Jesus described the unbelievers as “accursed one” (“οἱ κατηραμένοι”) who must depart from Me (“πορεύεσθε ἀπ’ ἐμοῦ”) into the “eternal fire” (“εἰς τὸ πῦρ τὸ αἰώνιον”) prepared for the devil and his angels (Matthew 25:41).

5.3.4 **Conclusion**. When Jesus sits upon His Millennial Throne on earth, He will separate the sheep from the goats. The goats enter the “eternal fire” at least a thousand years before the Great White Judgment. We also know that Hades burns with “eternal fire” today, because Sodom and Gomorrah serve as present examples of suffering in “eternal fire,” and they are in Hades today.

- The unbelievers from Sodom and Gomorrah experience “eternal fire” today.

- The unbelievers from Sodom and Gomorrah serve as an example of punishment today.
- People make decisions about eternal life and “eternal fire” while living on earth.
- “Eternal fire” is so terrible that people should take severe action to avoid experiencing “eternal fire.”
- The “eternal fire” was prepared for the devil and his angels.
- Unbelievers go into “eternal fire” as the “accursed ones.”
- Unbelievers go into the “eternal fire” at the beginning of the Millennial Reign of Christ on earth.

Furnace of Fire

5.4 **Place of Punishment.** Jesus described a furnace of fire (“τὴν κάμινον τοῦ πυρός”) as a place of punishment of the wicked. Notice this furnace of fire does not annihilate its prisoners, but rather they undergo weeping and gnashing of teeth with conscious punishment.

5.4.1 **Gathering Out.** When Jesus returns to earth to begin His Millennial Reign at the end of the age (“τῇ συντελείᾳ τοῦ αἰῶνος”), He will send forth His angels to gather out of His kingdom all stumbling blocks and those who commit lawlessness. Angels will throw them into the furnace of fire (“εἰς τὴν κάμινον τοῦ πυρός”), and in that place there will be weeping and gnashing of teeth (Matthew 13:40-50).

5.4.2 **Summary of the Furnace of Fire.** The furnace of fire describes a place where the unbelievers go and experience weeping and gnashing of teeth. At the time the angels gather out of the Millennial Kingdom of Christ all stumbling blocks and those who commit lawlessness, the saints inhabit the Millennial Kingdom of Christ. The time here suggests that as the Millennial Kingdom starts, the unbelievers are cast into the furnace of fire,

at least a thousand years before the Great White Throne judgment. Therefore, we know that Hades must contain the furnace of fire because unbelievers go to Hades before they go to the Great White Judgment. Furthermore, the rich man was buried and went to Hades, where he suffered in flame (“τῇ φλογί”) (Luke 16:24), which seems very similar to the furnace of fire.

- At the end of the age, Jesus sends angels.
- The angels gather up the stumbling blocks and lawless people and deliver them to the furnace of fire.
- The furnace of fire is a place of weeping and gnashing of teeth.
- The righteous remain and shine forth as the sun in the Kingdom of the Father.

Outer Darkness

5.5 **Environment**. Jesus described a place of outer darkness for the wicked.

5.5.1 **Weeping and Gnashing of Teeth**. Jesus described a place of outer darkness (“τὸ σκότος τὸ ἐξώτερον”), and it is a place of weeping and gnashing of teeth.

5.5.2 **Sons of the Kingdom**. Jesus explained that people from east and west will come and recline at table with Abraham, Isaac and Jacob in the kingdom of heaven. At that time, the sons of the kingdom will be cast out into the outer darkness (“ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον”); in that place there will be (“ἔσται”) weeping and gnashing of teeth (“ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων”) (Matthew 8:12).

5.5.3 **The Improperly Attired**. Jesus said that many are called (“κλητοί”), but few are chosen (“ἐκλεκτοί”). He meant that people invited to the wedding

feast must be dressed appropriately. Mere attendance is not enough. If you attend the wedding feast after being compelled to come, you still must wear appropriate wedding clothes. If not, then the king will command the servants (“τοῖς διακόνοι”) to bind you hand and foot (“δήσαντες αὐτοῦ πόδας καὶ χεῖρας”), and throw (“ἐκβάλετε”) you into the outer darkness (“εἰς τὸ σκότος τὸ ἑξώτερον”). In that place, there will be (“ἔσται”) weeping and gnashing of teeth (“ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων”) (Matthew 22:13). See [Many Are Called, Few Chosen](#).

5.5.4 The Worthless Slave. A Master went on a journey and left His slaves various amounts of money. When He returned, He received an accounting from each of His slaves entrusted with His money. One of the slaves knew His master’s rules for investing and ignored them and buried the money in the ground. The Master then confronted the worthless slave for His disobedience. The Master said to the worthless slave, “By the words of your mouth, I will judge (“κρινῶ”) you” (Luke 19:22). Then the Master ordered his servants: Throw out (“ἐκβάλετε”) the worthless slave (“τὸν ἀχρεῖον δοῦλον”) into the outer darkness (“εἰς τὸ σκότος τὸ ἑξώτερον”); in that place there will be weeping and gnashing of teeth (“ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων”) (Matthew 25:30).

- The phrase “outer darkness” only occurs with the phrase “weeping and gnashing of teeth.”
- The phrase “weeping and gnashing of teeth” occurs with “furnace of fire” and the place of the hypocrites.
- The phrase “outer darkness” is only used in connection with the return of Christ to begin His Millennial Reign on earth.
- The unbelievers, including the sons of the kingdom, on earth leave the kingdom of heaven and are cast into the “outer darkness,” the place of “weeping and gnashing of teeth.”
- People only enter into the “outer darkness” by being cast there.

- Disobedience to the Master and ignoring His rules leads to being cast into the outer darkness, with weeping and gnashing of teeth.

- Entering the place of “outer darkness” means you were called, but not chosen, to enter the wedding feast.

- People entering the “outer darkness” go there with bodies, including hands and feet.

- At the command of the Son of God, His angels “throw” the unbelievers into the “outer darkness.”

Weeping and Gnashing of Teeth

5.6 **Sorrow and Suffering.** Jesus also described the sorrow and suffering of the wicked as weeping and gnashing of teeth.

5.6.1 **The Sons of the Kingdom.** In the future, many will come from east and west and recline with Abraham, Isaac and Jacob in the kingdom of heaven. In contrast, the sons of the kingdom will be thrown out of the kingdom and cast into the outer darkness (“ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον”); in that place there will be weeping and gnashing of teeth (“ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων”) (Matthew 8:12; Luke 13:22).

5.6.2 **The Tares.** Jesus used parables to describe many important doctrines. Jesus talked about the wheat (believers) and the tares (unbelievers). The wheat and the tares grow together in a field (the world). When harvest comes, then the angels remove the tares and throw them into the furnace of fire. In the furnace of fire, there is weeping and gnashing of teeth. With the tares gone, the believers shine forth in the kingdom of God (Matthew 13:42, 50).

5.6.3 **The Parable of the Wedding Feast.** Jesus said that many are called, but few are chosen. He means that people invited to the wedding feast must be dressed appropriately. Mere attendance is not enough. If you attend the wedding feast after being compelled to come, you still must wear

appropriate wedding clothes. If not, then the King will bind you hand and foot, and throw you into the outer darkness. There will be weeping and gnashing of teeth (Matthew 22:13). The parable apparently describes the people of Israel rejecting Jesus as Messiah, and then God compelling gentiles to come into the kingdom, but even the gentiles must have faith to be saved. See [Many Are Called, Few Chosen](#).

5.6.4 The Unfaithful Slave. The Master left His slave to run His house while He was away. That slave beat His fellow slaves and ate and drank with drunkards. When the Master returned on a day and hour the slave did not expect, the Master cut that slave in pieces and assigned him a place with the hypocrites. In that place of the hypocrites, there will be weeping and gnashing of teeth (Matthew 24:51). The context here concerns the Son of Man coming at an hour no one expects (Matthew 24:44). Therefore, when the Master (Jesus) returns (Millennial Kingdom), Jesus will deal with that unfaithful slave. The passage applies to the world, just as the flood judgment came upon the world in Noah's day (Matthew 24:38-39). Unbelievers will be cut to pieces for beating their fellow slaves, and eating and drinking with drunkards.

5.6.5 The Parable of the Talents. As above, a Master went on a journey and left His slaves various amounts of money. When He returned, He received an accounting from each of His slaves entrusted with His money. One of the slaves who knew His master's rules for investing ignored them and buried the money in the ground. The Master then confronted the worthless slave for His disobedience. The Master said He would judge the worthless slave by His own words. Then the Master ordered his servants: Throw out ("ἐκβάλετε") the worthless slave ("τὸν ἀχρεῖον δοῦλον") into the outer darkness ("εἰς τὸ σκότος τὸ ἐξώτερον"); in that place there will be weeping and gnashing of teeth ("ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων") (Matthew 25:30). This parable describes rewards for the faithful and the punishment of the wicked when Jesus starts His Millennial Reign upon the Earth. The unfaithful people all over the world will be cast out into the outer darkness, the place of weeping and gnashing of teeth.

5.6.6 The Parable of the Dragnet. Jesus likened the kingdom of heaven to a dragnet. The catch was separated into good and bad fish. Similarly, at the end of the age, the angels will come forth and take out the wicked among the righteous. The wicked will be thrown into the furnace of fire, the place of

weeping and gnashing of teeth (Matthew 13:47-52). The dragnet moves through the whole world and God will separate the wicked and the righteous. The dragnet sweeps continuously through the world, with believers entering the kingdom.

5.6.7 The Narrow Door. Jesus warned His contemporaries to enter through the narrow door. Once the Lord of the House closes the door, those people outside beg to be let in, claiming they ate and drank with him, and listened to His teaching in their streets. Then the Lord will say to them: “Depart from me, all you evildoers.” In that place there will be weeping and gnashing of teeth when they see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, but they are being thrown out. People from east and west, north and south will recline with them in the kingdom of God. Some who are first will be last and the last shall be first (Matthew 13:22-30). The Jewish contemporaries of Jesus mostly rejected Him, but people from all over the world (Gentiles) will receive Him as Savior and spend time with Abraham, Isaac and Jacob and the prophets in the Kingdom of God. Just as the rich man saw Lazarus in the bosom of Abraham, so also these contemporaries will see the patriarchs and prophets of Israel enjoying the kingdom of God with Gentiles.

5.6.8 The New Covenant and the Conversion of the Remnant of Israel. In Zechariah 12, shortly before Messiah returns to the Mount of Olives to slay His enemies and establish His Millennial Kingdom, God will pour out the Spirit of grace and of supplication upon the inhabitants of Jerusalem. Zechariah also revealed that only one third of Israel will survive the Tribulation (Zechariah 13:8). When Jesus returns, then all of surviving Israel, from the least of them to the greatest of them will be saved, and enjoy the blessing of the New Covenant with the house of Israel (Jeremiah 31:31-34; Hebrews 8:7-13). Therefore, we know that the people of Israel alive when Jesus returns to earth will all be saved and will not be removed from the kingdom. They will not be unfaithful, but faithful when Jesus returns, from the least of them to greatest of them. As we interpret parables and stories in the Bible, we should be careful to remember that all of the survivors of Israel will be saved when Jesus returns to earth for His Millennial Reign.

5.6 Summary of Weeping and Gnashing of Teeth. The sorrow and suffering of weeping and gnashing of teeth occurs in connection with the outer darkness and the furnace of fire and the place of the hypocrites.

- In the future, the sons of the kingdom who did not believe in Jesus will be cast into the outer darkness.

- The outer darkness is a place of weeping and gnashing of teeth.

- The furnace of fire is a place of weeping and gnashing of teeth.

- Unbelievers in the furnace of fire have teeth.

- Unbelievers go to the furnace of fire when the believers shine in the kingdom of God.

- The King sends some people into the outer darkness bound hand and foot.

- Unbelievers have hands and feet in the outer darkness.

- Unbelievers have hands and feet as they are weeping and gnashing their teeth.

- Having cut unfaithful slaves into pieces, He then assigns them a place with the hypocrites.

- In that place of the hypocrites, there is weeping and gnashing of teeth

- Jesus demands obedience to His commands.

- Jesus requires fiduciaries to follow His investing rules.

- Jesus orders worthless slaves to be cast into the outer darkness.

- The outer darkness is a place of weeping and gnashing of teeth.

- Unbelievers go into the outer darkness at the time they are judged by Jesus as He returns after His journey.

Thrown into Fire

5.7 **Thrown**. Some unbelievers are thrown (“βάλλεται”) into the fire, including some thrown into the furnace of fire.

5.7.1 **The Axe**. John the Baptist looked upon the Pharisees and Sadducees coming to him for baptism. John the Baptist warned them that “the axe is already laid (“ἡ δὴ κεῖται”) at the root of the trees.” Every tree that does not bear good fruit is cut down (“ἐκκόπτεται”) and thrown (“βάλλεται”) into fire (“εἰς πῦρ”) (Matthew 3:10; Luke 3:9).

5.7.2 **Good Fruit**. Jesus warned against false prophets who do not bear good fruit. Every tree that does not bear good fruit is cut down (“ἐκκόπτεται”) and thrown into fire (“εἰς πῦρ βάλλεται”)(Matthew 7:19; Luke 3:9; see also Luke 13:6-9; John 15:6).

5.7.3 **Gathering Out**. When Jesus returns to earth to begin His Millennial Reign at the end of the age (“τῇ συντελείᾳ τοῦ αἰῶνος”), He will send forth His angels to gather out of His kingdom all stumbling blocks and those who commit lawlessness. The angels will throw them into the furnace of fire (“εἰς τὴν κάμινον τοῦ πυρός”), and in that place there will be weeping and gnashing of teeth (Matthew 13:40-50).

5.7.4 **Stumbling**. Jesus taught that it is better to enter life crippled than to have two hands or two feet and be cast into “the eternal fire (“τὸ πῦρ τὸ αἰώνιον”)(Matthew 18:8).

5.7.4.1 **Your Hand and Stumbling**. Jesus taught that people must take all necessary measures to avoid going to Hell, and into its unquenchable fire (“εἰς τὸ πῦρ τὸ ἄσβεστον”) (Mark 9:43-48). If your hand causes you to stumble spiritually, then cut it off now. Once you die, you will go to Hell, where your worm will not die.

5.7.5 **The Wheat and The Chaff**. As above, John the Baptist made a detailed prophesy about Jesus, detailing the activity of Jesus before and after death (Matthew 3:12; Luke 3:17).

5.7.5.1. **Winnowing Fork**. Jesus had His winnowing fork in His hand.

5.7.5.2 **Threshing Floor**. Jesus will thoroughly clear His threshing floor.

5.7.5.3 **Barn**. Jesus will gather His wheat into His barn.

5.7.5.4 **Unquenchable Fire**. Jesus will burn the chaff with unquenchable fire (“τὸ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.”)

5.7.6 **Branches**. Jesus said: If anyone does not abide in Me (“ἐὰν μή τις μένη ἐν ἐμοί”), He is thrown away (“ἐβλήθη ἔξω”) as a branch and dries up (“ἐξηράνθη”); and they gather (“συνάγουσιν”) them, and cast them (“βάλλουσιν”) into the fire (“εἰς τὸ πῦρ”) and they are burned up (“καίεται”) (John 15:6).

5.7.7 **The Mark of the Beast**. Everyone who receives the Mark of the Beast and worships his image shall be tormented (“βασανισθήσεται”) with fire and brimstone (“ἐν πυρὶ καὶ θείῳ”) in the presence of the holy angels and in the presence of the Lamb (Revelation 14:10-11; compare 2 Thessalonians 1:5). And the smoke of their torment goes up forever and ever (“εἰς αἰῶνας αἰώνων ἀναβαίνει”) and they have no rest, day and night. The phrase “day and night” occurs in Revelation 4:8; 7:15; 8:12; 12:10; 14:11; 20:10—“day and night” may be a symbolic use of the phrase to mean continuous). Brimstone (“θείῳ”) occurs in Revelation 14:10; 19:20; and 22:18—all referring to the Lake of Fire. Notably, with the Sixth Trumpet, three plagues issue forth, and fire and brimstone proceed from the mouth of the horses (Revelation 14:17-18; see also the destruction of Sodom, when fire and brimstone rained from heaven and destroyed them all (Luke 17:29).

5.7.9 **Summary of Thrown into the Fire**. Being thrown into the fire always means something bad is happening. The fire describes intense suffering.

- People who do not bear good fruit are cut down.

- After being cut down (death), then they are thrown into the fire.
 - False prophets are cut down (death) because they do not bear good fruit.
 - After being cut down, false prophets are thrown into the fire.
 - People who stumble spiritually are thrown with bodies (hands and feet) into the eternal fire.
-
- At the beginning of the Millennial Reign of Christ, King Jesus will send forth His angels to gather out of His kingdom all unbelievers, including stumbling blocks and those who commit lawlessness.
 - Having been cast out, they are thrown into the furnace of fire.
 - The furnace of fire is a place of weeping and gnashing of teeth.
 - People who stumble spiritually are cast into Hell.
 - People go to Hell because they have failed and stumbled.
 - Hell is a place of unquenchable fire.
 - People in Hell continue to suffer into eternity, because their worm does not die and the fire is unquenchable
 - Jesus has already begun to remove the unbelievers from the believers.
 - Jesus will remove all the unbelievers.
 - The unbelievers never go into the safe place (barn) of Jesus.

- Jesus will burn the chaff (unbelievers) with unquenchable fire.
- All people who do not abide in Jesus (unbelievers) are thrown away.
- After they have been thrown out, they are cast into the fire and gathered together and burned.
- All people receiving the Mark of the Beast and worshiping his image shall be tormented with fire and brimstone in the presence of the holy angels and the Lamb.
- This special torment seems similar to the fire and brimstone of the Lake of Fire, but this torment has a special audience. Perhaps the holy angels and the Lamb looked upon the Lake of Fire with these people there. Please recall that the unbelievers go to Hades first, and then they are judged at the Great White Throne, and then cast into the Lake of Fire.
- These people have no rest day or night. This may be a clue that they are not in the Lake of Fire when they experience this suffering, but see Revelation 20:10, where people suffer in the Lake of Fire “day and night,” and heaven and earth have already fled away.

Cut Down and Thrown into Fire

5.8 **Good Fruit.** God expects every human being to produce good fruit. He cuts down every tree that does not and casts each one into fire.

5.8.1 **The Axe.** John the Baptist looked upon the Pharisees and Sadducees coming to him for baptism. John the Baptist warned them that “the axe is already laid (“ἡ δὴ κεῖται”) at the root of the trees.” Every tree that does not bear good fruit is cut down (“ἐκκόπτεται”) and thrown (“βάλλεται”) into fire (“εἰς πῦρ”) (Matthew 3:10).

5.8.2 **Trees and Fruit.** Jesus warned against false prophets who do not bear good fruit. Every tree that does not bear good fruit is cut down (“ἐκκόπτεται”) and thrown into fire (“εἰς πῦρ βάλλεται”)(Matthew 7:19; Luke 3:9; see also Luke 13:6-9; John 15:6).

5.8.3 **The Example of Sodom and Gomorrah.** Peter indicated the Lord keeps the unbelievers of Sodom and Gomorrah under punishment for the day of judgment. Notice that even before the future Day of Judgment (“εἰς ἡμέραν κρίσεως”), the unbelievers of Sodom and Gomorrah were kept under punishment (“κολαζομένους τηρεῖν”) in the “eternal fire” as they await the Day of Judgment in the future. While those unbelievers wait for the Day of Judgment, they suffer the punishment of eternal flames. Peter also described Sodom and Gomorrah as examples of punishment. In 2 Peter 2:6, God condemned (“κατέκρινεν”) Sodom and Gomorrah to destruction (“καταστροφῇ”) by reducing them to ashes (“τεφρώσας”), having made an example to those who would live ungodly lives thereafter. Notice that those unbelievers have already been reduced to ashes on earth (2 Peter 2:6), but after death on earth they continue their existence with bodies in a place of punishment, suffering eternal fire. Where is this place of punishment in eternal flames where unbelievers go after death while they wait for the future day of judgment? Jesus provided clear teaching concerning the place where unbelievers go as they await judgment. Jesus also taught that it would be more tolerable for the land of Sodom and Gomorrah than any city that rejected His chosen messengers (Matthew 10:15). Within that same context of sending out His messengers, Jesus explained that they should not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in Hell (Matthew 10:28).

5.8.4 **Summary of Cut Down and Thrown into Fire.** Cut down and thrown into the fire means that the unbeliever has run out of time to receive Christ as Savior. Judgment comes with their forceful demise and placement into fire.

- The lack of good fruit causes the axe to cut down the tree.
- The cutting down takes place immediately.

- Once cut down, the trees go straight into the fire.
- The unbelievers are thrown into the fire.
- Jesus expects every tree to bear good fruit.
- Every tree that does not bear good fruit is cut down.
- Once cut down, the tree is thrown into fire.
- Sodom and Gomorrah serve as examples of sin producing suffering after death.
- Although God destroyed Sodom and Gomorrah centuries ago, they experience eternal fire today.
- The eternal fire burns in Hades today.
- The unbelievers of Sodom and Gomorrah wait for the Day of Judgment, yet future from today.

5.9 Summary of Suffering in the Afterlife. Therefore, putting the evidence together, we know that both the cities of Capernaum and Sodom descended into Hades, where they suffered punishment before the future Day of Judgment. If Sodom suffered the punishment of eternal flames, so also must Capernaum who faced a greater judgment for its greater evil deeds. We also know that a reference to eternal fire (“πυρὸς αἰωνίου”) does not always mean the Lake of Fire; Hades also burns with eternal fire (Jude 1:7 combined with Matthew 11:24-25). Hades is the place where all unbelievers go to await the Day of Judgment. So, putting all that information together, although God condemned Sodom and Gomorrah to ashes and earthly destruction, they still faced a future judgment. While the cities of Sodom,

Gomorrah and Capernaum waited for the Day of Judgment to arrive (they are still waiting today), they suffer the punishment of eternal flames in Hades. Because Sodom and Gomorrah awaited future judgment while kept in the punishment of eternal flames, it seems likely that Capernaum, facing a greater judgment, would suffer likewise in eternal flames. In passing, we must note that the Lake of Fire only receives inhabitants in the Book of Revelation. In Revelation 19, when the Lord Jesus returns to earth, the beast and the false prophet are seized and thrown into the Lake of Fire, which burns with brimstone (Revelation 19:20). After the Millennial Reign of Christ, and after the Final Rebellion instigated by Satan after he was let loose from the bottomless pit, Satan was thrown into the Lake of Fire and brimstone (Revelation 20:10), where he will be tormented day and night forever. At that point, the only beings known to be in the Lake of Fire are the beast, the false prophet, and Satan. Only after heaven and earth have fled away, unsaved humanity appears before the Great White Throne for judgment. At that time, Death and Hades give up the dead which are in them and they appear before Jesus as He sits on the Great White Throne. Only unbelievers appear there, and they are all sentenced to the Lake of Fire (John 4:24; Revelation 20:11-15).

Section Six

The Resurrection to Life and the Resurrection to Judgment



Have you ever asked yourself: If I have eternal life, why would I need resurrection? After Lazarus died, Jesus explained to his sister Martha how eternal life relates to resurrection. Jesus loved Mary, Martha, and Lazarus.

Jesus told Martha: “I AM the resurrection and the life.” Jesus then defined the terms “resurrection” and “life” (John 11:25). Jesus declared that everyone will be resurrected. The believers will go to the Resurrection of Life and the unbelievers will go to the Resurrection of Judgment. Both the righteous and the wicked will be resurrected. He provided details on timing and substance. Jesus also defined the terms resurrection and life. Often Jesus discussed theology in the context of specific events in the lives and deaths of specific people.

6.1 The Healing of Pallet Man. Jesus healed Pallet Man on the Sabbath (John 5:1-9). The Jews then sought to kill Jesus, because He healed on the Sabbath and made Himself equal to God. Jesus explained to them that He is God and that they must believe that the Father sent Jesus to avoid eternal death.

6.1.1 Word of Jesus. Everyone who hears the word of Jesus (“ὁ τὸν λόγον μου ἀκούων”) and believes (καὶ πιστεύων (notice the participles)) in the One Who Sent Him has (“ἔχει”—present active indicative) eternal life and will not bring himself into judgment (“καὶ εἰς κρίσιν οὐκ ἔρχεται”), but has passed (“μεταβέβηκεν”—perfect active indicative—past act, continuing result) out of death (“ἐκ τοῦ θανάτου”) into life (“εἰς τὴν ζωὴν”) (John 5:24).

6.1.2 The Voice of Jesus. Jesus said that the hour is coming and now is, when the dead (“οἱ νεκροὶ”) will hear the voice of the Son of God (“οἱ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ”), and those who hear will live (“ζήσουσιν”) (John 5:25; Matthew 13:43; Ephesians 2:1-10).

6.1.3 Life in Himself. God the Father gave to God the Son to have life in Himself (John 5:26).

6.1.4 Jesus and Judgment. God the Father gave God the Son to do judgment (“κρίσιν ποιεῖν”), because He is the Son of Man (John 5:27).

6.1.5 People in the Tombs. In contrast to those dead people who hear the voice of Jesus and live today, Jesus spoke of a future hour when everyone in the tombs will hear His voice (John 5:28). Many people do not understand that an hour is coming when everyone will be resurrected (Daniel 12:2). Jesus described two very different resurrections for people in the tombs (these people have died physically) (John 5:28). Several passages

indicate that the resurrection of the Old Testament Jews will take place after time of greatest distress for the nation Israel (the Tribulation) (Daniel 12:1-2; [Book of Rescue](#); Revelation 20:4). Yet, nothing in those passages precludes the resurrection of the Old Testament saints at the Clouds Resurrection before the Tribulation. We know that many people will be resurrected at the beginning of the Millennial Reign of Christ (who died during the Tribulation) so that they may reign with Jesus on earth (2 Timothy 2:12; Revelation 20:4-6).

6.1.6 The Resurrection to Life and the Resurrection to Judgment. After their bodies die on earth, all people will be resurrected, both the righteous and the wicked (Acts 24:15). Jesus explained that all people will go to one of two resurrections: (1) the Resurrection of Life (“ἀνάστασιν ζωῆς”); or (2) the Resurrection of Judgment (“ἀνάστασιν κρίσεως”) (John 5:29).

6.1.6.1 Resurrection to Life Defined. Jesus said that “resurrection” means “he who believes (“ὁ πιστεύων”) in Me will live (“ζήσεται–future, indicative, middle voice”) even if he dies (“κἂν ἀποθάνῃ”) (John 11:26.” Therefore, we know that resurrection means that all believers will live forever, even if they die on earth. We may distinguish different resurrection events in the Bible.

6.2 Paradise Resurrection. At the moment of death, each believer goes to the Paradise (“τῷ παραδείσῳ”) to be with Jesus. Those believers will also eat of the tree of life, which is in the Paradise of God (“τῷ παραδείσῳ τοῦ θεοῦ”) (Revelation 2:7). Believers are raised from the dead to enter the Paradise. Their bodies remain in tombs on the earth, awaiting bodily resurrection later (Matthew 27:52-53). As a side note, while living, Paul was caught up into the Paradise and heard inexpressible words (2 Corinthians 12:4).

6.2.1 The Thief on the Cross. Jesus was crucified between two thieves. One of them believed in Jesus while hanging on the cross. Jesus told that thief that today they would be together in the Paradise (Luke 23:43).

6.2.2 Abraham, Isaac, and Jacob. Another example of Paradise resurrection concerns Abraham, Isaac and Jacob. The Sadducees denied the afterlife and resurrection and challenged Jesus about resurrection. Jesus

used the Old Testament (Exodus in the Torah) to prove the resurrection of the dead. Jesus quoted God speaking to Moses at the Burning Bush: “I AM the God of Abraham, and the God of Isaac, and the God of Jacob” (Exodus 3:6). Jesus declared that God is not the God of the dead (“νεκρῶν”), but of the living (ζώντων—present active participle) (Matthew 22:32). Therefore, Jesus revealed that Abraham, Isaac, and Jacob had already been resurrected from the dead at the time Jesus was speaking those words to the Sadducees. Although the bodies of Abraham, Isaac and Jacob were still in earthly tombs undergoing decay, they were spiritually alive in Paradise already. I would include the resurrection of Abraham, Isaac, and Jacob as examples of the Paradise Resurrection, meaning that believers are raised from the dead immediately, to be with Jesus in Paradise. Their bodies, however, are still in the tombs, awaiting bodily resurrection at a later date.

6.2.3 The Rich Man and Lazarus. In the story of the Rich Man and Lazarus, we see another example of Paradise Resurrection. At death, Lazarus was carried by angels to the bosom of Abraham. We know from Jesus that Abraham already had been resurrected from the dead. Therefore, Lazarus was also resurrected to be with Abraham in Paradise. The bodies of Abraham and Lazarus were both in their tombs on earth. Yet, Jesus indicated that Abraham had a bosom, Lazarus had a finger, and the Rich Man in Hades had a tongue. Although their physical bodies were in tombs, they had some sort of physical body, as they awaited later bodily resurrection. They both had bodies, based upon the story of the Rich Man and Lazarus; both the saved and unsaved have some sort of temporary body after death (Luke 16:19-31).

6.2.4 Like Angels. Jesus also revealed that when (“ὅταν”) the believers are resurrected from the dead, they neither marry nor are given in marriage, but are like the angels (Mark 12:25).

6.3 Clouds Resurrection. Paul described the Clouds Resurrection, a snatching away of believers to the clouds. Paul told the Thessalonians that he did not want them to grieve as those people who have no hope, but to comfort one another with the truths of resurrection. When Christ returns to the clouds of earth, He will bring with Him all those believers who have fallen asleep in Christ. They will receive their resurrected bodies first, and then those believers alive on earth will receive their resurrected bodies as they are caught up to the clouds to be with Jesus forever (1 Thessalonians 4:13-18).

6.4 The Tribulation Resurrection. John described a “First Resurrection” in Revelation 20:5. Before the “First Resurrection” of Revelation 20:5, believers were snatched away from earth and given resurrected bodies, along with those who died before Jesus came to the clouds (1 Thessalonians 4:13-18). During the Tribulation, we see that heaven already has a multitude of believers from every nation, tribe, people and tongue standing in heaven, clothed in white robes, holding palm branches in their hands, and crying out: “Salvation to our God who sits on the throne, and to the Lamb” (Revelation 7:9). It appears they have already been raised and given resurrected bodies when Jesus returned to the clouds, just before the Tribulation. The “First Resurrection” refers to the martyrs from the Tribulation who came to life and reigned with Christ for a thousand years (the Millennial Reign of Christ) (Revelation 20:5). Compare Mary confessing her belief that her brother Lazarus would be raised in the resurrection on the last day (“ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ”). Jesus replied that He is the resurrection and life today (John 11:25-26).

6.4.1. The Resurrection of the Dead. Jesus spoke about being “considered worthy to attain to that age” (“τοῦ αἰῶνος”) and the resurrection out of the dead (“ἥς ἀναστάσεως τῆς ἐκ νεκρῶν”) (Luke 20:35-37). Therefore, we know that in a future age, there will be a resurrection of “ones considered worthy” (“οἱ καταξιωθέντες”). Jesus separated the worthy from the unworthy. Having been resurrected, the ones considered worthy will be like the angels, and sons of God (“υἱοὶ εἰσιν θεοῦ”), being sons of the resurrection (“τῆς ἀναστάσεως υἱοὶ ὄντες”) (Luke 20:36). God is not the God of the dead, but of the living; for all live to Him (Luke 20:38).

6.5 Back to Life Resurrection: Lazarus. Jesus also raised Lazarus and others in the New Testament. Those people would eventually die again. Those resurrections concerned bringing a dead person back to life, but not a change in their bodies from mortal to immortal. The resurrection change in body would take place later, at the end of the age (John 11:24; 1 Corinthians 15:20-28; 2 Timothy 2:18).

6.5.1 Life Defined. Jesus then defined “the life” as “everyone who lives and believes” (“ὁ ζῶν καὶ πιστεύων”) in Me will never die.” Notice that you must be both “one who lives” and “one who believes” to avoid dying.

6.6 **The Resurrection to Life**. The righteous go to the resurrection of life, because they have passed out of judgment in to life at the moment of salvation by grace through faith (John 5:24). This resurrection for believers happens at different times.

6.6.1 **Jesus the First Fruits**. Paul declared that Christ has been raised from the dead, the first fruits of those who are asleep (1 Corinthians 15:20).

6.6.2 **The Order of Resurrection**. Paul also gave the order of resurrection: “Christ the first fruits, after that those who are Christ’s at His coming” (1 Corinthians 15:23).

6.6.3 **The Resurrection to Life Contrast**. As above, John described two resurrections: the resurrection to life for believers, and the resurrection to judgment for unbelievers (John 5:25-32). The first resurrection take place in stages and precedes the resurrection to judgment.

6.7 **The Resurrection of Judgment**. John described a resurrection of Judgment (“ἀνάστασιν κρίσεως”) for unbelievers. The Resurrection of Judgment begins with the voice of Jesus calling the unbelievers in their tombs to stand before Him for the Resurrection of Judgment (John 5:26-27). After Jesus calls the unbelievers from their tombs, heaven and earth flee away. Then we see Jesus sitting upon a Great White Throne (Revelation 20:11). Pursuant to the call of His voice, the dead, both the small and the great, stand before Him to be judged according to their deeds (John 5:29), recorded in the books (see [Books of Life](#)). Those deeds will determine their degree of punishment in the Lake of Fire.

6.8 **The Second Death**. The Second Death follows the Resurrection to Judgment. The Second Death is the Lake of Fire (Revelation 20:14).

6.9 **Summary of the Two Resurrections**. Jesus taught that everyone will be resurrected. The unbelievers go the Resurrection of Judgment, where they will judged according to their evil deeds. The believers go to the Resurrection of Life, where they will be rewarded for their good deeds.

- Today some people hear the word of Jesus and live.
- Today everyone who hears and believes the word of Jesus will never come into judgment concerning eternal life.

- Today believers hear the word of Jesus and will never appear before the Great White Throne for Judgment.
- Today believers have passed out of judgment and into life.
- Today believers are no longer dead.
- Today and continuing into the future, the dead will hear the voice of the Son of God (Jesus).
- The voice of the Son of God goes out to dead people continually, throughout the generations.
- Jesus speaks to spiritually dead people.
- Everyone who hears, will live.
- Only some dead people hear His voice.
- Just as God the Father has life in Himself, so He gave to the Son also to have life in Himself.
- Like God the Father, Jesus is eternal God.
- Jesus does judgment.
- Jesus received the authority to do judgment because He is the Son of Man.
- Never forget believers never come into judgment of life and death.
- At the moment of salvation by faith alone, the believer leaves death behind and enters into life.
- Believers die on earth. See Lazarus in the tomb.
- Believers in Jesus will live into the future, even after they die physically on earth.
- Because Jesus is the I AM God of the Old Testament, He is the resurrection and the life.

- Jesus also explained to the Sadducees (who denied the resurrection) that God spoke of the Resurrection of the Dead and applied the truth of resurrection of the dead to Abraham, Isaac, and Jacob.

- Unbelievers die in the future, even after they have died physically on earth.

- Believers never face the second death and they have eternal life.

- At some future hour, everyone in the tombs will hear the voice of Jesus.

- In the future, Jesus will call forth people in the tombs to resurrection.

- In the future, when Jesus calls forth the people in the tombs, they will all come forth.

- When Jesus summons dead people and they come forth from the tombs, they are resurrected.

- The believers did good deeds and go to the Resurrection of Life.

- At the Resurrection of Life, the believers are rewarded according to their good works.

- The unbelievers did evil deeds and go the Resurrection of Judgment.

- At the Resurrection of Judgment, the unbelievers are punished according to their evil deeds.

- Only faith in Jesus saves you. Your good deeds do not save you, but demonstrate your faith (John 5:24; Ephesians 2:8-10).

Section Seven

The Day of Judgment



The New Testament writers revealed a day of judgment. They used the phrase “day of judgment” in different ways. So, let us review how God inspired various New Testament authors to reveal complex truths about the day of judgment. I limit the references below to the exact phrase “day of judgment” (“ἐν ἡμέρᾳ κρίσεως” or similar Greek phrase). I am not

considering every reference to judgment, because I intend only to survey that specific phrase. Please keep in mind that believers never face judgment for sins, and never go to the resurrection of judgment, because they have passed out of death into life (John 5:24-29).

7.1 Matthew and the Day of Judgment. Matthew described a “Day of Judgment” (“ἐν ἡμέρᾳ κρίσεως”) that would be more tolerable for some than others. On the Day of Judgment, everyone will give account of every careless word they spoke (Matthew 10:15; 11:22-24; 12:36-42; 1 Peter 4:5). Furthermore, witnesses will testify about matters of unbelief. In Matthew, the “Day of Judgment” refers to the time of the Great White Throne Judgment, and includes only unbelievers. Jesus warned the Pharisees: “For by your words you will be justified, and by your words you will be condemned” (Matthew 12:37).

7.2 Luke and the Day of Judgment. Luke also used the term “judgment” to describe the “Day of Judgment” mentioned by Matthew (Luke 10:14; 11:31-32). Likewise, Luke used the term “Day of Judgment” to refer to the Great White Throne Judgment.

7.3 Paul and the Day of Wrath. Paul warned people to avoid storing up for themselves wrath in the day of wrath (“ἐν ἡμέρᾳ ὀργῆς”) and revelation of the righteous judgment (“δικαιοκρισίας”) of God (Romans 2:5). Paul described that “day of wrath” as the day of the revelation of Jesus Christ. The wrath of God dominates the judgment of unbelievers and abides even now upon all people disobedient to Christ (John 3:36). Paul described believers as eagerly waiting for the revelation of our Lord Jesus Christ, indicating His return to earth in glory (1 Corinthians 1:7; see 2 Thessalonians 2:1-4). Paul also described a day of judgment for believers, where they will receive praise from God (1 Corinthians 4:5; 2 Corinthians 5:10). Paul plainly linked the day of wrath and judgment with the start of the Millennial Reign of Christ, and not the Great White Throne Judgment. Paul also taught that Jesus is to judge the living and the dead (“κρίνειν ζῶντας καὶ νεκρούς”) (2 Timothy 4:1; 1 Peter 4:5). Paul also wrote about the Judgment Seat of Christ, where only believers appear to receive rewards (Romans 14:10; 1 Corinthians 3:10-15; 2 Corinthians 5:10).

7.4 Hebrews and the Day of Judgment. The writer of Hebrews notes that basic Christian instruction concerns “the resurrection of the dead and

eternal judgment” (Hebrews 6:2). Likewise, it has been appointed for men to die once (“ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν”) and after that comes the judgment” (“μετὰ δὲ τοῦτο κρίσις”) (Hebrews 9:27—from the context, apparently believers are primarily in view here, appearing before the Judgment Seat of Christ). Jesus also described a terrifying expectation of judgment, and the fury of fire which will consume the adversaries (Hebrews 10:27).

7.5 Peter and the Day of Judgment. Peter declared that God knows how to keep the unrighteous under punishment (“κολαζομένου”) for the day of judgment (“ἡμέραν κρίσεως”) (2 Peter 2:9). Peter also declared that the present heavens and earth are reserved for fire, kept for the day of judgment and destruction of ungodly men (2 Peter 3:7). Peter used the phrase “Day of Judgment” to refer to the Great White Throne Judgment.

7.6 John and the Day of Judgment. John disclosed that the Father judges no one, but has given all judgment to the Son (John 5:22; 5:30; 8:16). John also distinguished the “day of judgment” from the judgment that Jesus brought upon the world, and the devil in particular (John 9:39; 12:31; 16:8-11). John also wrote that believers may have confidence in “the day of judgment” (“τῇ ἡμέρᾳ τῆς κρίσεως”) (1 John 4:17). As above, believers appear at the Judgment Seat of Christ, and not at the Great White Throne Judgment (John 5:24; 5:27; Revelation 20:10). At the Judgment Seat of Christ, fire will test the works of believers. Even if the fire consumes all the works of a believer, that believer will still be saved, as if by fire (1 Corinthians 3:10-15; 2 Corinthians 5:10). Believers who teach will incur a stricter judgment (James 3:1). John also wrote about “the hour of His judgment” (“ἡ ὥρα τῆς κρίσεως αὐτοῦ”), referring to the specific time of judgment starting with Babylon and proceeding to the Great White Throne Judgment (Revelation 2:4). John used the phrase “Hour of Judgment” to refer to a period starting with the physical destruction of Babylon (Revelation 18:8).

7.7 Jude and the Day of Judgment. Jude wrote that God keeps some angels imprisoned in eternal bonds under darkness to await the judgment of the great day (“κρίσιν μεγάλης ἡμέρας”) (Jude 1:6). Jude the phrase “Judgement of the Great Day” to refer to the Great White Throne Judgment.

7.8 Summary of the Day of Judgment. We may summarize “the day of judgment” as referring most often to the Great White Throne Judgment,

where unbelievers face the evidence, witnesses speak, and Jesus sentences unbelievers to the Lake of Fire. After death, unbelievers go to the resurrection of judgment (John 5:24-29). Please note that part of the Great White Throne Judgment concerns degrees of punishment, but every unbeliever goes from the Great White Throne Judgment to the Lake of Fire because of unbelief; their names were never written in the Book of Life. At the Great White Throne Judgment, unbelievers are assigned degrees of punishment they experience in the Lake of Fire, where they suffer for all eternity.

- The Day of Judgment will be more tolerable for some people than others.
- On the Day of Judgment, everyone will give an account of every careless word spoken.
- Witnesses will testify about matters of unbelief on the Day of Judgment.
- In Matthew, the Day of Judgment refers to the Great White Throne Judgment.
- Regarding the Day of Judgment, people will be justified by their words and by their words they will be condemned.
- Luke used the term Day of Judgment to refer to the Great White Throne Judgment.
- Paul warned people to avoid storing up for themselves wrath in the day of wrath and righteous judgment of God.
- Paul linked that day of wrath in the day of the revelation of Jesus Christ.
- The wrath of God dominates the judgment of unbelievers and abides even now upon all people disobedient to Christ.
- Paul described a Day of Judgment for believers where they will receive praise from God.
- Paul joined the Day of Judgment to the start of the Millennial Reign of Christ, and not the Great White Throne Judgment.

- Jesus will judge the living and the dead.
- Paul also wrote about the Judgment Seat of Christ, where only believers appear and receive rewards.
- Basic Christian doctrine includes the resurrection of the dead and eternal judgment.
- Sin causes every man to die, and then comes the judgment.
- Unbelievers face a terrifying expectation of judgment and a fury of fire that will consume the adversaries of God.
- God knows how to keep the unrighteous under punishment for the Day of Judgment.
- The present heavens and earth are reserved for fire, kept for the Day of Judgment and destruction of unGodly men.
- John also distinguished the Day of Judgment from the judgment that Jesus brought upon the world, and the devil in particular.
- John also wrote that believers may have confidence in the Day of Judgment.
- John used the phrase “Hour of Judgment” to refer to a period starting with the physical destruction of Babylon.
- Jude wrote that God keeps some angels imprisoned in eternal bonds under darkness to await the Judgment of the Great Day, referring the Great White Throne Judgment.

Section Eight

The Sentence of Hell



What did Jesus mean by the phrase “sentence of Hell”? When will that sentence of Hell be imposed, or had it already been imposed? Answers to those questions affect the chronology of other events in the Afterlife. We have seen that the “Day of Judgment” most frequently applies to the Great White Throne Judgment. Please keep in mind that a sentence may be imposed one

day, but the sentence may be carried out much later. For example, you may be sentenced to death one day, but you will not be executed until years later.

8.1 The Sentence of Hell. Jesus told the scribes and Pharisees that they were a brood of vipers. He asked them how did they expect to escape the sentence of Hell (“τῆς κρίσεως τῆς γεέννης”) (Matthew 23:33). This phrase “the sentence of Hell” requires further examination. Paul, for example, used the phrase the sentence of death (“τὸ ἀπόκριμα τοῦ θανάτου”) to refer to physical death (2 Corinthians 1:9). Was Jesus talking about physical death or something else?

8.2 Unpacking The Phrase “Escape Sentence of Hell.” The Greek phrase “Sentence of Hell” (“φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης”) forms a starting point. We must also focus upon the word “escape” (“φύγητε”—aorist subjunctive) from the sentence of Hell and the prepositional phrase following it. Let us start with a look at another occurrence of the verb “escape” plus the preposition “from” followed by the genitive case.

8.2.1 Escape the Ship. In Acts 27:30, the sailors tried to escape from the ship in the storm (“φυγεῖν ἐκ τοῦ πλοίου”). Notice that they were already in the ship, and were trying to leave.

8.2.2 Escape the Wrath To Come. In Matthew 3:7 and Luke 3:7, John the Baptist asked the Pharisees and Sadducees coming for baptism: “You brood of vipers, who warned you to flee from the wrath to come” (“φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς”). Notice that the text makes plain that the wrath is still future, but they can flee from it now by turning to Jesus the Messiah. It also has the same structure of the verb “flee” followed by the preposition “from” followed by the genitive.

8.3 Sons of Hell. Jesus described the Pharisees as sons of Hell, and their converts become twice as much a son of Hell as they were (Matthew 23:15). Jesus meant that the Pharisees produced disciples who were twice as evil as they were, and implied they would receive a greater judgment. Jesus also identified the lineage of Pharisees: they were sons of Hell. Jesus also described unbelievers as sons of their father, the devil, who is a liar and the father lies (John 8:44). Jesus linked evil conduct with the influence of the devil in their lives. Notice that the Pharisees were already sons of Hell. Therefore, we may conclude that the verb “flee” with the

preposition may speak of a present time, or a future time. The only escape from the future time of wrath was explicit in the text Matthew 3:7. So, we may say that it is not definitive that the judgment of Hell is certainly future based on the verb, preposition, or genitive construction. If it is future, then the “sentence of Hell” occurs at the Great White Throne Judgment and Hell is the same place as the Lake of Fire or exists in the Lake of Fire. In the alternative, the “escape” means that “the judgment of Hell” has already occurred. If it has already occurred, then they were under that judgment long before the Great White Throne Judgment and would be like sailors leaving the ship. So, if the sentence of Hell has already been passed, then Matthew 23:33 does not support the claim that Hell means the Lake of Fire. We can also review other evidence associated with present judgment.

8.4 The Holy Spirit. In John 16:8, Jesus taught that the Holy Spirit will come and convict the world concerning judgment (“κρίσεως”). Jesus explained the ruler of this world (the devil) has been judged (“κέκριται”– perfect passive). Therefore, we know that the devil has been judged already, and his sentence is the Lake of Fire (Revelation 20: 10). Notably, John 16:11, concerning judgment, described the devil as having been judged (“κέκριται”) already. Therefore, if the claim is that the sentence of Hell always means a future judgment, then the judgment of the devil provides an exception to that rule.

8.5 Judgment and Retribution. In 2 Thessalonians 1:5, we see God’s righteous judgment (“τῆς δικαίας κρίσεως τοῦ θεοῦ”) at work. The Thessalonian believers suffered persecutions and afflictions, and show God’s righteous judgment that they are worthy of the kingdom of God. When the Lord Jesus is revealed from heaven with His mighty angles in flaming fire, He will deal out retribution to those who do not obey the Gospel of the Lord Jesus (2 Thessalonians 1:7). Those disobedient people, including the afflicters and persecutors of the Thessalonians, will pay the penalty of eternal destruction (“ὄλεθρον αἰώνιον”), away from the presence of the Lord and from the glory of His presence (2 Thessalonians 1:9). That penalty will be imposed in the future when Jesus comes to be glorified in His saints on that day, and to be marveled at among all who have believed. Notice the time these people pay the penalty of eternal destruction: when Jesus comes in His glory with His angels. Jesus returns to earth in His glory and with His angels to establish His millennial reign upon earth. Therefore, the “penalty” (“δίκη”) occurs at the same time believers enter eternal life (compare Jude

1:7 “penalty” of eternal fire). Therefore, the unbelievers suffer the penalty at least a thousand years before the Great White Throne. We will see this same theme below with several parables and the account of the sheep and the goats.

8.6 Unbelievers Judged Already. Jesus taught that he who believes in Him is not judged (“οὐ κρίνεται”—present passive indicative—past act of believing, continuing state of no judgment). God did not send His Son into the world to judge (“κρίνῃ”—aorist subjunctive, purpose clause) the world, because everyone who does not believe has been judged already (“κέκριται—perfect passive indicative—past act, continuing state). Therefore, we know that believers are no longer judged regarding salvation, but have passed into life (John 5:25). Unbelievers have already been judged in the past, and their judgment continues. So, the idea of escaping from the justice of Hell may refer back to previous judgment. You escape from something already imprisoning you, like the sailors above. In my view, the evidence favors the “sentence of Hell” has already been passed upon the Pharisees and Sadducees. In support, I note that the devil has already been judged, just like everyone who has not believed in Jesus had already been judged before He appeared in the flesh.

8.7 Summary of Sentence of Hell. Unbelievers live on earth awaiting the Sentence of Hell. People may only escape that sentence today by faith in Jesus Christ.

- The Sentence of Hell refers to spiritual death.
- The Sentence of Hell takes place after physical death on earth.
- The Pharisees were Sons of Hell and their converts become twice as much a son of Hell as they were.
- The ruler of this world, the devil, has been judged already.
- Unbelievers have been judged already.

Section Nine

Depart from Me



When Jesus begins His Millennial Reign on earth, why does He say to many people: “Depart from Me”? Jesus will command that some people be removed from His presence (Revelation 20:1-6; Matthew 25:35-46).

9.1 **Millennial Removal**. King Jesus will remove all unbelievers on earth from the Millennial Kingdom. Angels gather living unbelievers from all over the world and bring them before King Jesus. As King Jesus sits on His

Millennial Throne on earth, He allows believers to enter the Millennial Kingdom and He sends unbelievers away. Jesus passes the judgment of “depart from Me” upon all unbelievers when He begins His millennial reign (Revelation 11:18; Luke 19:22).

9.2 Depart from Me. At the Millennial Throne, Jesus had stern words for the unbelievers (goats): “Depart from Me (“Πορεύεσθε ἀπ’ ἐμοῦ”), accursed ones, into the eternal fire which has been prepared for the devil and his angels” (Matthew 25:41). The unbelievers go away into eternal punishment (“κόλασιν αἰώνιον”). At the same time, the righteous (“οἱ δίκαιοι”) enter eternal life (“ζωὴν αἰώνιον”)” (Matthew 25:46; see Luke 18:30).

9.3 Depart from Me Comparisons. At the Millennial Throne, Jesus commands the unbelievers: “Depart from Me” (“ἀποχωρεῖτε ἀπ’ ἐμοῦ”). A similar phrase, “Depart from Me,” appears in Matthew 7:23, where unbelievers cite all their works as their claim for entering the kingdom of heaven. Jesus said to them, “Depart from me, you who practice lawlessness.” In Luke 13:27, the Lord Jesus indicated that the workers of unrighteousness must depart from Him (“ἀπόστητε ἀπ’ ἐμοῦ”). Jesus commanded people to strive to enter through the narrow door. Once Jesus (the Head of the house) shuts the door, it will be too late. The people outside claim that they ate with Jesus and He taught in their streets. As they stand outside, they say: “Lord, open up to us!” Then Jesus will answer: “I do not know where you are from; depart from Me, all you evil-doers.” Jesus meant that merely eating with Him and listening to His teachings does not mean you ever knew Him as Savior. The context of Matthew 25:41, Matthew 7:23, and Luke 13:27 all show that unbelievers want to be with Jesus, but it is too late for them. Despite their pleas to join Him as He begins His Millennial Reign, He identifies them as evil-doers, accursed ones, and lawless people. In all of those examples, unbelievers rejected Jesus during their lifetimes on earth, but then sought to enter His Millennial Kingdom. Therefore, we know that when Jesus commands people to depart from Him, they are not going to the Lake of Fire, but to Hades; at least a thousand years separates the start of the Millennial Kingdom from the time when the first beings are thrown into the Lake of Fire.

9.4 Summary of Depart from Me. As Jesus begins His Millennial Reign upon earth, Jesus will remove people from His presence with the words:

“Depart from Me.” They will then suffer a terrible destiny away from the presence of the Lord and endure suffering, commensurate with their deeds.

- When King Jesus sits on His Millennial Throne, unbelievers want to join King Jesus in the Millennial Kingdom.

- King Jesus will allow only believers into the Millennial Kingdom, and all unbelievers will hear Him say: “Depart from Me.”

- At the beginning of the Millennial Reign of Christ, King Jesus will send His angels to gather unbelievers from all over the earth.

- At the beginning of the Millennial Reign of Christ, King Jesus orders the unbelievers to depart from Him and go into eternal punishment.

Section Ten

The Kingdom of Heaven and the Afterlife



Who will live in the Kingdom of Heaven? Believers from all ages will live with Jesus in the Kingdom of Heaven. Jesus spoke in parables about the Kingdom of Heaven to the people of Israel. He explained many spiritual truths to them, including the Kingdom of Heaven. The Kingdom of Heaven

intersects with the Afterlife in several different ways, and provides a point of separation for believers and unbelievers.

10.1 Kingdom of Heaven. Jesus described a day in the future when some people will seek to enter the Kingdom of Heaven, but will be denied entrance. They will claim they did many good works on earth, and seek to enter the Kingdom of God on that basis. On that future day, Jesus will declare that He never knew them, and will dismiss them with sobering words: “I never knew you (“οὐδέποτε ἔγνων ὑμᾶς”). Depart from Me (“ἀποχωρεῖτε ἀπ’ ἐμοῦ”), you who practice lawlessness” (Matthew 7:23). In that context, not entering the kingdom means you will be cast out into the outer darkness, a place of weeping and gnashing of teeth (as above). This departure coincides with the time the believers enter the Kingdom of Heaven and aligns with the beginning of the Millennial Reign of Christ; that reign begins at least a thousand years before the Great White Throne Judgment.

10.2 Abraham, Isaac, and Jacob. When many people come from east and west to recline at the table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, at that same time the sons of the kingdom will be cast into “the outer darkness” (“ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον”) (Matthew 8:10-12). In that place of outer darkness, there will be weeping and gnashing of teeth. The people coming from east and west to recline at table with Abraham, Isaac and Jacob in the Kingdom of Heaven pictures the Millennial Reign of Christ on earth. At that time, the sons of the kingdom will be cast into a place of outer darkness, where there will be weeping and gnashing of teeth. Notice that this place of outer darkness is not the place of the Lake of Fire, because the Great White Throne judgment remains at least one thousand years in the future.

10.3 The Parable of the Tares and Wheat. At the end of the age (“τῇ συντελείᾳ τοῦ αἰῶνος”), Jesus will send forth His angels and gather out of His kingdom all stumbling blocks and those who commit lawlessness (Matthew 7:12), and will throw them (“βαλοῦσιν αὐτοὺς”) into the furnace of fire (“εἰς τὴν κάμινον τοῦ πυρός”); in that place there will weeping and gnashing of teeth (“ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.”). So we know that the Lake of Fire is distinct from the furnace of fire, the place of weeping and gnashing of teeth, because unbelievers go there at the end of the age, when Christ begins His reign upon earth. Therefore, the Lake of Fire is

still a thousand years in the future. Notice the timing of Matthew 13:43: “Then the righteous will shine forth as the sun in the kingdom of their Father.” While the believers shine in the Kingdom of their Father, the unbelievers are already in the furnace of fire and the place of weeping and gnashing of teeth.

10.4 **The Parable of the Dragnet**. Jesus also likened the Kingdom of Heaven to a net thrown into the sea (Matthew 13:47-50). At the end of the age (“ἐν τῇ συντελείᾳ τοῦ αἰῶνος”), the angels will come forth and take out (“ἀφοριοῦσιν”) the wicked from among the righteous and throw (“βαλοῦσιν”) them into the furnace of fire (“εἰς τὴν κάμινον τοῦ πυρός”); in that place there will be weeping and gnashing of teeth. Notice the timing again. The wicked here are thrown into the furnace of fire at the beginning of the Millennial Reign of Christ, at least a thousand years before the Great White Throne Judgment.

10.5 **The Parable of the Wedding Feast**. Jesus told the parable of the king who gave a wedding feast for his son. He called many people to the feast, but they rejected his invitation. Finally, the wedding hall was filled with evil and good people. The king came and found a man lacking wedding clothes. The king said to his servants: “Bind him hand and foot and throw him (“δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸ”) into the outer darkness; in that place there will be weeping and gnashing of teeth. For many are called, but few are chosen (Matthew 22:1-14; see also Matthew 24:51). The time again makes a difference here. The people removed from the wedding feast go to a place of outer darkness, with weeping and gnashing of teeth. See [Many Are Called, Few Chosen](#).

10.6 **The Parable of the Talents**. Jesus told the parable of the talents (Matthew 25:14-30; Luke 19:11-27). A man went on a journey, and entrusted his slaves with varying amounts of his money (called talents). He later returned and requested an accounting from each slave. Two slaves invested the money wisely, obeying the directives of the master. The master then rewarded each slave and commanded those two slaves to enter his joy. The third slave thought of his master as a hard man with important investing rules. The third slave disobeyed those investing rules. The master then judged the third slave according to the third slave’s own words. Instead of burying the master’s money, the third slave should have earned interest on the money. The master called the third slave the worthless slave. The master

commanded that the worthless slave be thrown out into the outer darkness (“καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον”). In that place, there is weeping and gnashing of teeth (“ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων”).

10.6.1 Judgment. Significantly, we know that when the Master returns, “By the words of your mouth I will judge you” (“Ἐκ τοῦ στόματός σου κρίνω σε”) (Luke 19:22). Therefore, we know that Jesus will render judgment at the time Jesus returns to start His Millennial Reign. The judgment concerning unbelievers at the start of the Millennial Reign of Christ concerns the destiny of the unbelievers, but not the final trial, which will occur at the Great White Throne Judgment. This Millennial Throne Judgement stands separate from the Great White Throne Judgment, where degrees of punishment will be imposed and punishment meted out in the Lake of Fire. The Millennial Throne Judgment amounts to Judge Jesus assigning unfaithful slaves a place with the unbelievers (Luke 12:46). In the future, after that Millennial Throne Judgment, at the Great White Throne Judgement, Judge Jesus will examine each unbeliever’s deeds, knowledge and motives, and then impose a specific amount of punishment commensurate with the individual’s guilt (Luke 12:47-48).

10.7 The Sheep and The Goats. In the future, Jesus will return in glory to earth, sit on His glorious throne, and begin His Millennial Reign. All the nations shall be gathered before Him, and He will separate the sheep from the goats. During their lifetimes on earth, the sheep did the will of God and the goats neglected the will of God. Jesus will place the sheep on His right and the goats on His left. Jesus will command the sheep, blessed by God the Father, to come and inherit the Kingdom prepared for them from the foundation of the world (Matthew 25:34). In contrast, Jesus commands the goats: Depart from me, accursed ones, into the eternal fire prepared for the devil and his angels (Matthew 25:41). The goats will go away into eternal punishment (“κόλασιν αἰώνιον”), but the righteous to eternal life (“ζωὴν αἰώνιον”) (Matthew 25:46).

10.8 The Kingdom of God. The Psalmist revealed that Jesus would reign until all things are put in subjection under His feet (Psalm 110:1). When will that day arrive? After the Final Rebellion, and after all evil beings have been cast into the Lake of Fire, then we see that the day has arrived where the enemies of Jesus have been put under His feet. At that point, all things will

be subjected to Jesus and He will subject Himself to the Father, so that God will be all in all (1 Corinthians 15:25-28).

10.9 **Summary of The Kingdom of Heaven**. Jesus used a series of parables to describe the events of the Kingdom of Heaven. He also described the blessings of the believers who enter the Kingdom of Heaven and the unbelievers who have no place in the Kingdom of Heaven.

- Doing good in the name of Jesus will not get you into the Kingdom of Heaven.

- If you practice lawlessness, then Jesus will not let you into the Kingdom of Heaven.

- In the future, Jesus will sit on His Millennial Throne, and tell many people trusting in their claims of good works to depart from Him.

- Those people will depart from Jesus and will be cast into the outer darkness.

- The outer darkness is a place of weeping and gnashing of teeth.

- In the future, Abraham, Isaac and Jacob will eat in the Kingdom of Heaven.

- People from east and west will eat with Abraham, Isaac and Jacob in the Kingdom of Heaven.

- While many people enter the Kingdom of Heaven, the sons of the kingdom will be cast into the outer darkness.

- The outer darkness is a place of weeping and gnashing of teeth.

- In the future, at the end of the age, Jesus will send forth His angels.

- Those angels will gather out of His Millennial Kingdom all stumbling blocks and the people who commit lawlessness.

- Those evil people will be thrown into the furnace of fire.

- The furnace of fire is a place of weeping and gnashing of teeth.
- In the future, at the end of the age, Jesus will send forth His angels
- Those angels will take out the wicked from the Kingdom of Heaven.
- Those wicked people will be cast into the furnace of fire.
- Failing to follow the Master's orders today brings judgment when the Master returns.
- Slaves must give an accounting when the Master returns.
- Disobedience to the Master results in removal from the Master.
- When the Master returns, faithful slaves enter into the joy of their Master.
- When the Master returns, the Master commands that the disobedient slaves are thrown into the outer darkness where there will be weeping and gnashing of teeth.
- Many people are called to feast with the King, but reject the invitation.
- Some people called to the wedding feast attend, but do not dress appropriately.
- Failing to dress properly results in the King removing you from the feast.
- The King orders His servants to bind hand and foot the disobedient guest and throw them into the outer darkness; in that place there will be and gnashing of teeth.
- Many are called to attend to the wedding feast, but few are chosen. Mere attendance is never enough.

Section Eleven

The Judgment Seat of Christ



How can we earn spiritual rewards that last forever? We earn eternal rewards by doing God's will on earth. Long ago, God promised Abraham a very great reward ("שְׂכָרְךָ הַרְבֵּה מְאֹד") (Genesis 15:1). Later, Boaz spoke to Ruth about the LORD rewarding her work and paying her full wages (Ruth 2:12).

When David spared the life of Saul, Saul asked the LORD to reward David with good in return (1 Samuel 24:19). Throughout the Bible we see that God rewards people who seek Him with saving faith (Hebrews 11:6).

11.1 Lifetime Rewards. God rewards people during their lifetime on earth (Psalm 18:20; 2 Samuel 2:21; Proverbs 12:21; Psalm 127:3; Proverbs 11:18,31, 13:21, 22:4; Ecclesiastes 5:19; Ecclesiastes 9:9; Hebrews 10:35) and judges people on earth (Psalm 58:11; Ezekiel 36:19; 1 Corinthians 11:27-32; 1 Peter 4:6). Indeed, God commanded His people to honor their fathers and mothers, with the promise that it may be well with them, and that they may live long in the land given to them (Exodus 20:13; Ephesians 6:1-3; compare Psalm 1; John 15—abiding in Christ). In contrast, unbelievers have been judged already for unbelief and their love of darkness (John 3:17-21).

11.2 Great Rewards and Treasure. God also speaks of great rewards (Genesis 15:1; Psalm 19:11; Jeremiah 31:16; Matthew 5:12; Luke 6:32, 35; Hebrews 10:35).

11.2.1 Abraham. As God ratified His covenant with Abraham, God promised that Abraham would receive a very great reward. In Abraham, all the families of the earth will be blessed (Genesis 15:1; 12:3).

11.2.2 Keeping Yahweh's Judgments. Servants of God who keep the judgments of Yahweh shall receive great reward (“עֲבַדְךָ”) (Psalm 19:9-11).

11.2.2 Persecution. Rejoice and be glad when persecuted, because great is your reward in heaven (Matthew 5:12; Luke 6:32).

11.2.3 Love Your Enemies. Loving your enemies also produces great reward (Luke 6:35; 1 Samuel 14:19; Proverbs 25:12).

11.2.4 Do Good. Doing good also produces great reward (Luke 6:35).

11.2.5 Lend Expecting Nothing in Return. Lending while expecting nothing in return produces your great reward (Luke 6:35).

11.2.6 Confidence. Showing sympathy to prisoners and accepting joyfully the seizure of your property brings confidence of a better possession and a lasting one; such confidence should not be thrown away, because it has great

reward (“μεγάλην μισθαποδοσίαν”) (Hebrews 10:34-35; compare Matthew 25: 26-34).

11.3 **Righteous.** Surely the reward for the righteous (“לְצַדִּיק אֶת-פְּרִי”) will come from God who judges on earth (Psalm 58:11; Proverbs 11:18).

11.4 **Children.** Children are a reward from the LORD (Psalm 127:3).

11.5 **Riches, Honor and Life.** The reward of humility and fear of the LORD are riches, honor and life (Proverbs 22:4).

11.6 **Treasures in Heaven.** Jesus also revealed great treasure in heaven.

11.6.1 **Store Up.** Jesus commanded that His followers store up for themselves treasures in heaven, where moth nor rust destroy, and where thieves do not break in or steal (Matthew 6:20).

11.6.2 **Follow Him.** He also commanded people to follow Him and sell their possessions and give to charity and so their reward would be great in heaven (Matthew 19:21; Mark 10:21; Luke 12:33).

11.7 **Treasure on Earth.** Believers enjoy some rewards on earth.

11.7.1 **Earthen Vessels.** God rewards believers by placing treasure in earthen vessels, our physical bodies. This treasure consists of the power of God and the Light of knowledge of the glory of God in the face of Jesus shining in our hearts (2 Corinthians 4:7).

11.7.2 **Heart.** Jesus taught that where your heart is, there your treasure (“ὅ θησαυρός σου”) will be also (Matthew 6:21).

11.7.3 **Forsaking.** Leaving earthly things to walk with Jesus brings reward.

11.7.4 **Egypt.** Forsaking earthly riches in Egypt to live for Christ brings reward (“θησαυρῶν”) we long to receive (Hebrews 11:26).

11.8 **Houses, Brothers, Sisters, Mothers, Children, and Farms.** Leaving houses, brothers, sisters, mothers, children, and farms will bring a

hundred fold reward in this present life, and eternal life in the age to come (Matthew 10:30).

11.9 The Bematos of Christ. When Jesus returns to earth, He brings His reward with Him, and He will render to each man according to his works (Isaiah 40:19; 62:11; Revelation 11:18; 22:12). Therefore, we should live for Jesus today (James 2:12; compare 1 Peter 3:10-18). Paul described Jesus sitting upon the judgment seat, called the “bematos of Christ” (“τοῦ βήματος τοῦ Χριστοῦ”), where each believer shall be recompensed (“κομίσηται”) for their deeds in the body, according to what he has done, whether good or bad (“εἴτε ἀγαθὸν εἴτε φαῦλον”) (2 Corinthians 5:10).

11.9.1 Fire. At that Bematos of Christ, fire will test the quality of each person’s works. If believers built upon the foundation of Christ with gold, silver, precious stones, they will be rewarded. If believers built upon the foundation of Christ with wood, hay, and stubble, then their works will be burned up (“κατακαήσεται”); even so, he himself will be saved, yet so as through fire (“αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός”)(1 Corinthians 3:10-15). Jesus will come and bring to light the things hidden in darkness and disclose the motives of men’s hearts; and then each man’s praise will come to him from God (1 Corinthians 4:5).

11.9.2 Basis for Rewards. When Jesus returns to earth to vanquish His enemies, He slaughters His foes and removes all unbelievers from His kingdom (Matthew 25:31-46; Matthew 13:24-30). Jesus brings His reward with Him, and He will render to each man according to his works (Isaiah 40:10; 62:11; Revelation 22:12). The Father will reward deeds done in secret (Matthew 6:4 (giving); Matthew 6:6 (prayer) Matthew 6:18 (fasting)). Believers will also be rewarded for receiving a righteous man (Matthew 6:41; 10:41), giving water (Matthew 10:42), enduring persecution (great reward—Matthew 5:12; Luke 6:23), loving people who do not love you (Matthew 5:46), loving your enemies, doing good, lending (expecting nothing in return—great reward)(Luke 6:35), fearing the commandment of God (Proverbs 13:13), sowing righteousness (Proverbs 11:18), being humble and fearing the LORD; God has set a date to reward His bond-servants the prophets and those who fear His name, the small and the great (Revelation 11:18). God also rewards faithful stewardship (Luke 19:11-27; 1 Corinthians 4:1-5).

11.9.2.1 **The Prophet's Reward**. He who receives prophet in the name of a prophet shall receive a prophet's reward (Matthew 10:41).

11.9.2.2 **The Righteous Man's Reward**. He who receives a righteous man in the name of righteousness shall receive a righteous man's reward (Matthew 10:41).

11.9.2.3. **The Reward of Inheritance**. As believers work heartily for the Lord, rather than for men, they will receive the reward of inheritance, for they serve the Lord Christ (Colossians 3:24).

11.9.3 **Crowns of Reward**. God revealed various crowns associated with rewards.

11.9.3.1 **Incorruptible Crown**. Believers who do all things for the sake of the Gospel and run the race exercising self-control in all things will receive the incorruptible crown (ἀφθαρτον στέφανον) (1 Corinthians 9:25).

11.9.3.2 **Crown of Righteousness**. In the future, Jesus, the Lord and Righteous Judge, will award the crown of righteousness (“ὁ τῆς δικαιοσύνης στέφανος”) to Paul and all people who have loved His appearing (2 Timothy 4:8).

11.9.3.3. **Crown of Life**. After persevering under trial, a man will be approved and he will receive the crown of life (“τὸν στέφανον τῆς ζωῆς”) which the Lord promised to those believers who love him (James 1:12; Revelation 2:10).

11.9.3.4 **Unfading Crown of Glory**. Elders who serve well shepherding the flock as examples for them will receive the unfading crown of glory (“τὸν ἀμαράντινον τῆς δόξης στέφανον”) when the Chief Shepherd appears (1 Peter 5:4).

11.9.3.5 **Believers as Crowns**. Paul addressed the Philippian saints as “my joy and crown” (“χαρὰ καὶ στέφανός μου”) (Philippians 4:1).

11.9.3.6 **Crown of Exultation**. Paul called the Thessalonians saints “our hope, joy and crown of exultation” (“ἡμῶν ἐλπίς ἡ χαρὰ ἡ στέφανος

καυχήσεως”) in the presence of the Lord Jesus at His coming (1 Thessalonians 2:19).

11.9.3.4 **Golden Crowns.** Although the identity of the twenty-four elders may be angels, some other beings, or believers, they wear golden crowns (“στεφάνους χρυσοῦς”) (Revelation 4:4) and cast them before the throne of God (Revelation 4:10).

11.10 **Account.** Each believer must give an account (“λόγον δώσει”) to God for his action on earth (Romans 14:10-13).

11.12 **Summary of the Judgment Seat of Christ.** God rewards good works on earth and rewards people after death with eternal life and other rewards.

- God rewards people during their lifetime on earth.
- God rewards people who honor their father and mother with long life.
- God provides great rewards.
- God rewards people who endure persecution for His name’s sake.
- God rewards people who love their enemies.
- God rewards people who do good.
- God rewards people who lend, expecting nothing in return.
- God provides confidence, which is great reward.
- God rewards the righteous.
- God provides children as a reward.

- God rewards humility and the fear of the LORD with riches, honor and long life.
- God commands His followers to lay up treasures in heaven.
- God reward people who sell all their possessions to follow Jesus.
- God shines the glory of God in the face of Jesus in the earthen vessels as a reward.
- God teaches us that where our hearts are, so also is our reward.
- Leaving earthly riches to follow Jesus brings reward.
- Forsaking houses, brothers, sisters, mothers, children, and farms brings a hundredfold reward in this present life, and in the age to come, eternal life.
- At the Bema of Christ, we receive rewards.
- The basis for rewards in heaven depends upon acts upon earth during our lifetimes.
- God gives a prophet's reward to those who receive prophets.
- God rewards the righteous.
- God gives the crown of righteousness to all those who love His appearing.
- God gives the crown of life to elders who shepherd and rule well.
- God gave golden crowns to the twenty-four elders in heaven.

Section Twelve

satan, demons and the Future



What happens to the devil and his demons in the future? As Jesus confronted demons living in people, they feared Him and recognized Him immediately. They applied divine titles to Jesus and recognized His power to judge them and destroy them. They knew that great torment awaited them.

12.1 The Fall of Satan. In Ezekiel 28, God spoke of the King of Tyre as present in Eden, the garden of God (Ezekiel 28:13). Therefore, we know that the devil was actually described there because the physical King of Tyre was not living in the Garden of Eden. At some point before the Garden of Eden, God created the devil and made him a covering cherub (“כְּרוּב הַסּוּכֶה”), adorned with every precious stone (Ezekiel 28:13). The devil was on the holy mountain of God (“בְּהַר קֹדֶשׁ אֱלֹהִים”) and walked in the midst of the stones of fire (“בְּתוֹךְ אֲבְנֵי-אֵשׁ הַתְּהַלֵּכֶת”). One day the devil sinned. God cast him as profane from the holy mountain of God and God destroyed him, the covering cherub, from the midst of the stones of fire (Ezekiel 28:16).

12.1.2 Before Eden. Sometime before his appearance in the Garden of Eden, the devil sinned as the covering cherub, and God said of the covering cherub: “and I have destroyed you” (“וְאַבְדֶּךָ”) (Ezekiel 28:16). This destruction came with consequences, but it was not the final judgment for the devil.

12.1.3 The Garden of Eden. The devil sinned again in the Garden of Eden, and God cursed the devil for deceiving Eve so that she sinned (Genesis 3:14-15).

12.2 The ruler of this World. The devil holds power given to him by God to rule the world (John 12:31; 16:11). He has established a domain of darkness (Colossians 1:13). He operates through demons and the spirit of anti-Christ (Matthew 12:44; 1 John 4:1-4).

12.2.1 Falling Like Lightning. Later, during the incarnate ministry of Jesus, He commissioned the disciples to preach the kingdom of God to various Jewish cities. After their missionary journey, the disciples returned, bearing the joyous news of their ministry. Jesus told them that He was “watching satan fall from heaven like lightning” (Luke 10:18). Jesus also spoke about plundering the house of the devil and freeing people harmed by the devil (Matthew 12:29; Ephesians 6:10-12). Likewise, as Jesus spoke about His impending death, He taught that “judgment is upon this world; now the ruler of this world will be cast out” (John 12:31). Jesus linked the judgment upon the devil with His death on the cross (John 12:20-36; Ephesians 1:20-21; Hebrews 2:8). As Jesus prepared His disciples for His death on the cross, Jesus prophesied about the ministry of the Holy Spirit. Jesus revealed that when He sends the Holy Spirit from the Father, the Holy

Spirit will convict the world regarding judgment, because the ruler of this world has been judged (“κέκρίται”) (John 15:26, 16:11). A series of judgments awaits the devil for his evil acts, but a final judgment remains. He will be cast into the Lake of Fire (Revelation 19:20, 20:10). Jesus helps the descendants of Abraham, but not the devil and his angels (Hebrews 2:16).

12.2.3 **The devil Roams**. After his fall from heaven, the devil roamed the world and appeared before God in heaven to accuse men on earth (Job 1:6-12; compare Revelation 12:10 and 1 Peter 5:8).

12.2.4 **The devil Rules**. The devil rules the world (Ephesians 2:2), having established his domain of darkness upon it (Colossians 1:13). He holds men as captive slaves by their fear of death (Hebrews 2:15). The devil and his demons indwell men and animals (Mark 1:23; Matthew 8:32). They cause physical deformities (Luke 13:11), deafness and muteness (Mark 9:25), and illness (Matthew 17:15).

12.2.5 **The devil Accuses**. In heaven, the devil appears before God to accuse the brethren night and day (Revelation 12:10).

12.3 **War in Heaven**. In the future, Michael will wage war with superior strength against the devil and his angels, who will lose the war. Michael and his army win the battle in heaven against the devil and his army of evil (Revelation 12:7-12).

12.3.1 **The devil and his angels Cast Down to Earth**. After losing the battle in heaven, the devil will be thrown down to earth. A third of the angels were thrown down to earth with him, because they followed him in heaven. No longer will a place be found for them in heaven (Revelation 12:7-8).

12.3.2 **War against Israel and the Saints**. Knowing his time is short upon the earth, the devil will wage war against Israel and the saints (Revelation 12:10-13-18).

12.4 **demonic Wisdom**. The devil has demonic wisdom and was “wiser” (James 3:15) than Daniel (Ezekiel 28:3), in that no secret was hidden from him (compare Daniel 1:17).

12.5 **satan, demons and Judgment**. Satan sins in many ways and experiences a series of judgments upon him for his actions.

12.5.1 **demons and Torment**. Demons torment the lives of people on earth. Those same demons feared Jesus when they met Him. Particularly, they feared His power to torment them. We can learn about torment for them by what they said to Jesus.

12.5.1.1 **Legion**. One day Jesus met demons in the country of the Gadarenes. Seeing Jesus, they said to Him: “What business do we have with each other, Son of God?” From this first statement, we need to understand that those demons: (a) knew that Jesus was there for a purpose involving them; and (b) that Jesus was the Son of God. The demons then continued: “Have you come here to torment us before the time (ἤλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς)?”

12.5.1.2 **Recognized**. The demons recognized that Jesus had already set a time to torment (“βασανίσαι”) them in the future (Matthew 8:29; see also Mark 5:7 and Luke 8:28).

12.5.1.3 **Suffer**. The demons understood that Jesus would cause them to suffer torment at some point in the future. Please note that this “torment” (“βασανίσαι”) in other forms describes the pain of child birth (Revelation 12:2); a boat battered by waves (Matthew 14:24); paralyzing sickness (Matthew 8:6); straining at the oars of a boat (Mark 6:48). So, we know that these demons were inhabiting two men on earth, and they knew a time of torment awaited them, set by Jesus, the Son of God. Speaking as one, the demons begged: “I implore you by God, do not torment me!” (Mark 5:7).

12.6 **The Mark of the Beast**. During the Tribulation, the Sea Beast rises to power (Revelation 13:1-11). The Earth Beast also comes and causes all people, great and small, to receive the mark of the Sea Beast so that they can buy or sell (Revelation 13:11-18).

12.6.1 **Judgment**. God pronounces judgment upon each person bearing the mark of the beast. Each of them will drink of wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented

with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

12.6.2 **Smoke of Torment**. The smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name (Revelation 14:9-11).

12.7 **Human Death and Demons**. Please remember that Jesus said that we should never fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in Hell (Matthew 10:28).

12.7.1 **Fear of Death**. Satan controls the domain of darkness, which operates on earth to enslave men through the fear of death during their lifetime on earth (Luke 4:6; Revelation 13:2; John 16:11; Colossians 1:13; Hebrews 2:15). Unbelievers have the devil as their father (John 8:44) and the commander of their lives (Ephesians 2:1-3).

12.7.2 **Temptation**. The devil and his angels also cause believers and unbelievers great problems and tempt them to sin (Matthew 4:1-11; 1 Corinthians 10:13; 1 Thessalonians 3:5; Hebrews 4:15, 11:37; James 1:13-14, 4:7, 5:8-11).

12.7.3 **Eve and Adam**. The devil deceived Eve in the Garden of Eden and Eve sinned (Genesis 3:1-7; 1 Timothy 2:14). Although Adam was not deceived, Adam still sinned and sin entered the world and death through sin, so that death spread to all men—because all sinned (Romans 5:12).

12.7.4 **Judas Iscariot**. Judas Iscariot fell into the grasp of the devil. First, the devil put into the heart of Judas Iscariot to betray Jesus (John 13:2). Then the devil entered into Judas Iscariot after Jesus identified Judas Iscariot as the one who would betray Him (John 13:27). We know that the devil directly influences the lives of people on earth, and the devil entered Judas to betray Jesus. Jesus understood that Judas Iscariot would betray Him, and called Judas Iscariot the son of destruction (“ὁ υἱὸς τῆς ἀπωλείας”), knowing that the Scripture must be fulfilled (John 17:12).

12.7.5 **Peter**. At Caesarea Philippi, Peter had a great day. He declared that Jesus was the Christ, the Son of the Living God. Jesus told Peter that flesh

and blood had not revealed that truth to him, but the Father of Jesus had revealed that Jesus was the Christ. Jesus then explained that He must go to Jerusalem, where He would be betrayed and killed, and raised on the third day. Peter immediately objected: “Mercy to you, Lord. This shall never happen to you.” Jesus then rebuked Peter: “Get behind Me, satan” (“Ὑπάγε ὀπίσω μου, Σατανᾶ”—compare Matthew 4:10 “Go, satan” (“Ὑπάγε, Σατανᾶ”))! You are a stumbling block to Me; for you are not setting your mind on God’s interest, but man’s (Matthew 16:13-23). Even after we have great times in Jesus, satan can still speak through us, when we set our mind on man’s interest, and not God’s.

12.7.6 **The Nations.** After the Millennial Reign of Christ, the devil will be released from the abyss, and will deceive the nations. Then nations will assemble on the broad plain of the earth and surround the camp of the saints and the beloved city (Revelation 20:7-8). Then fire will come down from heaven and destroy those armies; the devil who deceived them was thrown into the Lake of Fire (Revelation 20:9-10).

12.8 **Tartarus.** Peter used the term Tartarus (“ταρταρώσας”—actually an aorist participle), and not Hell, to describe the prison for the angels who sinned (2 Peter 2:4).

12.8.1 **Chains of Darkness.** Tartarus had chains of darkness, where those beings, not humans, were kept awaiting future judgment (2 Peter 2:4; 1 Peter 3:19).

12.9 **The Abyss.** When you compare Jude 1:7 with 2 Peter 2:4, it seems clear that fallen angels are jailed in the abyss as they await the time of their judgment. Likewise, after Babylon has fallen, it becomes a dwelling place of demons and a prison for every unclean spirit (Revelation 18:2).

12.9.1 **Usage of the Term Abyss.** The term “abyss” appears nine times in the New Testament.

12.9.1.1 **Spiritual Prison.** It apparently refers to a spiritual prison (Revelation 20:7—“τῆς φυλακῆς”) for evil spirits with a spiritual shaft on earth leading to a place below of intense burning, with smoke arising from it as a furnace.

12.9.1.2 **The Key to the Abyss.** The spiritual shaft leading to the abyss requires a key to open it, and may be locked and sealed (Luke 8:31; Romans 10:7; Revelation 9:1-2; 9:11; 11:7; 17:8; 20:1). During the Tribulation, the key to the abyss was given to the star which fell from heaven (probably an angel) and he opened the shaft of the abyss (“ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου”). Great smoke arose from the shaft (“τοῦ φρέατος”) and darkened the sun and the air by the smoke of the shaft (“τοῦ φρέατος”) (Revelation 9:2). Locusts (probably demons) arose from the smoke and plagued the men who did not have the seal of God on their foreheads (Revelation 9:4).

12.9.2 **demons, the devil and the Abyss.** Demons implored Jesus not to send them away into the abyss (“εἰς τὴν ἄβυσσον ἀπελθεῖν”) (Luke 8:31). At the time that Christ descends to earth and slays His enemies, an angel will descend from heaven, holding the key of the abyss and a great chain in his hand. He will lay hold of the devil, bind him for a thousand years, and throw the devil into the abyss, shut it, and seal it over him, so that he would not deceive the nations any longer, until the thousand years were completed, whereupon he would be released for a short time (Revelation 20:1-3).

12.9.3 **The king of the Abyss.** The angel of the abyss (“τὸν ἄγγελον τῆς ἀβύσσου”) is the king of the locusts plaguing the earth, which arose from the smoke of the shaft of the abyss. In Hebrew, his name is abaddon (“Ἀβαδδὼν”) and in Greek he has the name apollyon (“Ἀπολλύων”) (Revelation 9:11). apollyon rules over the abyss, but he is kept under lock and key from leaving the abyss (Revelation 9:1-2; Revelation 20:1).

12.9.4 **The beast of the Abyss.** After the two witnesses finish their testimony during the Tribulation, the beast (“τὸ θηρίον”) who comes up out of the abyss, makes war with the two witnesses, overcomes them and kills them (Revelation 11:7; see Revelation 13:1ff.). That beast was, and is not, and is about to come up out of the abyss and goes to destruction (“ἀπώλειαν”) (Revelation 17:8). Notice that the destruction of the beast happens after the Tribulation, when the beast and the false prophet are thrown into the Lake of Fire (Revelation 19:20).

12.9.4.1 **Was, Is Not, Will Come.** The beast that was, is not, and will be comes up from the abyss. That beast only emerges from the abyss when the star fallen from heaven unlocks and opens the Shaft of the Abyss

(Revelation 9:2). Because this beast was, this fact apparently means that he was loosed on earth before, and now has been imprisoned in the abyss until the time of Revelation 9:2, during the Tribulation. Therefore, the abyss serves as a holding jail for evil spirits, kept under lock and key (see Jude 1:7).

12.10 Christ Appears. When Christ appears and slays His enemies, two events take place.

12.10.1 beast and false prophet. When Christ appears, the beast and the false prophet are sent directly to the Lake of Fire (Revelation 19:20).

12.10.2 The devil Bound. When Christ appears, an angel comes down from heaven holding the key to the abyss, lays hold of the devil, binds him for a thousand years, and throws him into the abyss and shuts and seals it (Revelation 20:1-3).

12.10.3 The devil Released. The devil is not destroyed in the abyss, because he is released at the end of the Millennial Reign of Christ and deceives the nations again (Revelation 20:11). During the Tribulation, the devil will cast believers into prison on earth, but when Christ returns, the devil will be imprisoned (Revelation 20:1-3).

12.7 The Destiny of satan and demons. Jesus proclaimed that the Lake of Fire had been prepared for the devil and his angels (Matthew 25:41). After the final rebellion he foments, the devil will be thrown in the Lake of Fire (Revelation 20:10).

12.8 Summary of demons, the devil and the Future. The future looks very dark for the demons and the devil. They will be subdued when Christ returns to earth. They ultimately will end up in the Lake of Fire, where they will be tormented day and night forever.

- Satan, the devil, the great dragon, the serpent of old, are all names for the same evil being.
- The devil fell into sin because of pride.

- After God cast the devil down, the devil roams the earth, seeking whom he may devour.
- The devil seeks permission from God to tempt people and to afflict people.
- The devil rules the earth.
- The devil stands before God, accusing believers night and day.
- Satan deceived Eve in the Garden of Eden.
- Satan controlled the King of Tyre.
- Satan entered into Judas Iscariot and spoke through Peter.
- Jesus watched satan fall like lightning.
- Jesus plundered the house of satan, having bound that strong man.
- Ultimately, Jesus rules the earth and the domain of darkness.
- Jesus frees people held captive by fear of death.
- Satan has been judged and one day will be thrown into the Abyss, chained there during the Millennial Reign of Christ.
- The devil loses the war in heaven and will be cast out.
- Everyone who takes the Mark of the Beast during the Tribulation will suffer greatly and eternally.
- Satan will wage war against Israel and the saints.
- Jesus will appear, slay His enemies, and throw the devil into the Abyss, locked with a key, for a thousand years, the Millennial Reign of Christ upon earth.
- When Christ appears, the false prophet and the beast will be thrown into the Lake of Fire, prepared for them.

- After the Millennial Reign of Christ, satan will be released from the Abyss, and then thrown into the Lake of Fire, where he will be tormented day and night forever and ever.
- demons fear the day of judgment, and know that torment awaits them in the Lake of Fire.
- Today, some demons have been confined to pits of darkness in Tartarus, but they will later be judged and thrown in the Lake of Fire.

Section Thirteen

The Great White Throne



What happens at the Great White Judgment? After the Millennial Reign of Christ, and after the Final Rebellion, the devil will be thrown into the Lake of Fire. Heaven and earth have fled away (Revelation 20:11; Psalm 102:25-26; Isaiah 65:17; Hebrews 1:12; 1 Peter 3:10-13; 1 John 2:17), and the great and the small appear at the Great White Throne Judgment.

13.1. **beast, false prophet First.** When Christ commences His Millennial Reign, the beast and the false prophet are seized and thrown alive into the Lake of Fire which burns with brimstone (Revelation 19:20). Jesus taught that the eternal fire, burning both in Gehenna and in the Lake of Fire, has been prepared for the devil and his angels (Matthew 25:41). The beast and the false prophet appear to be the first inhabitants of the Lake of Fire.

13.2 **satan Second.** After the Final Rebellion, the devil is thrown into the Lake of Fire and brimstone (Revelation 20:10). Just as the demons feared when they stood before Christ on earth, the devil, the beast and the false prophet experience torment in the Lake of Fire day and night forever and ever (Revelation 20:10).

13.3 **Death, Hades and the Sea.** At the Great White Throne Judgment, the sea, Hades and Death gave up (“ἔδωκεν”) the dead in them (“τοὺς νεκροὺς τοὺς ἐν αὐτῇ”) (Revelation 20:13). The sea also gave up its dead (it seems that bodies are in the sea; remember Matthew 10:28). The dead were judged (“ἐκρίθησαν”) according to their works (“κατὰ τὰ ἔργα αὐτῶν”) (Revelation 20:13; Revelation 11:18; 21:8,14; 1 Corinthians 15:21, 54). Jesus finally abolishes all rule and all authority and power (“πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν”), including all the power, the world forces of this darkness, and the spiritual forces of wickedness in the heavenly places (Ephesians 6:12). Finally, Death itself shall be abolished (1 Corinthians 15:25; Revelation 20:14). All the people resurrected to judgment shall stand before the Great White Throne and will be sentenced to the Lake of Fire. Every knee shall bow and every tongue shall confess that Jesus is Lord, to the glory of God the Father (Philippians 2:11).

13.4 **The Great White Throne Trial.** Jesus vividly described the trial of the wicked standing before the Great White Throne Judgment.

13.4.1 **Humans Great and Small.** Heaven and earth have fled away from the presence of Jesus sitting upon the Great White Throne for judgment. Jesus revealed that all judgment had been given to Him by His Father (John 5:22-23). At the Great White Throne, unbelievers come forth to a resurrection of judgment (John 5: 29).

13.4.2 **Great White Throne Witnesses**. At the Great White Throne Judgment, witnesses will stand and provide testimony about specific groups of people.

13.4.2.1 **The Men of Nineveh**. At the Great White Throne Judgment, the men of Nineveh will rise up at the judgment and testify that they repented at the preaching of Jonah, but the generation hearing the preaching of Jesus (something greater than Jonah) failed to repent (Matthew 12:41; Luke 11:32).

13.4.2.2 **The Queen of the South**. Likewise, the Queen of the South will rise up with that generation seeing Jesus in the flesh and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, but the present generation failed to receive Jesus as Messiah, who is greater than Solomon (Matthew 12:42; Luke 11:31).

13.4.2.3 **Moses**. Jesus taught that Moses will accuse people before the Father (John 5:45). Some people falsely hoped that following the Law of Moses would get them into heaven, but they were mistaken. Only faith in Jesus as Messiah brings eternal life.

13.4.2.4 **Personal Testimony**. At the Great White Throne Trial, each unbeliever will give an accounting for every careless word that person spoken; by the words spoken people will be justified and by their words people will be condemned, for those words come from the heart (Matthew 12:34-37; Matthew 5:22; 1 Peter 4:5). The New American Standard Bible translates Matthew 5:22 as “guilty before the court” (“τῇ κρίσει”). I prefer the translation to “in the judgment.” Every other use of the same Greek phrase (“τῇ κρίσει”) is always translated as “the judgment” (Matthew 12:41, 42; Luke 10:14, 11:31, 11:32). Furthermore, also in Matthew 5:22, I prefer the translation “the Sanhedrin” (“τῷ συνεδρίῳ”) (“and not “supreme court”) because every other use of the term τῷ συνεδρίῳ always refers to the Sanhedrin in Jerusalem on earth (Acts 5:27, 34; 6:15; 23:1, 6, 15; see also Matthew 10:17 and Mark 13:9 where the plural refers to local courts and further references to the Sanhedrin in Jerusalem— Matthew 25:59; Mark 14:55, 15:1, 43; Luke 22:66; 23:50; John 11:47; Acts 4:15; 5:21, 27, 34, 41; 6:12, 15; 22:5, 30; 23:1, 6, 15, 20, 28; 24:20). While I appreciate the parallelism between ἔνοχος ἔσται τῇ κρίσει and ἔνοχος ἔσται τῷ συνεδρίῳ in Matthew 5:22 supporting the comparison between human courts, the other uses of the term settles the matter for me. Furthermore, the phrase in every other

occurrence references the Great White Throne Judgment, and particularly the witnesses appearing there. Therefore, in Matthew 5:22, the words spoken by each unbeliever will condemn them at “the judgment” related to the Great White Throne. Words will also condemn them on earth before the Sanhedrin (“τῷ συνεδρίῳ”) in Mathew 5:22. Furthermore, Jesus means that being angry with your brother makes you guilty in the judgment, and your own words condemn you both on earth before the Sanhedrin and at the Great White Throne (see also 1 John 2:9, 11; 3:15; 4:20). Notice in Matthew 5:22, properly translated, that Jesus linked evil words spoken on earth with the Great White Throne Judgment and then the sentence to Hell. In Matthew 5:24-26, Jesus explained further that guilty parties lose in court, the judge hands them over to the officer, and then they are thrown into prison. Notice further that they will not get out of that prison until they have paid the last cent to the judgment creditor (Matthew 5:26). As discussed below, this sequence favors Hell as the place you go after the Great White Throne Judgment.

13.5 The Books. In addition to the witnesses, certain books were opened (“βιβλία ἠνοίχθησαν”). We know that one book is the Book of Life (“ὁ ἐστὶν τῆς ζωῆς”) and the dead were judged (“ἐκρίθησαν οἱ νεκροὶ”) from the things written in the books according to their deeds. Therefore, we know that God keeps a record not only of saved individuals, but also the deeds of unbelievers (see [the Books of Life](#)). Of course, as omniscient God, He knows all things and does not need books to recollect anything. Jesus proclaimed that He would judge in righteousness (John 5:30), and not by appearance (John 7:24). According to His Gospel, God will judge the secrets of men through Christ Jesus (Romans 2:16).

13.6 The Sentences Imposed. Everyone appearing at the Great White Throne Judgment will be sentenced to the Lake of Fire. But, within the Lake of Fire, different degrees of torment will be assigned by Judge Jesus, according to their works. They will all be condemned for rejecting Jesus as Messiah, and then they will be punished according to their deeds. A few examples highlight the concept of punishment fitting the bad deeds.

13.6.1 The Parable of the Master Returns. As Jesus illustrated in the parable of The Master Returns, Jesus indicated that every slave that knew his master’s will and did not act in obedience to that will or get ready will receive many lashes (“δαρήσεται πολλάς”). In contrast, the slave who did not

know his master's will and committed deeds worthy of a flogging (“πληγῶν”), will receive only a few lashes (“δαρήσεται ὀλίγας”). The degree of punishment (“lashes”) imposed varied with the slave's knowledge of the master's will and the acts of the slave. Everyone appearing for judgment at the Great White throne Trial will be sentenced to the Lake of Fire, but the degree of punishment depends upon personal knowledge and personal evil acts.

13.6.2 Chorazin and Bethsaida. Jesus pronounced woe upon Chorazin and Bethsaida. He performed great miracles there, and those cities rejected Him as Savior. Jesus proclaimed that Tyre and Sidon would have repented long ago if they saw the miracles of Jesus, and would have put on sackcloth and ashes. (Matthew 11:22). Jesus knows all possible futures.

13.6.3 Capernaum. At the Great White Throne Judgment, Capernaum, where Jesus did so many miracles, will also incur great wrath. Jesus noted that Sodom would have repented at the miracles of Jesus, but Capernaum did not. So Capernaum will suffer greater judgment than Sodom in the day of judgment (Matthew 11:24). Jesus holds people accountable for the miracles they saw and the light shone upon them. He judges them for loving darkness and rejecting Him as the Light of the world (John 3:16-21).

13.6.4 Knowing God's Will. Jesus also described greater punishment for those people who know the Master's will, but did get ready and act in accordance with the Master's will. They will receive many lashes. In contrast, those people who did not know the Master's will, but committed deeds worthy of a flogging, shall receive only a few lashes (Luke 12:47-48).

13.7 Make Friends. Jesus taught that if you know someone has something against you, then you should leave your offering at the altar and first be reconciled to your brother (πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου). Otherwise, you will be brought to trial and put in prison. Once imprisoned, you will not get out until you have paid the last cent (Mt 5:23-26). God is not willing for any to perish, but for all to come to repentance today (2 Peter 3:9). Torment awaits everyone sentenced to the Lake of Fire. Make friends with Jesus and receive the free gift of salvation today and no torment tomorrow.

13.8 **Summary of the Great White Throne Judgment.** After both the Millennial Reign of Christ and the Final Rebellion, the unbelievers great and small appear before the Great White Throne for divine judgment according to their deeds.

- When Jesus begins His Millennial Reign, the beast and the false prophet are thrown into the Lake of Fire, prepared for the devil and his angels. They appear to be the first inhabitants of the Lake of Fire.
- After the Final Rebellion, the devil is thrown into the Lake of Fire.
- The Sea, Death and Hades give up the dead which are in them and they proceed to the Great White Throne Judgment.
- After giving up the dead within them, Death and Hades are thrown into the Lake of Fire, the second death.
- Because Death and Hades are thrown into the Lake of Fire, they are different places than the Lake of Fire.
- The Sea was part of the earth that fled away from the presence of Jesus as He sat on the Great White Throne.
- Jesus sits upon The Great White Throne and judges the unbelievers great and small gathered before Him.
- Witnesses testify and books are opened as exhibits entered into evidence before Jesus presiding over the divine court.
- The men of Nineveh will rise up and testify that they repented at the preaching of Jonah, but the generation hearing Jesus, infinitely greater than Jonah, did not repent.

- The Queen of the South shall condemn the generation hearing Jesus, because she came from afar to hear the wisdom of Solomon. Jesus is infinitely greater than Solomon, yet the people did not repent.
- Moses will rise up and condemn every person trusting in salvation by keeping the Law of Moses, because the Law was never intended to justify any flesh, but to remind people of their continual sinfulness and need of the Savior, Jesus Christ the righteous.
- Every person standing before the Great White Throne will give an account of every careless word they have spoken and be held accountable. By their own words and knowledge of God they will be found sinners, and so be sentenced to the Lake of Fire.
- The unbelievers great and small will be judged from the things written in the Book of Life and other books recording their deeds and rejection of faith in Jesus Christ as Savior.
- Jesus will judge in righteousness and some standing before the Great White Throne will receive many lashes and some fewer lashes.
- Chorazin, Bethsaida and Capernaum witnessed the great works of power of Jesus, yet they did not repent and turn to Him as Savior. They will receive greater wrath because they received greater revelation.
- People knowing the will and character of God, the Master, will receive more wrath because they did not act according to what they knew about God.
- People today should make friends of like faith who will be in heaven to greet them, so that they will not join the members of the family of the devil in the Lake of Fire.

Section Fourteen

The Lake of Fire



When do people go into the Lake of Fire? The phrase “The Lake of Fire” only occurs four times in the New Testament. Let us look at each one of them.

14.1 **Revelation 19:20.** When Christ returns to Earth and slays the wicked with the sword from His mouth, and just before He begins His Millennial Reign on Earth, the beast and the false prophet are seized and thrown alive into the Lake of Fire burning with brimstone (Revelation 19:20).

14.1.1 **Beast and False Prophet.** Notice that this first use of the term “Lake of Fire” shows that the first named inhabitants of the Lake of Fire are the beast and the false prophet—evil angels. Please recall that Jesus said that the “eternal fire” was prepared for the devil and his angels, but warns that accursed humans will go to that same “eternal fire” (“πυρὸς αἰωνίου”) (Matthew 25:41).

14.1.2 **Eternal Fire.** As we have seen, Hades is also a place of “eternal fire.” Jesus did not name the place of eternal fire, because He left room for unbelievers to go to Hell at death, and then later at the Great White Throne Trial to be sentenced to the Lake of Fire. As above, eternal fire burns in Hades, Hell, and the Lake of Fire.

14.2 **Revelation 20:10.** After the Millennial Reign of Christ and after the Final Rebellion, the devil will be thrown into the Lake of Fire.

14.2.1 **The Devil.** After the Final Rebellion, the devil is thrown into the Lake of Fire to join the beast and the false prophet where they have been for more than a thousand years.

14.2.2 **Torment.** In the Lake of Fire, the devil, the beast and false prophet suffer continual torment in the Lake of Fire, not annihilation. There, they will be tormented day and night forever and ever (“καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων”). Before anyone appears at the Great White Throne Judgment, the devil, the false prophet and the beast have all been thrown into the Lake of Fire. We have no record that anyone else is in the Lake of Fire at that point in time, which is still in the far future from today.

14.3 **Revelation 20:14.** Death and Hades will be thrown into the Lake of Fire.

14.3.1 Destruction of the Earth. Before the Earth and the heavens are destroyed by fire, Jesus will sit upon the Great White Throne. At that time, Earth and heaven fled away (“ἔφυγεν”), and no place was found for them (“τόπος οὐχ εὐρέθη αὐτοῖς”) (Revelation 20:11). Peter described the burning destruction of Earth and the heavens (2 Peter 3:10).

14.3.2 Death and Hades. All the dead will be gathered before Jesus as He sits on the Great White Throne. Then, death and Hades will be thrown into the Lake of Fire. Therefore, Hades and the Lake of Fire are not the same place.

14.4 Revelation 20:15. After death and Hades have been thrown into the Lake of Fire, all the dead people standing before the Great White Throne will be judged.

14.4.1 The Books. The unbelievers, great and small, will all stand for trial and judgment at the Great White Throne. If their names are not written in the Book of Life (see [Books](#)), then they are thrown into the Lake of Fire. As they stand before that throne, then the books will be opened and their deeds recounted. Everyone who appears before the Great White Throne goes into the Lake of Fire because no believer goes to judgment concerning eternal life.

14.4.2 Salvation. At the moment of salvation on Earth, the believer passed out of judgment into life (John 4:24). Therefore, the dead, from all ages and all walks of life who died without saving faith in Jesus as Savior, go the Great White Throne Judgment.

14.4.3 Judgment. The judgement meted out at the Great White Throne concerns the severity of punishment based upon the acts of the unbeliever done on earth, and recorded in the books opened at the Great White throne. Some people will suffer many stripes, and some just a few (Luke 12:48; Mathew 10:15).

14.5 The Second Death. After the devil, death and Hades have all been cast into the Lake of Fire, John revealed that the Lake of Fire is the Second Death (“ὁ θάνατος ὁ δεύτερός”) (Revelation 20:14). All believers have been resurrected by the time that all unbelievers appear before the Great White Throne Judgment.

14.6 **Summary.** The Lake of Fire represents the final abode of the wicked beings opposed to God. The ungodly will be tormented there in eternal fire day and night forever and ever.

- Jesus disclosed that the “eternal fire” was prepared for the devil and his angels. The eternal fire exists in Hades, Hell, and the Lake of Fire.
- When the Millennial Reign of Christ begins, the first beings explicitly thrown into the Lake of Fire are the beast and the false prophet.
- The beast and the false prophet suffer torment day and night forever and ever.
- After both the Millennial Reign of Christ and the Final Rebellion, the devil is thrown into the Lake of Fire.
- The Lake of Fire is the final destination of the devil and his angels.
- After heaven and earth have fled away, Jesus sits for judgment on the Great White Throne.
- The sea, death and Hades all give up the dead in them.
- All the unbelievers, great and small, stand for trial and judgment at the Great White Throne. They are all judged and sentenced according to their deeds. Some receive many stripes, some few. Everyone resurrected to judgement at the Great White Throne will be sentenced to torment in the Lake of Fire.
- Having been emptied, death and Hades are thrown into the Lake of Fire.
- The Lake of Fire is the Second Death.

- Unbelievers went body and soul into Hades at the time of their physical death on earth. Then all the unbelievers left Hades and appeared at the Great White Throne Judgment, where they are sentenced.
- Having been judged and sentenced according to their works, the unbelievers are then cast into the Lake of Fire, the Second Death, where they are kept forever in torment.

Section Fifteen

The New Heavens and the New Earth



What happens to believers after unbelievers have been cast into the Lake of Fire? Having been resurrected to life, believers reign with Christ during His Millennial Reign on earth (2 Timothy 2:22; Revelation 20:6).

15.1 **The Final Rebellion and the Lake of Fire.** After the Millennial Reign of Christ, the devil incites a final rebellion on earth and the enemies of Christ are killed on earth. The devil and his followers are sent to the Lake of Fire.

15.2 **Heaven and Earth Pass Away.** At this point, God revealed a new heaven and new earth, because the first heaven and the first earth have passed away, and there is no sea (Revelation 21:1).

15.3 **The New Jerusalem.** The holy city, the New Jerusalem, comes down from heaven, and the tabernacle of God is among men.

15.4 **God and His People.** God will dwell among them and they will be His people. He will wipe away every tear and death will be no longer. God will make all things new.

15.5 **The Features of the New Jerusalem.** The New Jerusalem has a high wall with twelve gates, with an angel at each gate. The length, breadth and height of the city were fifteen hundred miles each. No temple exists there, because the Lord God Almighty and the Lamb are its temple. In that city, it will always be daytime, without sun or moon. Only those people whose names are written in the Lamb's Book of Life come into that city (Revelation 21). A river of water, clear as crystal, comes from the throne of God and of the Lamb. The bond-servants of God serve Him night and day, and the Lord God will illumine them forever, and they will reign forever and ever (Revelation 22:1-5).

15.6 **Summary of the New Heavens and the New Earth.** After the Great White Throne Judgment, heaven and earth have passed away. God creates a new heaven and a new earth. The New Jerusalem becomes the dwelling place for believers, and the Lamb shines for there.

- Believers spend eternity not in heaven, but in the New Jerusalem.
- The New Jerusalem comes down to the new heaven and the new earth, after the first earth and the first heaven are no longer.
- All unbelievers have been thrown into the Lake of Fire.

- Only believers live in the New Jerusalem.
- God dwells among His people in the New Jerusalem, and illumines them night and day.
- The New Jerusalem has no temple, no moon, and no sun.
- God wipes away every tear from their eyes, and there will be no mourning, no crying, no pain, and no death there.
- All things have become new in the New Jerusalem.
- All the bond-servants of God shall have His name of their forehead and shall serve Him night and day.
- The bond-servants of God shall reign with Him forever and ever.

Appendix One

The New Testament Verses Describing Gehenna



In the English Bible translations of the Greek New Testament, the word “gehenna” is translated in various ways. Therefore, I have listed below all of the times that the Greek word “gehenna” appears in the New Testament, which I will translate as “Hell.”

A.1.1. **Matthew 5:22**. “But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, “You good-for-nothing,” shall be guilty before the supreme court; and whoever says, “You fool,” shall be guilty enough to go into the fiery Hell.”

A.1.2. **Matthew 5:29**. “If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into Hell.”

A.1.3. **Matthew 5:30**. “If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into Hell.”

A.1.4. **Matthew 10:28**. “Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in Hell.”

A.1.5. **Matthew 18:19**. “If your eye causes you to stumble, pluck it out and throw it from you. It is better for your to be enter life with one eye, than to have two eyes and be cast into the fiery Hell.”

A.1.6. **Matthew 23:33**. “You serpents, you brood of vipers, how will you escape the sentence of Hell?”

A.1.7 **Mark 9:43**. “If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into Hell, into the unquenchable fire,”

A.1.8 **Mark 9:45**. “If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into Hell,”

A.1.9. **Mark 9:47.** “If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into Hell,”

A.1.10. **Luke 12:5.** “But I warn you who to fear: fear the One Who, after He has killed, has authority to cast into Hell; yes, I tell you, fear Him!”

A.1.11. **James 3:6.** “And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the court of our life, and is set on fire by Hell.”

Appendix Two

Are Gehenna and the Lake of the Fire the Same Place?

I often hear people say that Hell and the Lake of Fire are the same place. I had questions about whether Scripture equates Hell and the Lake of Fire. Therefore, I began this study of the afterlife.

Section One Four Options

In order to answer the question from Scripture about whether Hell (gehenna) is the same as the Lake of Fire, I began by reviewing the most obvious options. Please keep in mind that Hades is not the Lake of Fire, because Hades is thrown into the Lake of Fire. Furthermore, both Hades and the Lake of Fire burn with eternal fire (see above). I am using the term “Hell” to refer only to the term “gehenna” as described in Scripture.

A.2.1 **Are Hell and the Lake of Fire the Same Place?** Four options come to mind and require further review.

A.2.1.1 **Option One**. Hell and the Lake of Fire are the Same Place.

A.2.1.2 **Option Two**. Hell and the Lake of Fire are Different Places.

A.2.1.3 **Option Three**. Hell Is Not a Specific Place, But a General Concept of Pain and Suffering.

A.2.1.4 **Option Four**. Hell exists in both Hades and the Lake of Fire.

A.2.2 **Hell Real Place**. Because of the verses described above, Option Three does not deserve any more attention here. Hell is a real place where unbelievers go with body and soul and experience torment.

A.2.3 **Mutually Exclusive**. Options One and Two may exclude each other, so an answer to one may be the answer to the other. Of course, Hell could refer to the both Hades and the Lake of Fire. In passing, we should also consider whether Hades is the place where unbelievers go before the Great White Throne Judgment, and Hell is the place where they go after the Great White Throne Judgment. Let us consider the following arguments that Hell is a separate place from the Lake of Fire.

Section Two

Arguments for Hell Being Separate From Hades

At the outset, I do not find the evidence in Scripture to be overwhelming for any answer to the question of whether Hell (“Gehenna”) is the same place as the Hades. In contrast, Hades is not the same as the Lake of Fire, because Hades is thrown into the Lake of Fire. So, I researched some arguments from Scripture directed to affirming or denying the proposition that Hell is the same place as Hades. These arguments do not settle the matter in my mind, but illustrate how Hell may be separate in some sense from Hades. So, we will evaluate a variety of different arguments about whether Hell is a separate place from Hades.

A.2.2 **Arguments for Hell being a Separate Place from Hades.** Does Scripture indicate that Hell exists separately from Hades? We will now evaluate a series of arguments, some related to others, about whether Hell exists separately from Hades.

The Timeline Argument

A.2.2.2 **The Timeline Argument.** Frequently the timing of events in Scripture sheds tremendous light upon understanding those events and how they relate to one another. The timeline argument essentially rests upon the beginning and endpoint of unbelievers in Hades. Because of those two points

on the timeline, some may argue that Hell appears to be a separate place from the Hades.

A.2.2.2.1 **Start to Finish**. All unbelievers at death go straight to Hades (Luke 16:23), and finally all the occupants of Hades leave Hades to stand before the Great White Throne (Revelation 20:12) for judgment (Revelation 20:13).

A.2.2.2.2 **Great White Throne**. At the Great White Throne, Hades “gave up the dead” (“ὁ ἄδης ἔδωκεν τοὺς νεκροὺς”) and its occupants were judged (Revelation 20:13).

A.2.2.2.3 **The Lake of Fire**. From standing before the Great White Throne, the unbelievers are thrown into the Lake of Fire. Likewise, after the judgment of unbelievers at the Great White Throne, Hades is thrown into the Lake of Fire (Revelation 20:14). Therefore, we know the first and last points of unbelievers in Hades.

A.2.2.2.4 **Three Timeline Options**. The Timeline Argument narrows the choices as follows: (a) Hades and Hell are the same place; or (b) the Lake of Fire and Hell are the same place; or (c) Hell exists in Hades and the Lake of Fire. Hell may be another name for Hades or the Lake of Fire or Hell exists in both Hades and the Lake of Fire. Remember, as above, Hades, Hell, and the Lake of Fire all burn with eternal fire.

A.2.2.2.5 **Summary of The Timeline Argument**. Apparently, unbelievers only leave Hades to go to the Great White Throne Judgment, after which Hades is thrown into the Lake of Fire, followed by the unbelievers being thrown into the Lake of Fire (Revelation 20:15). The timeline of Hades starts with the unbeliever’s death and ends with the unbeliever leaving Hades to stand at the Great White Throne Judgment. From there, the unbelievers go to the Lake of Fire as their final destination. Therefore, if Hell is a different place from Hades, then Hell must be a place unbelievers go either before or after Hades, or unbelievers simultaneously inhabit two different places (Hell and the Lake of Fire). The Timeline Argument narrows the choices as follows: (a) Hades and Hell are the same place; or (b) the Lake of Fire and Hell are the same place; or (c) Hell exists in both Hades and the Lake of Fire. Hell may be another name for Hades or the Lake of Fire, or Hell

exists in both Hades and the Lake of Fire. Remember, as above, Hades, Hell, and the Lake of Fire all burn with eternal fire.

The Millennial Separation Argument

A.2.2.3 **Millennial Throne Separation Argument**. In the future, when Jesus begins His thousand-year reign upon earth (the Millennial Reign of Christ), He sits on His glorious throne and all the nations are gathered before Him. At that future time, Jesus separates the sheep from the goats; the believers are the sheep and the goats are the unbelievers (Matthew 25:31-46). That passage referring to the sheep and the goats provides crucial information concerning Hell. This judgment takes place on earth where Christ sits upon His Millennial Throne.

A.2.2.3.1 **Millennial Judgment Mentioned**. When Jesus separates the sheep from the goats, Jesus renders judgment upon the nations. He sends the unbelievers to begin suffering “eternal fire” in Hades (Matthew 25:41). Because [Matthew 24-25 is chronological](#), this separation of the sheep and the goats takes place at the beginning of the Millennial Reign of Christ on earth (Revelation 20:4). Do not confuse it with the Great White Throne Judgment that takes place more than one thousand years later, after heaven and earth have fled away and have been burned up (Revelation 20:11-15). Therefore, we know that the separation of the sheep and the goats takes place at least a thousand years before the Great White Throne judgment. Furthermore, we know that Hades lasts through the Millennial Reign of Christ on earth in His kingdom, because it will be cast into the Lake of Fire at the Great White Throne Judgment. Notice the contrast that Jesus drew here. The kingdom was prepared before the foundation of the world; the eternal fire was prepared for the devil and his angels (Matthew 25:41).

A.2.2.3.2 **No Place Mentioned**. Notice that Jesus did not name the place where the goats go, but described the punishment: “eternal fire” (Matthew 24:41). As above, we must be careful to distinguish different judgments in the Bible. The Sheep and Goats Separation takes place at the beginning of the Millennial Reign of Christ upon the earth, long before the Great White Throne Judgment which takes place after heaven and earth have fled away. The unbelievers enter into eternal fire, and we know that Hades burns with eternal fire from Jude 1:7, as described above. The Lake of Fire also burns

with eternal fire (Revelation 19:20; 20:10). While Jesus ordered unbelievers to depart from him, it does not indicate that final judgment has been passed upon them. They are excluded from the Kingdom of Heaven, but not yet judged for their deeds and thrown into the Lake of Fire.

A.2.2.3.3 **Summary of the Millennial Separation Argument.** Nothing about the Millennial Separation requires that the unbelievers are thrown into Hell at that point. They certainly are not cast into the Lake of Fire at that time, but more than a thousand years later they will face the Great White Throne Judgment and then they will be thrown in the Lake of Fire. Therefore, the Millennial Separation argues for Hades being separate from the Lake of Fire, and nothing about the Millennial Separation excludes Hades from being another name for Hell.

The Tares Argument

A.2.2.4 **The Tares Argument.** Jesus taught that believers shine forth in the kingdom at the same time that the unbelievers suffer in the furnace of fire, with weeping and gnashing of teeth (Matthew 13:36-43). The timing here indicates that unbelievers experience the furnace of fire, with weeping and gnashing of teeth, at least a thousand years before the Great White Throne Judgment and the Lake of Fire. As above, the furnace of fire burns in Hades, so the Tares Argument limits the choices for Hell being the same as Hades or Hell exists in the Lake of Fire.

The Furnace of Fire Argument

A.2.2.5 **The Furnace of Fire Argument.** As above, unbelievers are thrown into the furnace of fire at least a thousand years before they are thrown into the Lake of Fire (Matthew 13:42; 13:50). Notice that, at the end of the age (“ἐν τῇ συντελείᾳ τοῦ αἰῶνος”), the angels take the unbelievers from the earth directly to the furnace of fire (Matthew 13:50). We know that unbelievers go directly to Hades, and now we know that Hades has the furnace of fire (compare Revelation 9:2; Matthew 13:42, 50; Luke 16:24). Because the furnace of fire in Hades awaits every unbeliever at the moment

of death, where they await judgment at the Great White Throne, the furnace of fire argument provides a timeline of punishment before the Lake of Fire.

Section Three

Arguments that Hell Means the Lake of Fire

A.2.3 **Arguments that Hell Means the Lake Fire**. One option submits that Hell is the same as the Lake of Fire. Several passages support the option that Hell refers to the Lake of Fire.

Speaking Evil Words Argument

A.2.3.1 **Speaking Evil Words Argument**. In my mind, Matthew 5:21-26 provides the strongest argument for identifying “Hell” as referring to the Lake of Fire. First, Jesus explained that a murderer deserves the death penalty, but so does hating your brother (see Matthew 5:21 and 1 John 2:9, 11; 3:15; 4:20). When a person speaks evil words against a brother, then he is guilty enough to go to Hell.

A.2.3.1.1 **Thrown into Prison**. Immediately after proclaiming that speaking evil words will send you to fiery Hell, Jesus used the word “Therefore” (“οὖν”) to illustrate His teaching about avoiding court.

A.2.3.1.2 **Court**. Because a person has spoken evil words, that person will have to go to court. Jesus illustrated the process of guilty people going to court: the Judge (“ὁ κριτὴς”) convicts the guilty person, delivers the guilty person to the officer (“τῷ ὑπηρέτῃ”), and then the officer throws the guilty person into prison (“φυλακὴν”). Jesus revealed that the guilty people stay in prison until they have paid the last cent. (Matthew 5:23-26).

A.2.3.1.3 **Great White Throne**. Therefore, Jesus meant that sin during your lifetime on earth leads to judgment at the Great White Throne judgment, and then delivery to the Lake of Fire. The only trial for sinners

after death occurs at the Great White Throne Judgment (Revelation 20:11-16). Jesus indicated that evil words send you to “fiery Hell” (“τὴν γέενναν τοῦ πυρός”) (Matthew 5:22). Jesus illustrated that you end up in fiery Hell because the judge found you guilty in court for speaking evil words. The judge ordered you to be cast into fiery Hell (Matthew 5:25).

A.2.3.1.4 **Reconciliation**. The only alternative to Hell is to be reconciled with your opponent on the way to court, so you avoid trial altogether, where you would lose before the judge and be sentenced to fiery Hell. So, Jesus preached in essence that we should be reconciled to our brothers through saving faith in Jesus Christ. We believe Jesus has condemned our sin in His flesh. By faith alone we are declared righteous. Jesus becomes our Advocate and we avoid trial altogether (1 John 2:2; Romans 8:1; John 5:24). By His death, the demands of righteousness and justice have been fully satisfied by the vicarious death of Jesus (Romans 5:8). Jesus then expanded upon how to avoid Hell (Matthew 5:29-30). In that passage, Jesus described removing body parts that cause you to sin so that you do not go to Hell with your whole body (Matthew 5:29-30).

A.2.3.1.5 **Weakness**. One major weakness of this argument is that Jesus indicated you go to fiery Hell for speaking the word “fool,” but He did not explicitly say that you go to “fiery Hell” only after judgment. His teaching fits equally well with going to fiery Hell immediately upon death, and before trial at the Great White Throne. Furthermore, Jesus did not explicitly say that the prison was the Lake of Fire or Hell. Even so, the context and the similarity to the process of guilt, trial, conviction, and prison all fit the Great White Throne process.

The Devil Never in Hell Argument

A.2.3.2 **The devil Never in Hell Argument**. The devil holds great power, but princely power limited in every way by God, the Supreme Sovereign.

A.2.3.2.1 **The devil’s Domain**. The devil has power over the inhabitants of the earth and is called prince of the power of the air (Ephesians 2:2) and the ruler of this world (John 12:31, 16:11). He exercises his power over the

domain of darkness (Colossians 1:3;), where he enslaves his offspring (John 8:44) through the fear of death (Hebrews 2:5).

A.2.3.2.2 The devil and the Lake of Fire. Yet, the devil appears in the Lake of Fire only after the Final Rebellion (Revelation 20:10). Compare the Pharisees making proselytes that are twice as much sons of Hell as themselves (Matthew 23:15). Apparently, just as the devil is the father of liars (John 8:44), so also he has sons of Hell, who vary by degree. Some sons of Hell are twice as evil as others. The point is that the devil's domain is here upon earth, as an evil spiritual kingdom, and then only for a limited time, with limited powers (Colossians 1:13-14; Ephesians 2:1; 1 Corinthians 10:13; Matthew 10:28).

A.2.3.2.3 The Binding of the devil. Jesus spoke about binding the strong man (Matthew 12:29; Mark 3:27; Luke 11:21). Jesus explained that the strong man, fully armed, guards his own house, and his possessions are undisturbed (Luke 11:21). When someone stronger than the strongman attacks him and overpowers him, the victor takes away all his armor on which he had relied and distributes his plunder (Luke 11:22). Therefore, we may glean that the devil is the strongman, and Jesus, with divine strength, attacks the devil, overpowers the devil, takes away all his armor upon which he relied, and distributes his plunder (all the things and people the devil treasured). Jesus contrasted the power of the Kingdom of God, epitomized in Him, with the power of demons and the domain of darkness. The devil and his demons possessed unbelievers and controlled them, but they were no match for Jesus. Notice that the devil never appears in Hell, but is cast into the Lake of Fire.

Section Four

Arguments for Hell Referring to Both Hades and the Lake of Fire

A.2.4 **Arguments that Hell May Refer to Both Hades and the Lake of Fire.** Instead of taking a mutually exclusive view of Hell, Hades, and the Lake of Fire, we must consider the option that Hell may refer to both Hades and the Lake of Fire, or Hell exists as a place within Hades and within the Lake of Fire.

The Furnace of Fire Argument

A.2.4.1 **The Fire Argument.** Hell may be a term that refers to the eternal fire and the furnace of fire. Just because destruction and eternal fire exists in the Lake of Fire does not mean destruction and eternal fire cannot also exist in Hades.

The Capernaum Argument

A.2.4.2 **The Capernaum Argument.** This argument focuses upon the future of Capernaum.

A.2.4.2.1 **Matthew 11:20.** The people of Capernaum witnessed the miracles of Jesus, but did not repent and believe in Him (Matthew 11:20; 10:15).

A.2.4.2.2 **Matthew 11:23.** Jesus taught that Capernaum will descend into Hades (Matthew 11:23). Therefore, the people of Capernaum descend into

Hades at death. In contrast, Jesus warned that Sodom would have remained to that present day if the people of Sodom had witnessed the miracles of Jesus performed in Capernaum (Matthew 11:23). The men of Nineveh who heard the preaching of Jonah will rise up to condemn (“κατακρινοῦσιν”) the generation who rejected Jesus and His preaching (Matthew 12:41). Likewise, the Queen of the South will testify and condemn the same generation for rejecting the preaching of Jesus (Matthew 12:42).

A.2.4.2.3 **Matthew 11:24**. Please notice that Jesus described the city of Capernaum as descending into Hades, and in Hades Capernaum awaits the future Day of Judgment (“ἐν ἡμέρᾳ κρίσεως”) (Matthew 11:24). Therefore, we know that cities like Capernaum descended into Hades and there await the Day of Judgment (Luke 10:12).

A.2.4.2.4 **Luke 16:23**. Furthermore, we know that Hades burns with agonizing fire (Luke 16:23).

A.2.4.2.5 **Jude 1:7**. In fact, because Sodom and Gomorrah serve as present examples of suffering eternal fire, we know that Hades has eternal fire there.

A.2.4.2.6 **Summary of the Capernaum Argument**. Hell may refer to the eternal fire burning in Hades (Jude 1:7; Matthew 11:20) and that same eternal fire burns in the Lake of Fire (Revelation 20:10). The New Testament never explicitly indicates that angels enter Hades, but they do go to the Lake of Fire. The Capernaum argument means that unbelievers go to Hades at death, experience eternal fire there, and so demonstrate that Hell may be in Hades and Hades may be another name for Hell. The Capernaum argument does not settle the issue, but limits the choices.

The Destruction Argument

A.2.4.3 **The Destruction Argument**. The timeline of destruction of both body and soul in Hell helps to understand when unbelievers go to Hell and sheds further light upon the place of Hell.

A.2.4.3.1 **Matthew 10:28**. In Matthew 10:28, Jesus taught that God alone is able to destroy (“ἀπολέσαι”) both body and soul in Hell. As above, the term “destroy” speaks of eternal punishment when applied to the afterlife.

A.2.4.3.2 **2 Peter 3:7**. In 2 Peter 3:7, God revealed that the present heavens and earth are being reserved for fire (“τεθησαυρισμένοι εἰσὶν πυρὶ”), kept (“τηρούμενοι”) for the day of judgment (“ἡμέραν κρίσεως”) and destruction (“ἀπωλείας”) of unGodly men (“τῶν ἀσεβῶν ἀνθρώπων”). Notice that the day of judgment and destruction of unGodly men coincides with the destruction of the heavens and the earth.

A.2.4.3.3 **Revelation 20:11**. Notice that heaven and earth flee away from the presence of the Lord Jesus in Revelation 20:11, but based upon other uses of the word for “fled” (“ἔφυγεν”), they were not necessarily destroyed at that instant (Mark 14:52; Acts 7:29; Revelation 12:6; see also Revelation 12:8).

A.2.4.3.4 **2 Peter 3:10**. Peter wrote that when the day of the Lord (“ἡμέρα κυρίου”) comes like a thief, the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up (2 Peter 3:10).

A.2.4.3.5 **Revelation 17:8**. A beast who was, is not, and will be, will come up out of the abyss (“τῆς ἀβύσσου”) and go to destruction (“ἀπώλειαν”) (Revelation 17:8). After causing wonder on earth, that beast will suffer final destruction in the Lake of Fire (Revelation 19:20).

The Timing of Destruction Argument

A.2.4.4 **The Timing of Destruction Argument**. The timing of destruction argument joins Revelation 20:11 and 2 Peter 3:10 together. The time of destruction of unGodly men takes place at the same time or later than the destruction of the present heavens and earth. Therefore, because Hell is the place of destruction of both the bodies and souls of men, and that destruction takes place after the destruction of the present heavens and earth, Hell must refer to the Lake of Fire, because Hades will be thrown into the Lake of Fire after the Great White Judgment. Regarding the timing of that destruction, we know it occurs before the appearance of the new heaven and the new earth, because the first heaven and first earth no longer exist (“οὐκ ἔστιν ἔτι”) by that time (Revelation 21:1). Therefore, the timing here indicates that destruction in Hell occurs at or after the Great White

Judgment, which could only mean that destruction happens in the Lake of Fire. Therefore, the place of destruction is Hell and the time of that destruction means the Lake of Fire, and so Hell is the same as the Lake of Fire or Hell is in the Lake of Fire. This argument does not exclude the possibility that Hell exists both in Hades and the Lake of Fire.

A.2.4.4.1 **The Limits of The Timing of Destruction Argument.**

Nothing about the timing of destruction in the Lake of Fire precludes destruction in Hades before destruction in the Lake of Fire. In other words, destruction of body and soul does not mean annihilation, and so destruction could begin in Hades and continue in the Lake of Fire as the permanent destination of unbelievers.

The Devil Argument

A.2.4.5 **The devil Argument.** The devil never appears in Hades, but was removed from the mountain of God (Ezekiel 28:16). Today, the devil roams the earth and walks upon it (Job 1:7). He is the ruler of the world (John 16:11), and particularly the domain of darkness (Colossians 1:13; Ephesians 2:2). He prowls about as a roaring lion, seeking whom he may devour (1 Peter 5:8). Today the devil accuses believers before God day and night (Revelation 12:10). When Christ establishes His Millennial Throne upon earth, the devil will be bound in the abyss for a thousand years (Revelation 20:2-3). At the end of the thousand years, the devil will be released, vanquished, and finally thrown into the Lake of Fire (Revelation 20:7; 10).

A.2.4.5.1 **Matthew 25:41.** Based upon Matthew 25:41, when Jesus sits upon His Millennial Throne, He orders unbelievers to depart from Him, accursed ones, into the eternal fire (“ὁ πῦρ τὸ αἰώνιον”), prepared for the devil and his angels. Therefore, we know that the unbelievers went to Hades, the place of eternal fire (Jude 1:7), but the eternal fire was prepared for the devil and his angels. So, the eternal fire, not the Lake of Fire, was prepared for the devil and his angels. The eternal fire burns both in Hades and the Lake of Fire.

A.2.4.5.2 **Summary of the devil Argument.** In conclusion, we know that a reference to eternal fire includes Hades, the Lake of Fire, one or both. If

Hell primarily refers to a place of eternal fire, then the term “Hell” may include both Hades and the Lake of Fire.

The Outer Darkness Argument

A.2.4.6 **The Outer Darkness Argument**. The outer darkness describes a particular place and time where unbelievers go and experience weeping and gnashing of teeth. The outer darkness is only mentioned in three passages.

A.2.4.6.1 **The Centurion’s Great Faith**. Jesus witnessed such great faith (“τοσαύτην πίστιν”) in the centurion that He marveled because He had not found such faith in Israel. Jesus elaborated that many people from east and west will recline with Abraham, Isaac and Jacob in the kingdom of heaven. At that same time (δὲ), the sons of the kingdom will be cast out into the outer darkness; in that place (“ἐκεῖ”) of outer darkness, there will be weeping and gnashing of teeth (Matthew 8:10-12).

A.2.4.6.2. **The Rich Man**. Therefore, we know that the outer darkness is a place of great suffering inhabited by unbelievers at the time believers from all over the world recline with Abraham, Isaac and Jacob in the kingdom of heaven. Because Lazarus was in the bosom of Abraham long before the Millennial Kingdom of Christ, we know that Gentiles, like the Centurion, will be in the kingdom of heaven before the Millennial Reign of Christ. Furthermore, the sons of the kingdom (Israel) will be cast into the outer darkness at the time that gentiles are with Abraham, apparently at death, as was shown in the Lazarus story. Please recall that the rich man begged Abraham to send a special messenger to warn the rich man’s brothers to avoid the agony the rich man was experiencing in Hades. The timing indicated that Jesus had not yet died on the cross when Lazarus was in paradise with Abraham and the rich man was begging for the life of his brothers still alive on earth.

A.2.4.6.3 **The Wedding Feast**. Jesus described a wedding feast to which many were called, but few were chosen. The penalty for being called, but not wearing proper wedding clothes, included being bound hand and foot and thrown into the outer darkness; in that place there will be weeping and

gnashing of teeth (Matthew 22:13). The wedding feast appears to be the time of Christ returning to earth to establish His Millennial Kingdom, but some people are not properly attired and so suffer the consequences at that time. Notice that both Jews and Gentiles were invited to the wedding feast. The improperly attired go directly to the place of the outer darkness, with weeping and gnashing of teeth. In contrast to the Centurion, the called, but not chosen, go to the place of great suffering at the time of the wedding feast of the Master.

A.2.4.6.4 **The Worthless Slave**. Jesus told a parable about a worthless slave entrusted with his master's possessions. When the master returned from the journey, he called the worthless slave to account and the worthless slave was judged guilty of disobedience to the Master. Whereupon, the master had his servants throw the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth (Matthew 25:30). When the master returned (the Millennial Reign of Christ), the master judged the worthless slave and had him thrown into the place of weeping and gnashing of teeth, the outer darkness. The outer darkness seems distinct from the Lake of Fire, but it describes Hades because unbelievers go to Hades at death and begin immediate suffering.

A.2.4.6.5 **Summary of the Outer Darkness Argument**. Jesus spoke about the outer darkness only three times. Those three instances show that only unbelievers alive at the time when Jesus establishes His Millennial Reign upon earth depart into the outer darkness. They will be thrown into the outer darkness, a place of weeping and gnashing of teeth. The timing of the judgment indicates it precedes the Great White Judgment by at least a thousand years, and Lazarus was with Abraham before the crucifixion of Jesus. Therefore, we know those unbelievers went to Hades, to await final judgment at the Great White Throne Judgment. Hades not only has eternal fire, but it also is a place of weeping and gnashing of teeth in the outer darkness. The point is that Hades has many different features to it. The only people mentioned as going to the outer darkness are the people alive and unprepared to meet Jesus when He returns to earth. They include the people of Israel, His own who did not receive Him and did not want Him to be king over them. Therefore, the outer darkness argument indicates that the place of weeping and gnashing of teeth must be within Hades. Therefore, Hades has different places within it.

The Sodom and Gomorrah Argument

A.2.4.7 **The Sodom and Gomorrah Argument**. Jude described Sodom and Gomorrah as present examples of suffering. Therefore, we know that Sodom and Gomorrah can help us with the timeline of punishment and suffering.

A.2.4.7.1 **Jude**. Jude explained that Sodom and Gomorrah serve as present exhibits of the punishment of eternal fire (Jude 1:7). This eternal fire is not in the Lake of Fire, but in Hades. Of course, the Lake of Fire also burns with fire and its torment lasts day and night forever and ever (Revelation 20:10).

A.2.4.7.2 **Sodom and Gomorrah**. At the time Jude wrote his New Testament book, Sodom and Gomorrah are exhibited (“πρόκεινται”—present passive indicative) as undergoing (“ὑπέχουσαι”—present active participle) the punishment (“δίκην”) of eternal fire (“πυρὸς αἰωνίου”) (Jude 1:7). Therefore, piecing the chronology together, we know that Sodom and Gomorrah suffer eternal fire (“πυρὸς αἰωνίου”) already, even (a) before Jesus separates the sheep and the goats at the beginning of His Millennial Reign upon earth; and (b) before the Great White Throne Judgment; and (c) before Death and Hades are thrown into the Lake of Fire.

A.2.4.7.3 **The devil and his angels**. Jesus taught that “the eternal fire” has been prepared for the devil and his angels. In the future, Jesus will separate the sheep (believers) from the goats (unbelievers) when He sits on His Millennial Throne on earth. Jesus described the unbelievers as “accursed ones” (“οἱ κατηραμένοι”) who must depart from Me (“πορεύεσθε ἀπ’ ἐμοῦ”) into the “eternal fire” (“εἰς τὸ πῦρ τὸ αἰώνιον”) prepared for the devil and his angels (Matthew 25:41). Again, the timing of that departure to eternal fire precedes the Great White Throne Judgment by at least a thousand years, with the subsequent casting into the Lake of Fire. So, the eternal fire was prepared for the devil and his angels, but that eternal fire burns in Hades and in the Lake of Fire.

A.2.4.7.4 **Eternal Fire**. Anyone arguing that eternal fire only burns in the Lake of Fire overlooks Jude 1:7. Apparently, Hades has eternal fire burning in it, because the unsaved inhabitants of Sodom and Gomorrah went to Hades at death. They will not enter the Lake of Fire until after the Great

White Throne judgment. Moreover, at the Great White Throne Judgment, different degrees of punishment will be pronounced upon unbelievers in proportion to their deeds and rejection of Jesus. The cities where Jesus did great miracles will be held to special account for their rejection of Jesus (Matthew 11:21-27). So, because Sodom and Gomorrah suffer the punishment of eternal fire in Hades today, we know that the cities who witnessed the miracles of Jesus and then rejected Him will face a greater judgment. Therefore, within the eternal fire of Hades, people are suffering today. When some people in Hades today are judged at the Great White Throne Judgment, they will experience eternal fire in the Lake of Fire, but their suffering will be greater in the Lake of Fire.

A.2.4.7.5 **Summary of the The Sodom and Gomorrah Argument.** Eternal fire burns the inhabitants of Sodom and Gomorrah even today. As above, eternal fire burns in both Hades and the Lake of Fire. We know that the eternal fire was prepared for the devil and his angels. Unbelievers go the eternal fire at death. They remain there until they go to the Great White Throne Judgment and then are cast into the Lake of Fire. Because the eternal fire burns in both Hades and the Lake of Fire, Hell represents a place which burns with eternal fire. Therefore, Hell may a place where unbelievers suffer in both Hades and the Lake of Fire.

The Resurrection to Judgment Argument

A.2.4.8 **The Resurrection to Judgment Argument.** Jesus described two resurrections: (a) the Resurrection to Life; and (b) the Resurrection to Judgment (John 5:29). The nature and timing of the Resurrection of Judgment provides more information concerning Hell, Hades, and the Lake of Fire.

A.2.4.8.1 **The Resurrection to Life.** The righteous go to the Resurrection of Life, because they have passed out of judgment in to life at the moment of salvation by grace through faith (John 5:24). This resurrection for believers happens at different times.

A.2.4.8.2 **Jesus the First Fruits.** Paul declared that Christ has been raised from the dead, the first fruits of those who are asleep (1 Corinthians 15:20).

A.2.4.8.3 **The Order of Resurrection**. Paul also gave the order of resurrection: “Christ the first fruits, after that those who are Christ’s at His coming” (1 Corinthians 15:23).

A.2.4.8.4 **The Resurrection to Life**. As above, John described two resurrections: the Resurrection to Life for believers, and the Resurrection to Judgment for unbelievers (John 5:25-32). The first resurrection takes place in stages and precedes the Resurrection to Judgment.

A.2.4.8.5 **The Clouds Resurrection**. Paul also described the Clouds Resurrection where all believers alive on earth meet Jesus and all the believers from heaven in the clouds on earth to receive resurrected and glorified bodies. In a twinkling of an eye, believers alive on earth are snatched away to the clouds to meet Jesus and the believers coming with Him from heaven. Paul told the Thessalonians that he did not want them to grieve as those people who have no hope, but to comfort one another with the truths of resurrection. When Christ returns to the clouds of earth, He will bring with Him all those believers who have fallen asleep in Christ. They will receive their resurrected bodies first, and then those believers alive on earth will receive their resurrected bodies as they are caught up to the clouds to be with Jesus forever (1 Thessalonians 4:13-18).

A.2.4.8.6 **The Tribulation Resurrection**. John described a “First Resurrection” in Revelation 20:5. Before the “First Resurrection” of Revelation 20:5, believers were snatched away from earth and given resurrected bodies, along with those who died before Jesus came to the clouds (1 Thessalonians 4:13-18). During the Tribulation, we see that heaven already has a multitude of believers from every nation, tribe, people and tongue standing in heaven, clothed in white robes, holding palm branches in their hands, and crying out: “Salvation to our God who sits on the throne, and to the Lamb” (Revelation 7:9). It appears they have already been raised and given resurrected bodies when Jesus returned to the clouds, just before the Tribulation. The “First Resurrection” refers to the martyrs from the Tribulation who came to life and reigned with Christ for a thousand years (the Millennial Reign of Christ) (Revelation 20:5).

A.2.4.8.7 **The Resurrection of Judgment**. John described a Resurrection of Judgment for unbelievers. The Resurrection of Judgment begins with the voice of Jesus calling the unbelievers in their tombs to stand

before Him for the Resurrection of Judgment (John 5:26-27). After Jesus calls the unbelievers from their tombs, heaven and earth flee away. Then we see Jesus sitting upon a Great White Throne (Revelation 20:11). Pursuant to the call of His voice, the dead, both the small and the great, stand before Him to be judged according to their deeds (John 5:29), recorded in the books (see [Books of Life](#)). Those deeds will determine their degree of punishment in the Lake of Fire.

A.2.4.8.8 The Second Death. The Second Death follows the Resurrection to Judgment. The Second Death is the Lake of Fire (Revelation 20:14). Both believers and unbelievers will be resurrected. But they go to very different resurrections. Believers go to a resurrection of Life and the unbelievers go to a resurrection of Judgment. As part of the Resurrection to Judgment, unbelievers stand for the Great White Throne Judgment.

A.2.4.8.9 The Time of the Second Death. The Tribulation and the Final Rebellion have ended on earth. Heaven and earth have fled away. Jesus will render judgment upon unbelievers at the Great White Throne Judgment. Then those unbelievers will be thrown into the Lake of Fire, the Second Death.

A.2.4.8.10 The Second Death and the Resurrection. John wrote that unbelievers go to the Resurrection of Judgment (John 5:29). That Resurrection of Judgment occurs at the Great White Throne judgment, immediately before the Second Death. Only unbelievers experience the Second Death. Therefore, it first appears that the unbelievers are not cast body and soul into Hell until after the Great White Throne Judgment. Notice the unbelievers “stand” before the Great White Throne for judgment, thus fulfilling the Resurrection to Judgment. At this point, they are no longer in Hades, but standing before the Great White Throne (Revelation 20:13). Apparently, they leave Hades and go to the Resurrection of Judgment. So, the Resurrection to Judgment begins with the unbelievers in the tombs hearing the voice of Jesus calling them to the Resurrection of Judgment. The Resurrection of Judgment coincides with the resurrection of the unbelievers to stand before the Great White Throne and they experience the Second Death by being thrown in to the Lake of Fire. Revelation 20:5 shows that all those people not raised in the First Resurrection go to the Second Death. The Second Death wields the power over the unbelievers (Revelation 20:6). Therefore, Jesus throws body and soul into Hell, and not into Hades.

Notice however that Hell is in the Lake of Fire at this point. Hades had already been thrown into the Lake of Fire. If Hell is a place of eternal fire, and it certainly exists in the Lake of Fire, what precludes Hell from existing previously in Hades? Several verses above indicate that the destruction of body and soul begin before the Lake of Fire, and therefore must begin in Hades.

A.2.4.8.11 Summary of the Resurrection to Judgment Argument. Unbelievers hear the voice of Jesus and arise to the Resurrection of Judgment at the Great White Throne. Witnesses arise to testify against the unbeliever, such as the Queen of the South and the people of Nineveh who repented. After Jesus pronounces judgment and determines the exact punishment imposed, the unbeliever will be cast body and soul into Hell. The Lake of Fire is the Second Death. Because of the timing of people thrown body and soul into Hell, which happens after the Great White Throne Judgment, the timing indicates that Hell exists in the Lake of Fire or is another term to refer to the Lake of Fire. That view must be limited by the knowledge that believers already have some kind of body in Hades, where they have tongues (the Rich Man) and other body parts, and so may fulfill the passage about being thrown body and soul into Hell.

Section Five

Conclusion

In my limited understanding, the evidence concerning the terms Hell, Hades, and the Lake of Fire does not resolve whether Hell is the same place as the Lake of Fire. The term Hell could well describe a place in both Hades and the Lake of Fire where unbelievers suffer, both body and soul. In Hades they have some form of bodies, but not yet the body they will receive at the Resurrection of Judgment. But even so, they have some type of body in Hades, just like believers have some type of body in Paradise before the Resurrection of Life, where they receive a glorified body. In time, I may learn more and understand the Scriptures more clearly. As always, I invite your responses to Bert@ChristAssembly.org.

HALLELUJAH !

Appendix Three

Chart of The Afterlife Term “Sheol” in the Old Testament

Afterlife Studies

Christ Assembly

[This chart best viewed at
ChristAssembly.org](http://ChristAssembly.org)

The chart below presents my understanding of the Afterlife term “Sheol” in various Old Testament contexts. I have made many personal choices about whether the verses describing Sheol or the context includes death, grace, body, or soul. Please keep in mind the distinction that Jesus drew in [Matthew 10:28](#) between body and soul. At times, the destruction of human flesh may be in view, such as the decay of the body of David. While David’s body decayed in the ground, we have no indication that David’s soul ever went to Sheol. In fact, only the souls of unbelievers go to Sheol, the place of destruction in the Afterlife. I urge you to open your Bible and review the evidence in the verses below to understand the use of the term “Sheol” in the Old Testament. Many false views of Sheol have been presented by so many ignorant people throughout church history. Instead of following the ignorant, open your Bible and see for yourself what the verses say. God breathed them out because they equip us for His service every day. In a broad sense, Sheol may refer a place of bodily destruction, where everyone’s body decays. Sheol also personifies the

power of evil spiritual influence gripping people before physical death with fear and terrors. To read more about the Afterlife, see my book on the Afterlife. Important Facts About Sheol–Open your Bible and review the verses below in context.

1. Remember the distinction that Jesus described in [Matthew 10:28](#) about body and soul.
2. The souls of saints never go to Sheol after death.
3. Your body may go to Sheol, but that does not prove your soul went there after death.
4. Unsaved souls go to Sheol after death and suffer.
5. Physical bodies descend into Sheol, where they undergo decay.
6. Sheol reaches out to living people, causing fear, terror and sadness.
7. Sheol is not the same as the Pit.
8. Sheol is not the same as Death.
9. Symbolically, some people go to Sheol while still alive, which speaks of their fears, terrors, dread and suffering.
10. Sheol has chambers, but the soul of Abraham was never in Sheol.
11. Sheol and Hades are not synonymous.
12. Neither the souls nor the bodies of believers go to Hades.
13. No souls of saints go to Sheol.

Verse	Word	Content
Genesis 37:35	שָׂאֵלָה	Surely I will go down to Sheol in mourning for my son.
Genesis 42:38	שָׂאֵלָה	I will go down to Sheol in mourning for my son
Genesis 44:29	שָׂאֵלָה	You will bring my gray hair down to Sheol
Genesis 44:31	שָׂאֵלָה	Your servants will bring the gray hair of your servant our father down to Sheol in sorrow.
Numbers 16:30	שָׂאֵלָה	Ground opens and they descend alive into Sheol
Numbers 16:33	שָׂאֵלָה	They went down alive into Sheol and the earth closed over them and they perished from the midst of the assembly
Deuteronomy 32:22	שָׂאֵלָה	Anger of God burns to the lowest part of Sheol, and consumes the earth, and sets on fire the foundations of the mountains
1 Samuel 2:6	שָׂאֵלָה	The LORD kills and makes alive; He brings down to Sheol and raises up

Verse	Word	Content
2 Samuel 22:6	שָׁאוֹל	The cords of Sheol surround me; the snares of death confronted me.
1 Kings 2:6	שָׂאֵל	Do not let his gray hair go down to Sheol in peace
1 Kings 2:9	שָׁאוֹל	You will bring his gray hair down to Sheol with blood
Job 7:9	שָׁאוֹל	He who goes down to Sheol does not come up.
Job 11:8	מַשְׁאוֹל	Deeper than Sheol
Job 14:13	בְּשָׁאוֹל	God would hide Job in Sheol until God's wrath passes
Job 17:13	שָׁאוֹל	If I look for Sheol as my home, I make my bed in the darkness
Job 17:16	שָׂאֵל	Job asks if his hope will go down to Sheol with him; shall we go down into the dust
Job 21:13	שָׁאוֹל	Wicked go suddenly down to Sheol
Job 24:19	שָׁאוֹל	Sheol consumes those who have sinned
Job 26:6	שָׁאוֹל	Sheol naked before God; Abaddon has no covering
Job 33:18	בְּשִׁלְחַת	God keeps his soul from the pit, and his life from passing into Sheol
Psalms 6:5	בְּשָׁאוֹל	No mention of Yahweh in death; in Sheol who will give you thanks?
Psalms 9:17	לְשִׁאוֹלָה	All the nations who forget God will return to Sheol
Psalms 141:7	שָׁאוֹל	Plows and breaks open the earth, so our bones have been scattered at the mouth of Sheol

Psalm 16:10	לְשָׁאוֹל	God will not abandon David's soul to Sheol nor will you allow Your Holy One to undergo decay
Psalm 18:5	שָׁאוֹל	The cords of Sheol surround me; the snares of death confronted me
Psalm 30:3	מִן־שָׁאוֹל	You have brought up my soul from Sheol; you have kept me alive, that I would not go down to the pit
Psalm 31:17	לְשָׁאוֹל	Wicked put to shame in Sheol and silenced there;
Psalm 49:14	לְשָׁאוֹל	As sheep they are appointed for Sheol; Death shall be their shepherd; their form shall be for Sheol to consume; no habitation; upright will rule over them in the morning
Psalm 49:15	מִיַּד־שָׁאוֹל	But God will redeem my soul from the power of Sheol, for He will receive me
Psalm 55:15	שָׁאוֹל	Let death come deceitfully upon them; let them go down alive into Sheol, for evil is their dwelling, in their midst: David calls upon the LORD and He saves David
Psalm 116:3	שָׁאוֹל	The cords of death encompassed me and the terrors of Sheol came upon me; I found distress and sorrow
Psalm 139:8	שָׁאוֹל	Ascend to heaven, God is there; bed in Sheol, God is there
Proverbs 1:12	כְּשָׁאוֹל	Let us swallow them alive like Sheol, even whole, as those who down to the pit
Proverbs 5:5	שָׁאוֹל	Her feet go down to death, her steps take hold of Sheol
Proverbs 7:27	שָׁאוֹל	Her house is the way to Sheol, descending to the chambers of death
Proverbs 9:18	שָׁאוֹל	He does not know that the dead are there, her guests are in the depths of Sheol
Proverbs 15:11	שָׁאוֹל	Sheol and Abaddon before the LORD; how much more the hearts of men?
Proverbs 15:24	מִשְׁאֹל	The path of life upward for the wise; that he may keep away from Sheol below

Proverbs 23:14	מִשְׁאֹל	You shall strike him with the rod and rescue his soul from Sheol
Proverbs 27:20	שְׁאֹל	Sheol and Abaddon are never satisfied, nor are the eyes of man
Proverbs 30:16	שְׁאֹל	Sheol and the barren womb, Earth that is never satisfied with water, and fire that never says enough
Ecclesiastes 9:10	בְּשְׁאֹל	Do will with all your might, for there is no activity or planning or knowledge or wisdom in Sheol where you are going
Song of Solomon 8:6	כְּשְׁאֹל	Jealousy as severe as Sheol
Isaiah 5:14	שְׁאֹל	Sheol has enlarged its soul and opened its mouth without measure; Jerusalem's splendor descends into it
Isaiah 7:11	שְׁאֵלָה	Ask a sign for yourself from the LORD your God; make it deep as Sheol or high as heaven
Isaiah 14:9	שְׁאֹל	Sheol from beneath is excited over you to meet you when you come; it arouses for you the spirits of the dead, all the leaders of the earth; it raises all the kings of the nations from their thrones
Isaiah 14:11	שְׁאֹל	Your pomp and the music of your hearts have been brought down to Sheol; maggots are spread out beneath you and worms are your covering
Ezekiel 32:27	יְרֵדֵי-שְׁאֹל	The fallen heroes who went down to Sheol with their weapons of war and whose swords were laid under their heads but the punishment for their iniquity rested on their bones, though terror of those heroes once in the land of the living
Amos 9:2	בְּשְׁאֹל	Though they dig into Sheol, My Hand will take them from there and though they ascend to heaven, from there I will bring them down
Hosea 13:14	שְׁאֹל	Shall I ransom them from the power of Sheol? Shall I redeem them from death? Oh Death, where are your thorns? O Sheol, where is your sting? Compassion will be hidden from My sight.
Jonah 2:2	שְׁאֹל	Sheol, like death, never is satisfied.

Habakkuk 2:5

בְּשֹׂאֵל

The haughty man enlarges his appetite like Sheol, and he is
death, never satisfied. He also gathers to himself all nations
collects to himself all peoples

Appendix Four

The Afterlife Term “Pit” in the Old Testament

Expository Bible Studies

Christ Assembly

[This chart best viewed at
ChristAssembly.org](http://ChristAssembly.org)

In this study of the term “Pit” in the Old Testament, I will focus upon the use of a few terms referring to a place in the Afterlife (what happens after your body dies on earth). I have made many choices below concerning whether to answer yes, no, maybe to whether the term was connected to death, grave, body, soul in the verse or near context. In my personal judgment, unless the context was clear that the Afterlife was in view, I ignored the term “pit.” I offer the table for quick summary purposes. I have not devoted the time yet to a thorough study of the Old Testament term “Pit.”

Let me emphasize the distinction that Jesus drew in [Matthew 10:28](#) between body and soul. As you consider all aspects of the Afterlife, keep in mind the difference between the body and the soul. For example, we know that David’s body underwent decay, but we have no indication his soul ever went to Sheol or the Pit. In contrast, the evil people went both body and soul to Sheol, with great suffering. At times, the term “Pit” may have a symbolic meaning for death. At other times, it may be a place in Sheol or apart from Sheol. Context decides and further study will be required of at least the passages below.

Job 3:31	בַּשְּׁחַת	Job acknowledges his unrighteousness before God. Even if washed himself with snow and his hands with lye, God would still cast him into the pit, and my own clothes would abhor me.
Job 17:14	לַשְּׁחַת	I call to the pit, You are my father; to the worm, you are my mother and my sister.
Job 33:18	מִנִּי-שְׁחַת	He keeps back his soul from the pit, and his life from passing over into Sheol
Job 33:22	לַשְּׁחַת	God chastens men who do not listen to Him. He speaks to them in dreams at night. The sinner's soul draws near to the pit, and his life to those who bring death.
Job 33:28	בַּשְּׁחַת	God redeemed my soul from going to the pit
Job 33:30	מִנִּי-שְׁחַת	To bring his soul from the pit
Psalm 30:9	אֶל-שְׁחַת	What profit is there in my blood, if I go down to the pit? Will the dust praise you? Will it declare Your faithfulness?
Psalm 55:23	שְׁחַת	God will bring down men of bloodshed and deceit to the pit of destruction; they will not live out half their days
Psalm 103	מִשְׁחַת	Who redeems your life from the pit
Ezekiel 28:8	לַשְּׁחַת	They will bring you down to the pit, and you will die the death of those who are slain in the heart of the seas
Jonah 2:6	מִשְׁחַת	You have brought up my life from the pit, O LORD, my God
Psalm 28:1	בּוֹר	If God is silent to David, then he will become like those who go down to the Cistern.
Psalm 30:3	בּוֹר	O LORD, You have brought up my soul from Sheol; You have kept me alive, that I would not go down to the pit.
Psalm 30:9	מִבּוֹר	He brought me up out of the pit of destruction, out of the mire and He set my feet upon a rock making my steps firm.
Psalm 69:15	בְּאֵר	nor the well (NASB “pit”) shut its mouth on me
Psalm 88:4	בּוֹר	I am reckoned among those who go down to the pit; I have become like a man without strength

Psalm 88:6	בְּקֹר	You have put me in the lowest pit, in dark places, in the depths
Psalm 143:7	בֹּר	My spirit fails; do not hide Your face from me, or I will become like those who go down to the pit
Proverbs 1:12	בֹּר	Let us swallow them alive like Sheol, even whole, as those who go down to the pit
Isaiah 14:15	אֶל־יִרְכָּתַי בֹּר	Nevertheless you will be thrown down to Sheol, to the recesses of the Pit
Isaiah 14:19	אֶל־אֲבָנֵי־בֹר	You go down to the stones of the pit like a trampled corpse
Isaiah 38:18	לְיִרְדֵּי־בֹר	For Sheol cannot thank You; Death cannot praise You; Those who go down to the pit cannot hope for Your faithfulness
Lamentations	מְבֹר	I called upon Your name, O LORD, out of the lowest pit
Ezekiel 26:20	בֹּר	I will bring you down with those who go down to the pit, to the people of old, and I make you dwell in the lower parts of the earth, like the ancient waste places, with those who go down to the pit, so that you will not be inhabited; but I will set glory in the land of the living
Ezekiel 31:16	אֶל־יִרְדֵּי בֹר	For they have all been given over to death; to the earth beneath, among the sons of men, with those who go down to the pit.
Ezekiel 31:16	בֹּר	I made the nations quake at the sound of its fall when I made it go down to Sheol with those who go down to the pit
Ezekiel 32:30	בֹּר	They lay down uncircumcised with those slain by the sword and bore their disgrace with those who go down to the pit
Zechariah 9:11	מִבֹּר	Because of His covenant, God set free Ephraim from the waterless pit.
Isaiah 24:17	וּפֶחַח	Terror and pit and snare confront you, O inhabitant of the earth