

HELL

enough to go into the fiery hell.	Mt 5:22	1067
whole body to be thrown into hell.	Mt 5:29	1067
for your whole body to go into hell.	Mt 5:30	1067
destroy both soul and body in hell.	Mt 10:28	1067
eyes and be cast into the fiery hell.	Mt 18:9	1067
as much a son of hell as yourselves.	Mt 23:15	1067
you escape the sentence of hell?	Mt 23:33	1067
your two hands, to go into hell,	Mk 9:43	1067
your two feet, to be cast into hell,	Mk 9:45	1067
two eyes, to be cast into hell,	Mk 9:47	1067
has authority to cast into hell;	Lk 12:5	1067
our life, and is set on fire by hell.	Jas 3:6	1067
but cast them into <u>hell</u> and committed	2Pe 2:4	5020

HADES

You will descend to Hades;	Mt 11:23	86
gates of Hades will not overpower it.	Mt 16:18	86
You will be brought down to Hades!	Lk 10:15	86
“In <u>Hades</u> he lifted up his eyes,	Lk 16:23	86
will not abandon my soul to Hades,	Ac 2:27	86
He was neither abandoned to Hades, nor	Ac 2:31	86
I have the keys of death and of Hades.	Rv 1:18	86
and Hades was following with him.	Rv 6:8	86
and death and Hades <u>gave up the dead</u>	Rv 20:13	86
Then death and Hades were thrown into	Rv 20:14	86

Read: [Revelation 20:12-15](#)
[Acts 2:27-31](#); [Mt 11:23](#);
[Lk 10:15](#); and [Mt 16:18](#)

“carried by the angels to Abraham’s bosom”
“Lazarus in his bosom”

} A place of **comfort** in contrast to the rich man’s place of **torment**

Strong, J. (1996). *The exhaustive concordance of the Bible*

1067 γέεννα [*geenna* /gheh-en-nah/] Of Hebrew origin 1516 and 2011; 12 occurrences; AV translates as “hell” nine times, and “hell fire + 3588 + 4442” three times. **1** Hell is the place of the future punishment call “Gehenna” or “Gehenna of fire”. This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction.

5020 τάρταρος [*tartaroo* /tar-tar-o-o/] v. From *Tartaros* (the deepest abyss of Hades); AV translates as “cast down to hell” once. **1** the name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to Gehenna of the Jews. **2** to thrust down to Tartarus, to hold captive in Tartarus.

86 ᾗδης [*hades* /hah-dace/] From **1** (as negative particle) and 1492; 11 occurrences; AV translates as “hell” 10 times, and “grave” once. **1** name Hades or Pluto, the god of the lower regions. **2** Orcus, the nether world, the realm of the dead. **3** later use of this word: the grave, death, hell. *Additional Information:* In Biblical Greek it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits. **Usually Hades is just the abode of the wicked**, Lu. 16:23, Rev. 20:13,14; **a very uncomfortable place**.

12 ἄβυσσος [*abussos* /ab-us-sos/] (a variation of 1037 *burseus*: bottom of the sea); Nine occurrences; AV translates as “bottomless pit” five times, “deep” twice, and “bottomless” twice. **1** bottomless. **2** unbounded. **3** the abyss. 3A the pit. 3B the immeasurable depth. 3C of Orcus, a very deep gulf or chasm in the lowest parts of the earth used as the common receptacle of the dead and especially as the abode of demons.

3857 παράδεισος [*paradeisos* /par-ad-i-sos/] Three occurrences; AV translates as “paradise” three times. **1** among the Persians a grand enclosure or preserve, hunting ground, park, shady and well watered, in which wild animals, were kept for the hunt; it was enclosed by walls and furnished with towers for the hunters. **2** a garden, pleasure ground. 2A grove, park. **3** the part of Hades which was thought by the later Jews to be the abode of the souls of pious until the resurrection: but some understand this to be a heavenly paradise. **4** the upper regions of the heavens. According to the early church Fathers, the paradise in which our first parents dwelt before the fall still exists, neither on the earth or in the heavens, but above and beyond the world.

LUKE 16:23,

In distinction from these passages when the abstract meaning prevails and the local conception is in abeyance, the remaining references are more or less locally conceived. Of these Lk 16:23 is the only one which might seem to teach that recipients of salvation enter after death into Hades as a place of abode. It has been held that Hades is here the comprehensive designation of the locality where the dead reside, and is divided into two regions, "the bosom of Abraham" and the place of torment, a representation for which Jewish parallels can be quoted, aside from its resemblance to the Greek bisection of Hades. Against this view, however, it may be urged, that if "the bosom of Abraham" were conceived as one of the two divisions of Hades, the other division would have been named with equal concreteness in connection with Dives. In point of fact, the distinction is not between "the bosom of Abraham" and another place, as both included in Hades, but between "the bosom of Abraham" and Hades as antithetical and exclusive. The very form of the description of the experience of Dives: "In Hades he lifted up his eyes, being in torments," leads us to associate Hades as such with pain and punishment. The passage, therefore, does not prove that the saved are after death in Hades. In further estimating its bearing upon the problem of the local conditions of the disembodied life after death, the parabolic character of the representation must be taken into account. The parable is certainly not intended to give us topographical information about the realm of the dead, although it presupposes that there is a distinct place of abode for the righteous and wicked respectively.

Orr, J., M.A., D.D. (1999). *The International standard Bible encyclopedia : 1915 edition* (J. Orr, Ed.). Albany, OR

THE INTERMEDIATE STATE (Orr, J., M.A., D.D. (1999). *The International standard Bible encyclopedia : 1915 edition* (J. Orr, Ed.). Albany, OR:)

In regard to the state of the dead, previously to the (Second Coming) and the resurrection, the New Testament is far less explicit than in its treatment of what belongs to general eschatology (the teachings of last things). The following points may here briefly be noted:

- 1. The state of death is frequently represented as a "sleeping," just as the act of dying as a "falling asleep"** (Matthew 9:24; John 9:4; 11:11; 1 Corinthians 7:39; 11:30; 15:6, 18, 20, 51; 1 Thessalonians 4:13, 15; 2 Peter 3:4). This usage, while also purely Greek, rests on the Old Testament. There is this difference, that in the New Testament (already in the apocryphal and pseudepigraphical books) the conception is chiefly used with reference to the righteous dead, and has associated with it the thought of their blessed awaking in the resurrection, whereas in the Old Testament it is indiscriminately applied to all the dead and without such connotation. With Paul the word always occurs of believers. The representation applies not to the "soul" or "spirit," so that a state of unconsciousness until the resurrection would be implied. It is predicated of the person, and the point of comparison is that as one who sleeps is not alive to his surroundings, so the dead are no longer en rapport with this earthly life. Whatever may have been the original implications of the word, it plainly had become long before the New Testament period a figurative mode of speech, just as *egeirein*, "to wake," was felt to be a figurative designation of the act of the resurrection. Because the dead are asleep to our earthly life, which is mediated through the body, it does not follow that they are asleep in every other relation, asleep to the life of the other world, that their spirits are unconscious. Against the unconsciousness of the dead compare Luke 16:23; 23:43; John 11:25, 26; Acts 7:59; 1 Corinthians 15:8; Philippians 1:23; Revelation 6:9-11; 7:9. Some have held that the sleep was for Paul a euphemism employed in order to avoid the terms "death" and "to die," which the apostle restricted to Christ. 1 Thessalonians 4:16 shows that this is unfounded.
- 2. The New Testament speaks of the departed after an anthropomorphic fashion as though they were still possessed of bodily organs** (Luke 16:23, 14; Revelation 6:11; 7:9). That no inference can be drawn from this in favor of the hypothesis of an intermediate body appears from the fact that God and angels are spoken of in the same manner, and also from passages which more precisely refer to the dead as "souls," "spirits" (Luke 23:46; Acts 7:59; Hebrews 12:23; 1 Peter 3:19; Revelation 6:9; 20:4).
- 3. The New Testament nowhere encourages the living to seek converse with the dead.** Its representation of the dead as "sleeping" with reference to the earthly life distinctly implies that such converse would be abnormal and in so far discourages it, without explicitly affirming its absolute impossibility. Not even the possibility of the dead for their part taking knowledge of our earthly life is affirmed anywhere. Hebrews 12:1 does not necessarily represent the Old Testament saints as "witnesses" of our race of faith in the sense of spectators in the literal sense, but perhaps in the figurative sense, that we ought to feel, having in memory their example, as if the ages of the past and their historic figures were looking down upon us (Luke 16:29; Acts 8:9; 13:6 ff; 19:13 ff).
- 4. As to the departed saints themselves, it is intimated that they have mutual knowledge of one another in the intermediate state, together with memory of facts and conditions of the earthly life** (Luke 16:9, 19-31). Nowhere, however, is it intimated that this interest of the departed saints in our earthly affairs normally expresses itself in any act of intercession, not even of intercession spontaneously proffered on their part.

5. **The New Testament does not teach that there is any possibility of a fundamental change in moral or spiritual character in the intermediate state.** The doctrine of a so-called “second probation” finds in it no real support. The only passages that can with some semblance of warrant be appealed to in this connection are 1 Peter 3:19-21 and 4:6. For the exegesis of the former passage, which is difficult and much disputed, compare SPIRITS IN PRISON. Here it may simply be noted that the context is not favorable to the view that an extension of the opportunity of conversion beyond death is implied; the purport of the whole passage points in the opposite direction, the salvation of the exceedingly small number of eight of the generation of Noah being emphasized (1 Peter 3:20). Besides this it would be difficult to understand why this exceptional opportunity should have been granted to this peculiar group of the dead, since the contemporaries of Noah figure in Scripture as examples of extreme wickedness. Even if the idea of a gospel-preaching with soteriological purpose were actually found here, it would not furnish an adequate basis for building upon it the broad hypothesis of a second probation for all the dead in general or for those who have not heard the gospel in this life. This latter view the passage is especially ill fitted to support, because the generation of Noah had had the gospel preached to them before death. There is no intimation that the transaction spoken of was repeated or continued indefinitely. As to the second passage (1 Peter 4:6), this must be taken by itself and in connection with its own context. The assumption that the sentence “the gospel (was) preached even to the dead” must have its meaning determined by the earlier passage in 1 Peter 3:19-21, has exercised an unfortunate influence upon the exegesis. Possibly the two passages had no connection in the mind of the author. For explaining the reference to “the dead” the connection with the preceding verse is fully sufficient. It is there stated that Christ is “ready to judge the living and the dead.” “The living and the dead” are those who will be alive and dead at the parousia. To both the gospel was preached, that Christ might be the judge of both. But that the gospel was preached to the latter in the state of death is in no way indicated. On the contrary the telic clause, “that they might be judged according to men in the flesh,” shows that they heard the gospel during their lifetime, for the judgment according to men in the flesh that has befallen them is the judgment of physical death. If a close connection between the passage in 1 Peter 3 and that in chapter 4 did exist, this could only serve to commend the exegesis which finds in the earlier passage a gospel-preaching to the contemporaries of Noah during their lifetime, since, on that view, it becomes natural to identify the judgment in the flesh with the Deluge.
6. **The New Testament, while representing the state of the dead before the parousia (Second Coming) as definitely fixed, nevertheless does not identify it, either in degree of blessedness or punishment, with the final state which follows upon the resurrection.** Although there is no warrant for affirming that the state of death is regarded as for believers a positively painful condition, as has been mistakenly inferred from 1 Corinthians 11:30; 1 Thessalonians 4:13, nevertheless Paul shrinks from it as from a relatively undesirable state, since it involves “nakedness” for the soul, which condition, however, does not exclude a relatively high degree of blessedness in fellowship with Christ (2 Corinthians 5:2-4, 6, 8; Philippians 1:23). In the same manner a difference in the degree or mode of punishment between the intermediate state and the age to come is plainly taught. For on the one hand the eternal punishment is related to persons in the body (Matthew 10:28), and on the other hand it is assigned to a distinct place, Gehenna, which is never named in connection with the torment of the intermediate state. This term occurs in Matthew 5:22, 29, 30; 10:28 = Luke 12:5; 18:9; 23:33; Mark 9:43, 45, 47; James 3:6. Its opposite is the eschatological kingdom of God (Mark 9:47). The term *abussos* differs from it in that it is associated with the torment of evil spirits (Luke 8:31; Romans 10:7; Revelation 9:1, 2; 11:7; 20:1), and in regard to it no such clear distinction between a preliminary and final punishment seems to be drawn (compare also the verb *tartaroun*, “to bind in Tartarus”; of evil spirits in 2 Peter 2:4). Where the sphere of the intermediate state is locally conceived, this is done by means of the term *Hades*, which is the equivalent of the Old Testament *She'ol*. The passages where this occurs are Matthew 11:23; 16:18; Luke 16:23; Acts 2:27, 31; 1 Corinthians 15:55 (where others read “death”); Revelation 1:18; 6:8; 20:13, 14). These passages should not be interpreted on the basis of the Greek classical usage, but in the light of the Old Testament doctrine about *She'ol*. Some of them plainly employ the word in the non-local sense of the state of death (Matthew 16:18; possibly Acts 2:27, 31; 1 Corinthians 15:55 (personified); Revelation 1:18; 6:8 (personified); 20:13 (personified)). The only passage where the conception is local is Luke 16:23, and this occurs in a parable, where aside from the central point in comparison, no purpose to impart topographical knowledge concerning the world beyond death can be assumed, but the imagery is simply that which was popularly current. But, even if the doctrine of *Hades* as a place distinct from *Gehenna* should be found here, the terms in which it is spoken of, as place of torment for Dives, prove that the conception is not that of a general abode of neutral character, where without blessedness or pain the dead as a joint-company await the last judgment, which would first assign them to their separate eternal habitations. The parable plainly teaches, whether *Hades* be local and distinct from *Gehenna* or not, that the differentiation between blessedness and punishment in its absolute character (Luke 16:26) is begun in it and does not first originate at the judgment (see further, HADES).