

Damned!

A Study on the Doctrine of Hell

As of 11/29/20

Part 2- How the Revelation of Hell Developed

Note: Like other Doctrines of Christianity (i.e. the Trinity and God the Holy Spirit)- the understanding of Hell was “progressive”. In other words, as more and more Divine Revelation (Scripture) was produced- the Doctrine of Hell became more precise and clear. So, the ancient Hebrew Scriptures (the Old Testament) contain vague and general references about Hell; while the Christian Scriptures (the New Testament) contain more detailed references.

The Earliest References

Sheol

Jewish believers understood *some* things about Death; and what happens after someone dies. But their understanding was very limited. It seems as though the Jews understood that there was a literal “place” where the dead go. And they called this place, “*Sheol*”. The earliest reference of *Sheol* in the Hebrew Scriptures (Old Testament) is found in **Genesis 37:35b**, where the sons of Jacob lied to him about the death of Joseph. And Jacob said,

... **"Surely I will go down to Sheol in mourning for my son."** ...

... meaning that his grief would kill him; or send him to the “pit” or the “grave”. So, the *earliest* understanding of *Sheol* was that the dead were placed into a pit or a grave. *Sheol* was also used as a verb- like when Jacob said that thinking his son was dead- would *destroy* him.

But while Hell was not clear- the Jews did seem to have *some* understanding of Heaven. And they also seemed to understand that there was more than one Heaven; or more than one *kind* of Heaven. For example, in **Genesis 1:1** Moses infallibly wrote:

In the beginning God created the heavens and the earth.

Now it was understood that the “Heavens” to which Moses refers here was the immediate atmosphere that surrounded the earth. That is confirmed by what Moses wrote later:

Genesis 1:6-8

6 Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters."

7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.

8 God called the expanse heaven. And there was evening and there was morning, a second day.

No biblical writer taught that the “Heavens” (as understood in this Passage) was a place where the dead went. And the existence of the other two “Heavens” (outer space and the dwelling place of God) and their different characteristics were revealed to various writers over the entire time that the 66 Books of the Bible were written. For example, about 1,000 before Jesus was born, David said,

Psalm 19:1

The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.

... the “Heavens” here would refer to what we now call, “outer space”. Then, around 53-54AD., God the Holy Spirit “moved” the Apostle Paul to write this concerning a “third” Heaven:

2Corinthians 12:2-5

2 I know a man in Christ who fourteen years ago — whether in the body I do not know, or out of the body I do not know, God knows — such a man was caught up to the third heaven.

3 And I know how such a man — whether in the body or apart from the body I do not know, God knows —

4 was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak.

5 On behalf of such a man I will boast; but on my own behalf I will not boast, except in regard to *my* weaknesses.

... and *this* “Heaven” would be the dwelling place of God.

Now the events recorded for us in **Genesis** happened many hundreds (thousands) of years BEFORE Moses wrote them down- as God sovereignly revealed them to him.¹ And, as far as we know- Moses actually wrote the first five Books of the Bible (**Genesis, Exodus, Leviticus, Numbers, and Deuteronomy**) around 1,450 BC. So, based on that- it seems that, from the earliest days of their existence- Jews understood that when they die- they went to a literal place called, “*Sheol*”- which to many, would refer to a “dwelling place for the dead”- both “saved” and “lost”.

Now the word, “*Sheol*” is recorded some 67 times in the Bible- all in the Old Testament. And, in every case, *Sheol* meant “the pit” or “the grave”. Sadly, as the King James Bible was produced (1611), the translators rendered the word, “*Sheol*” as “*Hell*”- 31 of those 67 times and, “the *pit*”; or “the *grave*” the other 36 times.

Now they had no reason to do this- but the rendering of “*Sheol*” as “*Hell*” those 31 times- gave rise to much confusion; and, eventually, had to be corrected in the more modern versions of the Bible- which were translated from more accurate (and older) manuscripts.²

Another confusing instance of Hell occurred when the “Apostle’s Creed” was developed (4th Century?). And in the section concerning Jesus, this Creed teaches:

¹ Probably during his time with God on Mt. Sinai.

² Ironically, one of the Issues that the “King James Only” crowd use to try to discredit the modern versions, is that those English Versions, which use more accurate manuscripts, do NOT render Sheol as “Hell”.

[I believe] in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.

Yet the word, “Hell” here never meant to convey that Jesus actually went to the “place of the damned”. This problem reflects the Reality that, even after much of Christian Doctrine was established- there was still great confusion about Hell. And that is why newer versions of this Creed read:

he descended to the dead

Now the earliest mention of Eternal Damnation in the entire Bible- is actually a Prophecy that Jude quotes from a “non-canonical” book called, “*The Book of Enoch*” or “*1Enoch*”:

Jude 14-15

14 *It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones,*
15 *to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."*

... where the word, “Judgment” here is understood as “*eternal* Judgment” or “*eternal* Damnation” and NOT some form of “*corrective* Conviction or Discipline”.³ According to history, 1Enoch was written around 300BC or BEFORE the Old Testament was published and put into wide circulation. And several early Church Fathers considered it to be an inspired Old Testament Book. Around 200 AD., Tertullian⁴ wrote that 1Enoch had been rejected by the majority of the Jews because it contained Prophecies which clearly pertained to Jesus.

Another ancient Event, that was recorded many years after it actually occurred- was the **Book of Job**. Based on the details of this Book- we know that Job actually lived during the Age of the Patriarchs (**Genesis**). Yet, at some point after Job lived- somebody else (Jeremiah?) infallibly wrote the Events down. And in **Job 17:11-16**- Job said,

11 *"My days are past, my plans are torn apart, Even the wishes of my heart.*

12 *"They make night into day, saying, 'The light is near,' in the presence of darkness.*

³ The entire **Book of Jude** was written to expose both the heretical Teachings and the characteristics of the heretics themselves. Jude pronounces an eternal Damnation on those who would pervert the Gospel. The Prophecy of Enoch was used by Jude to demonstrate that this Divine Condemnation against both the wayward Teachings and the heretics themselves has always existed.

⁴ Tertullian (150- 240AD) was an early Christian apologist who defended the Faith against the Gnostics. He is considered to be the “Father” of Latin Christianity and the “Founder” of Western Theology.

- 13** "If I look for Sheol as my home, I make my bed in the darkness;
14 If I call to the pit, 'You are my father'; To the worm, 'my mother and my sister';
15 Where now is my hope? And who regards my hope?
16 "Will it go down with me to Sheol? Shall we together go down into the dust?"

Here, we see some of the limitations that Job operated under as regarding the after-life. Very little concerning either Hell or Heaven. And in verses 14-16- Job didn't think that there was any Hope beyond *Sheol*. So, in Job's mind- *Sheol* was permanent. Yet in Chapter 33, when Elihu began to teach Job- this man seemed to have much *more* Revelation about what happens after death:

Job 33:12-33

- 12** "Behold, let me tell you, you are not right in this, For God is greater than man.
13 "Why do you complain against Him That He does not give an account of all His doings?
14 "Indeed God speaks once, Or twice, *yet* no one notices it.
15 "In a dream, a vision of the night, When sound sleep falls on men, While they slumber in their beds,
16 Then He opens the ears of men, And seals their instruction,
17 That He may turn man aside *from his* conduct, And keep man from pride;
18 He keeps back his soul from the pit, And his life from passing over into Sheol.
19 "Man is also chastened with pain on his bed, And with unceasing complaint in his bones;
20 So that his life loathes bread, And his soul favorite food.
21 "His flesh wastes away from sight, And his bones which were not seen stick out.
22 "Then his soul draws near to the pit, And his life to those who bring death.
23 "If there is an angel *as* mediator for him, One out of a thousand, To remind a man what is right for him,
24 Then let him be gracious to him, and say, 'Deliver him from going down to the pit, I have found a ransom';
25 Let his flesh become fresher than in youth, Let him return to the days of his youthful vigor;
26 Then he will pray to God, and He will accept him, That he may see His face with joy, And He may restore His righteousness to man.
27 "He will sing to men and say, 'I have sinned and perverted what is right, And it is not proper for me.
28 'He has redeemed my soul from going to the pit, And my life shall see the light.'
29 "Behold, God does all these oftentimes with men,
30 To bring back his soul from the pit, That he may be enlightened with the light of life.
31 "Pay attention, O Job, listen to me; Keep silent, and let me speak.
32 "Then if you have anything to say, answer me; Speak, for I desire to justify you.

33 "If not, listen to me; Keep silent, and I will teach you wisdom."

Now even though they are vague- Elihu made several references in this Passage that show us that he had much more information about the after-life than Job did. For example:

- **Verse 18: He [God] keeps back his soul [the redeemed] from the pit, And his life from passing over into Sheol**
- **Verse 22: Then his soul draws near to the pit, And his life to those who bring death.**
- **Verses 23&24: "If there is an angel *as* mediator for him, One out of a thousand, To remind a man what is right for him, Then let him be gracious to him, and say, 'Deliver him from going down to the pit, I have found a ransom';**
- **Verse 25&26: Let his flesh become fresher than in youth, Let him return to the days of his youthful vigor; Then he will pray to God, and He will accept him, That he may see His face with joy, And He may restore His righteousness to man.**
- **Verses 28-30: 'He has redeemed my soul from going to the pit, And my life shall see the light.' "Behold, God does all these oftentimes with men, To bring back his soul from the pit, That he may be enlightened with the light of life.**

Here, Elihu makes vague references about a Mediator (Jesus); and a Resurrection; and of the dead dwelling in God's Presence- forever.

Now, we really don't know where the word, *Sheol* came from. It is a synonym of another Hebrew word, "*shahat*", which means: *pit or destruction*. Some have taught that the word, *Sheol* was borrowed from the Assyrian-Babylonian language, when the children of Israel were taken into Captivity (586BC). But this can't be proven conclusively.

Abaddon

Abaddon is a Hebrew word (the Greek equivalent: *Apollyon*), which means: *death; doom; or destruction*. It is also used as a name of the "angel of the abyss" in **The Revelation 9:7-11:**

7 The appearance of the locusts was like horses prepared for battle; and on their heads appeared to be crowns like gold, and their faces were like the faces of men.

8 They had hair like the hair of women, and their teeth were like *the teeth* of lions.

9 They had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots, of many horses rushing to battle.

10 They have tails like scorpions, and stings; and in their tails is their power to hurt men for five months.

11 They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon.

But in addition to the Apostle John- Solomon; the sons of Korah; and Job all understood that *Abaddon* was both a synonym for Destruction and a demon:

Job 26:5-14

- 5 "The departed spirits tremble Under the waters and their inhabitants.
6 "Naked is Sheol before Him, And Abaddon has no covering.
7 "He stretches out the north over empty space And hangs the earth on nothing.
8 "He wraps up the waters in His clouds, And the cloud does not burst under them.
9 "He obscures the face of the full moon And spreads His cloud over it.
10 "He has inscribed a circle on the surface of the waters At the boundary of light and darkness.
11 "The pillars of heaven tremble And are amazed at His rebuke.
12 "He quieted the sea with His power, And by His understanding He shattered Rahab.
13 "By His breath the heavens are cleared; His hand has pierced the fleeing serpent.
14 "Behold, these are the fringes of His ways; And how faint a word we hear of Him! But His mighty thunder, who can understand?"

Job 28:20-28

- 20 "Where then does wisdom come from? And where is the place of understanding?
21 "Thus it is hidden from the eyes of all living And concealed from the birds of the sky.
22 "Abaddon and Death say, 'With our ears we have heard a report of it.'
23 "God understands its way, And He knows its place.
24 "For He looks to the ends of the earth And sees everything under the heavens.
25 "When He imparted weight to the wind And meted out the waters by measure,
26 When He set a limit for the rain And a course for the thunderbolt,
27 Then He saw it and declared it; He established it and also searched it out.
28 "And to man He said, 'Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding.'"

Psalms 88:10-12

- 10 Will You perform wonders for the dead? Will the departed spirits rise *and* praise You? Selah.
11 Will Your lovingkindness be declared in the grave, Your faithfulness in Abaddon?
12 Will Your wonders be made known in the darkness? And Your righteousness in the land of forgetfulness?

Proverbs 15:11

Sheol and Abaddon *lie open* before the Lord, How much more the hearts of men!

Proverbs 27:20

Sheol and Abaddon are never satisfied, Nor are the eyes of man ever satisfied.

Gehenna

Many of the rabbis; teachers; and other religious leaders, who operated under the Old Testament- developed a rather elaborate understanding of this word. Literally, *Gehenna* was *Gehinnom* or the “*Valley of Hinnom*”- where some of the kings of Judah sacrificed their children to false gods by fire⁵. *Ge- Hinnom* was a valley that surrounded Jerusalem’s “Old City”- including Mount Zion. It met and merged with the Kidron Valley near the south-eastern corner of Jerusalem.

Joshua 15:8

Then the border went up the valley of Ben-hinnom to the slope of the Jebusite on the south (that is, Jerusalem); and the border went up to the top of the mountain which is before the valley of Hinnom to the west, which is at the end of the valley of Rephaim toward the north.

Joshua 18:16

The border went down to the edge of the hill which is in the valley of Ben-hinnom, which is in the valley of Rephaim northward; and it went down to the valley of Hinnom, to the slope of the Jebusite southward, and went down to En-rogel.

Nehemiah 11:30

Zanoah, Adullam, and their villages, Lachish and its fields, Azekah and its towns. So they encamped from Beersheba as far as the valley of Hinnom.

2Chronicles 28:1-3

1 Ahaz *was* twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do right in the sight of the Lord as David his father *had done*.

2 But he walked in the ways of the kings of Israel; he also made molten images for the Baals.

3 Moreover, he burned incense in the valley of Ben-hinnom and burned his sons in fire, according to the abominations of the nations whom the Lord had driven out before the sons of Israel.

2Chronicles 33:1-6

1 Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem.

2 He did evil in the sight of the Lord according to the abominations of the nations whom the Lord dispossessed before the sons of Israel.

3 For he rebuilt the high places which Hezekiah his father had broken down; he also erected altars for the Baals and made Asherim, and worshiped all the host of heaven and served them.

4 He built altars in the house of the Lord of which the Lord had said, "My name shall be in Jerusalem forever."

5 For he built altars for all the host of heaven in the two courts of the house of the Lord.

⁵ *Watson E. Mills; Roger Aubrey Bullard (1990). Mercer Dictionary of the Bible. Mercer University Press. p. 319.*

6 He made his sons pass through the fire in the valley of Ben-hinnom; and he practiced witchcraft, used divination, practiced sorcery and dealt with mediums and spiritists. He did much evil in the sight of the Lord, provoking Him *to anger*.

Now the “*Valley of Hinnom*” (*Ge-Hinnom/Gehenna*); or the “*Valley of the Sons of Hinnom*” (*Ben-Hinnom*) was also known as “*Topheth*”.

Jeremiah 7:30-34

30 "For the sons of Judah have done that which is evil in My sight," declares the Lord, "they have set their detestable things in the house which is called by My name, to defile it.

31 "They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, and it did not come into My mind.

32 "Therefore, behold, days are coming," declares the Lord, "when it will no longer be called Topheth, or the valley of the son of Hinnom, but the valley of the Slaughter; for they will bury in Topheth because there is no *other* place.

33 "The dead bodies of this people will be food for the birds of the sky and for the beasts of the earth; and no one will frighten *them* away.

34 "Then I will make to cease from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land will become a ruin.

Now because of all the terrible Sin that was carried out in the “*Valley of Hinnom*”, the place was considered to be perpetually cursed by God. And as a result- the *Valley of Hinnom* or *Ge-hinnom* (*Gehenna*) was considered to be the “Destination of the Wicked”. So, for a person to “go to *Gehenna*” was to “go to the *Destination of the Wicked*”.

Now it is important to understand that, to the Old Testament Jew, *Gehenna* was NOT Hell- but, originally a valley used to dump refuse and the unimportant people- along with the lepers and the dead, who were poor. That is why it got the reputation as a Place where there was... “*weeping and gnashing of teeth*”.

Then, in the years just prior to the Coming of Jesus, *Gehenna* became known as a place where a person is judged based on the deeds he carried out in this life. As the rabbis *continued* to develop this Concept- *Gehenna* became known as a place where a person becomes fully aware of his own Sins. The Kabbalah⁶ explained *Gehenna* as a “waiting room” or “entry way” for ALL the dead (not merely the Wicked).

Interestingly, for the most part, old Testament rabbis didn’t believe in a Place- where sinners were damned by God throughout all Eternity. So, even though *Gehenna* became known as the “Destination of the Wicked”, the rabbis didn’t believe that the torment in *Gehenna* was permanent. So, the longest that a Jew was said to be in *Gehenna* was 11 months; with an additional month added for the *extremely* Wicked.

Now even though it is not specifically mentioned by name; the Jews, who read **Isaiah 66:24** understood that the Prophet was referring to *Gehenna* when he said,

⁶ An ancient Jewish mystical cult

Then they will go forth and look On the corpses of the men Who have transgressed against Me. For their worm will not die And their fire will not be quenched; And they will be an abhorrence to all mankind."

And this understanding was confirmed when Jesus used the very same phrases that Isaiah used here- to describe Hell in **Mark 9:43-48**:

- 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,**
44 [where *THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.*]
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,
46 [where *THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.*]
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,
48 where *THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.*

During the reign of King Josiah- the Prophet Jeremiah *commanded* him to destroy the shrines in *Topheth*; and to put an end to the Sin that was commonly carried out in *Gehenna*. **2Kings 23:4-12** tells us that Josiah did that:

- 4 Then the king commanded Hilkiah the high priest and the priests of the second order and the doorkeepers, to bring out of the temple of the Lord all the vessels that were made for Baal, for Asherah, and for all the host of heaven; and he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel.**
5 He did away with the idolatrous priests whom the kings of Judah had appointed to burn incense in the high places in the cities of Judah and in the surrounding area of Jerusalem, also those who burned incense to Baal, to the sun and to the moon and to the constellations and to all the host of heaven.
6 He brought out the Asherah from the house of the Lord outside Jerusalem to the brook Kidron, and burned it at the brook Kidron, and ground *it* to dust, and threw its dust on the graves of the common people.
7 He also broke down the houses of the *male* cult prostitutes which *were* in the house of the Lord, where the women were weaving hangings for the Asherah.
8 Then he brought all the priests from the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba; and he broke down the high places of the gates which *were* at the entrance of the gate of Joshua the governor of the city, which *were* on one's left at the city gate.
9 Nevertheless the priests of the high places did not go up to the altar of the Lord in Jerusalem, but they ate unleavened bread among their brothers.
10 He also defiled Topheth, which is in the valley of the son of Hinnom, that no man might make his son or his daughter pass through the fire for Molech.

11 He did away with the horses which the kings of Judah had given to the sun, at the entrance of the house of the Lord, by the chamber of Nathan-melech the official, which *was* in the precincts; and he burned the chariots of the sun with fire.

12 The altars which *were* on the roof, the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, the king broke down; and he smashed them there and threw their dust into the brook Kidron.

Yet, it was not enough. And God anointed Jeremiah to pronounce Judgment against Josiah and Jerusalem:

Jeremiah 19

1 Thus says the Lord, "Go and buy a potter's earthenware jar, and *take* some of the elders of the people and some of the senior priests.

2 "Then go out to the valley of Ben-hinnom, which is by the entrance of the potsherd gate, and proclaim there the words that I tell you,

3 and say, 'Hear the word of the Lord, O kings of Judah and inhabitants of Jerusalem: thus says the Lord of hosts, the God of Israel, "Behold I am about to bring a calamity upon this place, at which the ears of everyone that hears of it will tingle.

4 "Because they have forsaken Me and have made this an alien place and have burned sacrifices in it to other gods, that neither they nor their forefathers nor the kings of Judah had *ever* known, and *because* they have filled this place with the blood of the innocent

5 and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, a thing which I never commanded or spoke of, nor did it *ever* enter My mind;

6 therefore, behold, days are coming," declares the Lord, "when this place will no longer be called Topheth or the valley of Ben-hinnom, but rather the valley of Slaughter.

7 "I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies and by the hand of those who seek their life; and I will give over their carcasses as food for the birds of the sky and the beasts of the earth.

8 "I will also make this city a desolation and an *object of* hissing; everyone who passes by it will be astonished and hiss because of all its disasters.

9 "I will make them eat the flesh of their sons and the flesh of their daughters, and they will eat one another's flesh in the siege and in the distress with which their enemies and those who seek their life will distress them."

10 "Then you are to break the jar in the sight of the men who accompany you

11 and say to them, 'Thus says the Lord of hosts, "Just so will I break this people and this city, even as one breaks a potter's vessel, which cannot again be repaired; and they will bury in Topheth because there is no *other* place for burial.

12 "This is how I will treat this place and its inhabitants," declares the Lord, "so as to make this city like Topheth.

13 "The houses of Jerusalem and the houses of the kings of Judah will be defiled like the place Topheth, because of all the houses on whose rooftops they burned sacrifices to all the heavenly host and poured out drink offerings to other gods.'"

14 Then Jeremiah came from Topheth, where the Lord had sent him to prophesy; and he stood in the court of the Lord's house and said to all the people:

15 "Thus says the Lord of hosts, the God of Israel, 'Behold, I am about to bring on this city and all its towns the entire calamity that I have declared against it, because they have stiffened their necks so as not to heed My words.'"

The Targums

The Targums were an ancient Aramaic translation (paraphrase) of the 39 Books of the Old Testament. And in the verses relating to either Resurrection or the Fate of the Wicked- the Targums always used the word, "*Ge-hinnom*". In the Targums' translation of **Isaiah 66-** they used the word, "*Ge-hinnom*" or the phrase, the "*Second Death*". This makes the Targums translation more in line with John Mark's Gospel Record, where he quotes Jesus as saying,

Mark 9:43-48:

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,

44 [where *THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.*]

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,

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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,

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Rabbinical Judaism

The picture of *Gehenna* as the place of Punishment or Destruction of the Wicked occurred frequently in classic rabbinic sources- prior to the development of the New Testament. In addition- the Jews created a name for the "after-life": *Olam Ha-Ba-* (*the world to come*), where ALL the dead Jews went- *unless* they were especially Wicked. The Mishnah⁷ went so far as to *exclude* seven biblical characters from having any part of the "world to come" (*Olam Ha-Ba*): Jeroboam, Ahab, Menasseh, Doeg the Edomite, Ahitophel, Balaam, and Gehazi.

The very *worst* part of *Gehenna* is called: *Tzoah Rotachat*.

The traditional Jewish explanation of how a burning rubbish heap in the Valley of Hinnom south of Jerusalem gave rise to the idea of a fiery *Gehenna* of Divine Judgment- is attributed to Rabbi David Kimhi's⁸ 13th Century Commentary on **Psalm 27:13**:

I would have despaired unless I had believed that I would see the goodness of the Lord In the land of the living.

In that Commentary, Kimhi maintained that...

⁷ The Mishnah (from the Hebrew verb, *to study*) is the first major work of rabbinic literature and the first written collection of the Jewish oral traditions known as the "Oral Torah".

⁸ David Kimhi (1160-1235AD) was a medieval rabbi, commentator, philosopher, and grammarian.

“... in this loathsome “Valley of Hinnom” (*Gehenna*)- fires were kept burning *perpetually* to consume the filth and cadavers thrown into it.”

... and Lloyd R. Bailey's book, "*Gehenna: The Topography of Hell*"⁹ holds a similar view.

There is evidence that the southwest shoulder of this valley was a burial location with numerous burial chambers that were reused by generations of families from as early as the seventh until the fifth century BC. The use of this area for tombs continued into the first centuries BC and AD. By 70 AD, the area was not only a burial site but also a place for cremation of the dead with the arrival of the Tenth Roman Legion, who were the only group known to practice cremation in this region.¹⁰

Over time- *Gehenna* was deemed to be accursed by God- and an image of the “Place of Destruction” in Jewish folklore. Eventually the Hebrew term, “*Ge-hinnom*” became a *figurative* name for the place of “spiritual purification” for the wicked dead in Judaism. According to most Jewish sources, the “Period of Purification” or Punishment was limited- and every Sabbath day was excluded from any Punishment. After this, the soul will move on to *Olam Ha-Ba* (*the world to come*), be destroyed, or continue to exist in a state of “consciousness of remorse”.¹¹

So, *Gehenna* eventually became a “metonym”¹² for "Hell" due to its morbid prominence in Jewish religious texts.

Maimonides¹³ declared, in his “*13 Principles of Faith*”, that...

“... the descriptions of *Gehenna*, as a place of Punishment in rabbinic literature, were pedagogically motivated inventions to encourage respect of the Torah Commandments by Mankind, which had been regarded as immature.”¹⁴

Maimonides taught that instead of being sent to *Gehenna*- the souls of the Wicked would simply be annihilated.¹⁵

With all of this folklore, superstition, and Man-made Teaching from the Jewish “scholars” it is no wonder why Jesus and the Apostle saw the need to produce very detailed Information about Hell to believers in the 1st Century.

Hades

Many people are confused about why there are so many names for “*Hell*” in the Bible. But there are occasions where the problem lies in the language used at the time rather than an actual distinction of what the writer was talking about. For example, the word, “*Hades*” is nothing more than a Greek translation of the Hebrew word, “*Sheol*”.

Back in the 1st Century (when Jesus was on the earth), the average Jew of Palestine didn't speak, read, or write in Hebrew. Jesus Himself spoke in Aramaic- *not* Hebrew. Many years

⁹ Lloyd R. Bailey, "*Gehenna: The Topography of Hell*," *Biblical Archeologist* 49 [1986]: p. 189

¹⁰ Gabriel Barkay, "*The Riches of Ketef Hinnom*." *Biblical Archaeological Review* 35:4-5 (2005): 22–35, 122–26.

¹¹ "Judaism 101: *Olam Ha-Ba: The Afterlife*".

¹² A Metonym is a figure of speech in which a thing or concept is referred to by the name of something closely associated with that thing or concept.

¹³ Moses ben Maimon (Maimonides) was a medieval Sephardic Jewish philosopher, who became one of the most prolific and influential Torah scholars of the Middle Ages.

¹⁴ Maimonides' *Introduction to Perek Helek*, ed. and transl. by Maimonides Heritage Center, p. 3–4.

¹⁵ *Ibid*, p. 22-23.

before the Romans came to subjugate them, the Jews were conquered and ruled by the Greeks. And the Books of the Old Testament (the Jewish Scriptures) were all written in Koine Greek. This Greek translation of the Old Testament Books is called the “*Septuagint*”¹⁶. So, when the reader sees, the word, “*Hades*”, he should think, “*Sheol*”.

The Concept of Hell During the Earthly Ministry of Jesus

When Jesus walked the earth, the concept of “*Hell*” in the mind of the average Jew had become very convoluted and confusing. So, part of Jesus’ Ministry was to proclaim the Truth about both Death and Hell. One of the most vivid Parables that Jesus told had to do with this subject:

Luke 16:19-31

19 "Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day.

20 "And a poor man named Lazarus was laid at his gate, covered with sores,

21 and longing to be fed with the *crumbs* which were falling from the rich man's table; besides, even the dogs were coming and licking his sores.

22 "Now the poor man died and was carried away by the angels to Abraham's bosom; and the rich man also died and was buried.

23 "In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom.

24 "And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.'

25 "But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony.'

26 'And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and *that* none may cross over from there to us.'

27 "And he said, 'Then I beg you, father, that you send him to my father's house —

28 for I have five brothers — in order that he may warn them, so that they will not also come to this place of torment.'

29 "But Abraham said, 'They have Moses and the Prophets; let them hear them.'

30 "But he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent!'

31 "But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.'"

¹⁶ The Septuagint (lit. “from the 70” or “the Translation from the 70”) was the product of Jewish scholars from each of the twelve Tribes, who each produced Greek translations of the Books of the Old Testament around the third Century BC.

Now, it appears that Jesus was teaching that “*Hades*” was comprised of two “places” or two “sections” or two different “areas”:

1. Abraham’s Bosom
2. The Place of Torment

... so, according to this Parable, everyone dies and goes to “*Hades*”. The saved go to a place or section or area *within* “*Hades*” called, “*Abraham’s Bosom*”; while the lost go to another area or section of “*Hades*”, called, the “*Place of Torment*”.

The term, “*Abraham’s Bosom*” was meant to convey Mercy; Kindness; and Hope- while the “*Place of Torment*” conveyed Fear. There isn’t much written (that has been found) to verify exactly what Jesus meant by what He said in this Parable. But it *seems* that Jesus was teaching that saved Jews went to “*Abraham’s Bosom*” when they died and unsaved Jews went to the “*Place of Torment*”.

“*Abraham’s Bosom*” consisted of Comfort (v.25); while the “*Place of Torment*” consisted of “Agony” and flames of Fire (v. 24). It also seems that people, who went to the “*Place of Torment*”, were *separated* from those in “*Abraham’s Bosom*” by a “**great, fixed** (permanent) **chasm**” (v.26). Jesus also said that “*Abraham’s Bosom*” was “**far away**” from the “*Place of Torment*” (v. 23)- yet it also seems that the people, being in “**agony**” in the “*Place of Torment*” could actually see those in “*Abraham’s Bosom*” (v.23).

Now the imagery here is clear: saved people die and are comforted; while unsaved people are tormented in agony in the flames of fire. And much has been written and said about this Parable. Some groups believe and teach that the way Jesus describes the After-Life here is the way things exist even now. That is highly unlikely, as this occurred BEFORE the Resurrection; and Gentiles of the 1st Century would not have taken much Comfort in knowing they would die and go to Abraham’s Bosom.

But we must NOT be dogmatic about this- because there are at least three ways this Parable can be understood:

1. Jesus may have been describing the After-Life as it actually existed
2. Jesus may have been describing the After-Life as the average Jew of that day *thought* it existed
3. Jesus was simply using this Parable to make the point of how lost people are justified

What Jesus Taught about Hell

Nobody in the sacred Scriptures spoke more about Hell- as being the final Consequence of God’s Judgment of Condemnation against unrepentant sinners- than Jesus. Jesus was the One Who compared Hell to the “Valley of Hinnom” near Jerusalem (also called “Gehenna”), a huge public rubbish dump where dead bodies and trash burned in continually smoldering fires. Thus “Gehenna” took hold as a name for Hell.

Matthew 13:36-43

36 Then He left the crowds and went into the house. And His disciples came to Him and said, "Explain to us the parable of the tares of the field."

37 And He said, "**The one who sows the good seed is the Son of Man,**

38 and the field is the world; and *as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;*
39 and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels.
40 "So just as the tares are gathered up and burned with fire, so shall it be at the end of the age.
41 "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness,
42 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.
43 "Then *THE RIGHTEOUS WILL SHINE FORTH AS THE SUN* in the kingdom of their Father. He who has ears, let him hear.

Matthew 13:47-50

47 "Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering *fish* of every kind;
48 and when it was filled, they drew it up on the beach; and they sat down and gathered the good *fish* into containers, but the bad they threw away.
49 "So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous,
50 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

Matthew 18:8&9

8 "If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than to have two hands or two feet and be cast into the eternal fire.
9 "If your eye causes you to stumble, pluck it out and throw it from you. It is better for you to enter life with one eye, than ¹to have two eyes and be cast into the fiery hell.

John 15:6

"If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.

Now, with all the imagery of fire- it is interesting that Jesus also compared Hell to "outer darkness" and called it a "place" where there would be "weeping and gnashing of teeth".

Matthew 8:5-12

5 And when Jesus entered Capernaum, a centurion came to Him, imploring Him,
6 and saying, "Lord, my servant is lying paralyzed at home, fearfully tormented."
7 Jesus said to him, "**I will come and heal him.**"

8 But the centurion said, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed.

9 "For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does *it*."

10 Now when Jesus heard *this*, He marveled and said to those who were following, "**Truly I say to you, I have not found such great faith with anyone in Israel.**

11 "I say to you that many will come from east and west, and recline *at the table* with Abraham, Isaac and Jacob in the kingdom of heaven;

12 but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth."

Matthew 22:1-14

1 Jesus spoke to them again in parables, saying,

2 "The kingdom of heaven may be compared to a king who gave a wedding feast for his son.

3 "And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.

4 "Again he sent out other slaves saying, 'Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and my fattened livestock are *all* butchered and everything is ready; come to the wedding feast.'"

5 "But they paid no attention and went their way, one to his own farm, another to his business,

6 and the rest seized his slaves and mistreated them and killed them.

7 "But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire.

8 "Then he said to his slaves, 'The wedding is ready, but those who were invited were not worthy.

9 'Go therefore to the main highways, and as many as you find *there*, invite to the wedding feast.'

10 "Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests.

11 "But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes,

12 and he said to him, 'Friend, how did you come in here without wedding clothes?' And the man was speechless.

13 "Then the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.'

14 "For many are called, but few *are* chosen."

Jesus also taught that Hell was a "departure" from Himself. So, Hell is where those, who have been separated from Jesus, go.

Matthew 7:13-23

13 "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it.

14 "For the gate is small and the way is narrow that leads to life, and there are few who find it.

15 "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.

16 "You will know them by their fruits. Grapes are not gathered from thorn *bushes* nor figs from thistles, are they?

17 "So every good tree bears good fruit, but the bad tree bears bad fruit.

18 "A good tree cannot produce bad fruit, nor can a bad tree produce good fruit.

19 "Every tree that does not bear good fruit is cut down and thrown into the fire.

20 "So then, you will know them by their fruits.

21 "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*.

22 "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?'

23 "And then I will declare to them, 'I never knew you; *DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.*'

Jesus also taught that those who did not build their House (Salvation) on the Solid Rock of Himself fell- when the floods and winds (trials of life) came. And the imagery is that those who “fell” went to Hell.

Matthew 7:24-27

24 "Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock.

25 "And the rain fell, and the floods came, and the winds blew and slammed against that house; and *yet* it did not fall, for it had been founded on the rock.

26 "Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand.

27 "The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell — and great was its fall."

Jesus also described Hell as a “Perishing”.

Luke 13:1-5

1 Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate had mixed with their sacrifices.

2 And Jesus said to them, "Do you suppose that these Galileans were *greater* sinners than all *other* Galileans because they suffered this *fate*?

3 "I tell you, no, but unless you repent, you will all likewise perish.

4 "Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were *worse* culprits than all the men who live in Jerusalem?"

5 "I tell you, no, but unless you repent, you will all likewise perish."

... and Jesus also taught that false Religion brought a person into Hell

Matthew 23:13-39

13 "But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.

14 ["Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, and for a pretense you make long prayers; therefore you will receive greater condemnation.]

15 "Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.

16 "Woe to you, blind guides, who say, 'Whoever swears by the temple, *that* is nothing; but whoever swears by the gold of the temple is obligated.'

17 "You fools and blind men! Which is more important, the gold or the temple that sanctified the gold?"

18 "And, 'Whoever swears by the altar, *that* is nothing, but whoever swears by the offering on it, he is obligated.'

19 "You blind men, which is more important, the offering, or the altar that sanctifies the offering?"

20 "Therefore, whoever swears by the altar, swears *both* by the altar and by everything on it.

21 "And whoever swears by the temple, swears *both* by the temple and by Him who dwells within it.

22 "And whoever swears by heaven, swears *both* by the throne of God and by Him who sits upon it.

23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.

24 "You blind guides, who strain out a gnat and swallow a camel!"

25 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence.

26 "You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also.

27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness.

28 "So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous,

30 and say, 'If we had been *living* in the days of our fathers, we would not have been partners with them in *shedding* the blood of the prophets.'

31 "So you testify against yourselves, that you are sons of those who murdered the prophets.

32 "Fill up, then, the measure *of the guilt* of your fathers.

33 "You serpents, you brood of vipers, how will you escape the sentence of hell?

34 "Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city,

35 so that upon you may fall *the guilt of* all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.

36 "Truly I say to you, all these things will come upon this generation.

37 "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.

38 "Behold, your house is being left to you desolate!

39 "For I say to you, from now on you will not see Me until you say, '**BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!**'"

Jesus also taught that God alone has the Power to cast people into Hell- which is why we should fear God.

Luke 12:4&5

4 "I say to you, My friends, do not be afraid of those who kill the body and after that have no more that they can do.

5 "But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him!

What Paul Taught about Hell

In his letter to the Roman Church, Paul stresses that Jews and Gentiles alike are under Sin; under God's Wrath; and therefore, under God's Judgment. Only those who have Faith in Jesus will escape. And, in this context, Paul relates important Truths about Hell.

First, *future* Punishment is connected to God's Wrath.

1. The Wicked are presently under God's Wrath (**Romans 1:18–32**)
2. The Wicked are "vessels of God's Wrath" (**Romans 9:16-24**)
3. The Wicked continually store up Wrath for the "Day of Wrath" (**Romans 2:1–8; 3:1-6**)

4. The Wicked can be saved from Wrath only by Faith in Jesus (**Romans 5:9–21**).

1. The Wicked are Presently Under God’s Wrath

Romans 1:18-32

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,

19 because that which is known about God is evident within them; for God made it evident to them.

20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

21 For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.

22 Professing to be wise, they became fools,

23 and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

24 Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them.

25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

26 For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,

27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,

29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* gossips,

30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,

31 without understanding, untrustworthy, unloving, unmerciful;

32 and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

2. The Wicked are “Vessels of God’s Wrath”

Romans 9:16-24

16 So then it *does not depend* on the man who wills or the man who runs, but on God who has mercy.

17 For the Scripture says to Pharaoh, "***FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.***"

18 So then He has mercy on whom He desires, and He hardens whom He desires.

19 You will say to me then, "Why does He still find fault? For who resists His will?"

20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?

21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?

22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

23 And *He did so* to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,

24 *even us*, whom He also called, not from among Jews only, but also from among Gentiles.

3. The Wicked Continually Store Up Wrath for the "Day of Wrath"

Romans 2:1-8

1 Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

2 And we know that the judgment of God rightly falls upon those who practice such things.

3 But do you suppose this, O man, when you pass judgment on those who practice such things and do the same *yourself*, that you will escape the judgment of God?

4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?

5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

6 who ***WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:***

7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

Romans 3:1-6

1 Then what advantage has the Jew? Or what is the benefit of circumcision?

2 Great in every respect. First of all, that they were entrusted with the oracles of God.

3 What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?

4 May it never be! Rather, let God be found true, though every man *be found* a liar, as it is written, "***THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED.***"

5 But if our unrighteousness demonstrates the righteousness of God, what shall we say?

The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.)

6 May it never be! For otherwise, how will God judge the world?

4. The Wicked are Saved from Wrath Only by Faith in Jesus

Romans 5:6-21

6 For while we were still helpless, at the right time Christ died for the ungodly.

7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

9 Much more then, having now been justified by His blood, we shall be saved from the wrath *of God* through Him.

10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned —

13 for until the Law sin was in the world, but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

16 The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification.

17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,

21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

1Thessalonians 2:14-16

14 For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they *did* from the Jews,

15 who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men,

16 hindering us from speaking to the Gentiles so that they may be saved; with the result that they always fill up the measure of their sins. But wrath has come upon them to the utmost.

1Thessalonians 4:3-7

3 For this is the will of God, your sanctification; *that is*, that you abstain from sexual immorality;

4 that each of you know how to possess his own vessel in sanctification and honor,

5 not in lustful passion, like the Gentiles who do not know God;

6 *and* that no man transgress and defraud his brother in the matter because the Lord is *the* avenger in all these things, just as we also told you before and solemnly warned *you*.

7 For God has not called us for the purpose of impurity, but in sanctification.

2Thessalonians 1:5-10

5 *This is* a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.

6 For after all it is *only* just for God to repay with affliction those who afflict you,

7 and *to give* relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire,

8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

9 These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power,

10 when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed — for our testimony to you was believed

