

The Reality of Hell

A Defense of Eternal Conscious Torment

Matthew 10:28

Matthew 10:28 (NKJV)

28 And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.

Introduction:

One of the most difficult doctrines to talk about in all of the Bible is the truth about Hell.

It is hard for believers, even very committed Bible believing christians to put their mind around. It is intellectually demanding and it is emotionally draining.

There is probably no other doctrine in the Bible that most wish wasn't there.

Hell is Horrifying, Hell is terrifying, Its hard to imagine. All of the most grotesque painting and pictures conceived by man do not come close to the reality of Hell.

It is that one reality that we all now is there but we just would rather not think of it.

All of us know someone that died in a lost condition only to open their eyes in torments.

And to add to that, the bible teaches that more go to Hell than Heaven and will

[Religious Landscape Study](#) (about 6 years ago) found that 74% of Americans believed in heaven, and 59% believed in hell.

However it should be noted, When (Hell is) defined as an actual location—a place of actual torment where people will be sent—only three in ten adults (31%) believe in hell (“Beliefs,” 1996).

A “*Newsweek* report (years ago) quotes the American church historian Martin Marty, who observes, “Hell disappeared. And no one noticed.” Indeed, the article continues, “Today, hell is theology’s H-word, a subject too trite for serious scholarship.”

These observations indicate that while the experts have all but jettisoned the idea, over half the United States population still believes in the reality of hell, though few anticipate a destiny there.

My goal here today is to reacquaint you and reaffirm to you the Biblical doctrine of Eternal Hell,

not just for academic reasons, although that is needed but also that it might move us to the urgency of the state of the lost soul of man.

We are overly concerned about this life and very little concerned about the afterlife.

Much of this last 18 months has been consumed with taking precautions, watching videos and reading articles and sharing information on how to survive and live here. Yet how much conversation and information did we share with a lost person about the real problem....their future in Hell if they remain unrepentant and unbelievers.

Many are concerned in the evangelical church of the overreach of the Government and have harbored some animosity and anger toward those in leadership for the evil they are doing. But the reality is, if these men and women die without repenting and believing in Christ, they will spend every night and day in a Hell, being tortured in its flames with no chance of relief or removal.

This is true of your lost family member too
And it is true of You if you if you remain an unbeliever.

So lets look again at this dreadful reality of Hell.

Lesson

1. The Reality of Eternal Hell
2. The Redefining of Eternal Hell
3. The Reaffirmation of Eternal Hell

I. The Reality of Eternal Hell

The New Testament is very clear that there is a hell.

There are 3 words use in the New Testament for Hell and 1 in the Old Testament

Sheol is the word in the OT and Hades is the equivalent of it in the NT.

It primarily has to the the the abode or dwelling place of the dead. It has a wide range of meaning from the grave, the pit, to Hell itself.

The other 2 words are exclusive to the NT. Gehenna and

Ταρταρόω, *cast into Tartarus or hell*

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). [A Greek-English lexicon](#) (p. 1759). Oxford: Clarendon PRESS.

2 Peter 2:4 (NKJV)

⁴ For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

Gehenna (**hell**) appears twelve times in the New Testament, all but one of those uses by Christ (vv. 43, 45, 47; Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Luke 12:5; cf. James 3:6). As the reference to **unquenchable fire** indicates, *gehenna* always refers to the eternal hell, the lake of fire, never to the place of the dead in general, which is identified by a different word, *hades*. The name *gehenna* derives from the Old Testament valley of Hinnom, located just south of Jerusalem (Josh. 15:8; 18:16; 2 Kings 23:10; 2 Chron. 28:3; 33:6; Neh. 11:30; Jer. 7:31–32; 19:2, 6; 32:35). There the apostate Jewish people sacrificed infants to Molech, the abominable false god of the Ammonites (1 Kings 11:7), by burning them to death (2 Kings 17:17; 21:6; Jer. 32:35)—an appalling practice that God strictly prohibited (Lev. 18:21; 20:2–5) and strongly condemned (Jer. 7:31–32; 32:35). Both the wicked kings Ahaz (2 Chron. 28:3) and Manasseh (before he repented, 2 Chron. 33:6) sacrificed their children in the valley of Hinnom. Because of those sacrifices, the place became known as Topheth, which derives from a Hebrew word meaning drum. Evidently drums were beaten loudly to drown out the screams of the babies being burned alive. As part of his reforms, the godly king Josiah destroyed that place of sacrifice.

The valley of Hinnom was turned into Jerusalem's garbage dump, where a fire burned continually in the midst of the rubbish. It thus became a graphic illustration of eternal hell, a place **where their worm does not die, and the fire is not quenched** (cf. Isa. 66:24).

MacArthur, J. (2015). [Mark 9–16](#) (pp. 47–48). Chicago, IL: Moody Publishers.

Jesus talked more about Hell than He did heaven.

In fact, Jesus talked about Hell and the eternal nature of it more than all the New Testament authors combined!

It makes perfect sense that He would do so, because He is fully aware of the reality of and the pain of it because He created it.

Based upon the clear teaching of Jesus in Luke 16 about the rich man and Lazarus...Jesus says the rich man dies and opens his eyes in the flames of hell, and cries out for water to be given to him since He is being tortured in the flames.

So while He was teaching on Hell , there would have been millions of lost souls in the flames of Hell at that very moment in torment.

Also, Jesus gives more warnings of Hell and coming judgment on the lost sinner than any other author of the Old and New Testament.

By the time that Jesus arrives as a babe in the manger, millions of men women would have been suffering in Hell for thousands of years. The Reality of Hell would have continually been in the thoughts of Christ. Since Jesus would have been fully conscious of the Judgment of sinners in Hell, this explains why He would be so motivated to give such severe warnings
Listen to some of them

Matthew 10:28 (NKJV)

²⁸ And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.

Luke 12:4–5 (NKJV)

⁴ “And 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 show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!

Mark 9:43–48 (NKJV)

⁴³ If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having

two hands, to go to hell, into the fire that shall never be quenched—⁴⁴ where

*‘Their worm does not die
And the fire is not quenched.’*

⁴⁵ And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched—⁴⁶ where

*‘Their worm does not die
And the fire is not quenched.’*

⁴⁷ And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire—⁴⁸ where

*‘Their worm does not die
And the fire is not quenched.’*

Matthew 5:29–30 (NKJV)

²⁹ If your right eye causes you to sin, pluck it out and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. ³⁰ And if your right hand causes you to sin, cut it off and cast *it* from you; for it

is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

Luke 16:22–26 (NKJV)

²² So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. ²³ And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

²⁴ "Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' ²⁵ But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. ²⁶ And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'

Many of the teaching of Christ would conclude with warning of Hell

Matthew 13:49–50 (NKJV)

⁴⁹ So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, ⁵⁰ and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”

Matthew 22:13 (NKJV)

¹³ Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.’

Matthew 25:41 (NKJV)

⁴¹ “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

Matthew 25:46 (NKJV)

⁴⁶ And these will go away into everlasting punishment, but the righteous into eternal life.”

But this is not only confined to Christ. The apostles also warned of the Reality of Hell.

2 Thessalonians 1:8–9 (NKJV)

⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the

gospel of our Lord Jesus Christ. ⁹ These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

Revelation 14:9–11 (NKJV)

⁹ Then a third angel followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives *his* mark on his forehead or on his hand, ¹⁰ he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. ¹¹ And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.”

Revelation 19:20 (NKJV)

²⁰ Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.

Revelation 20:15 (NKJV)

¹⁵ And anyone not found written in the Book of Life was cast into the lake of fire

Revelation 21:8–9 (NKJV)

⁸ But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.”

The Historic Confessions of the Church have affirmed this

1689 London Baptist Confession states in Chapter 31

Of the State of Man after Death and Of the Resurrection of the Dead

“ the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day”

The Westminster Confession of Faith

states the same thing

The Athanasian Creed

He will come again to judge the living and the dead.

At his coming all people shall rise bodily to give an account of their own deeds.

Those who have done good will enter eternal life, those who have done evil will enter eternal fire.

The Belgic Confession

Then all human creatures will appear in person before the great judge—
men, women, and children,
who have lived from the beginning until the end of the world

The evil ones will be convicted
by the witness of their own consciences,
and shall be made immortal—
but only to be tormented
in “the eternal fire
prepared for the devil and his angels.”⁸

A Puritan Confession

the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting

destruction from the presence of the Lord, and from the glory of his power.

But all of this has not stopped some from attempting to Redefine the Historic and Biblical view of Hell

2. The Redefining of Eternal Hell

There are 3 prominent attempts to redefine Eternal Conscious Torment in Hell.

1. Annihilationism or Conditionalism. - this is the belief that all those who reject Jesus as Savior and Lord eventually annihilated, destroyed, exterminated or cease to exist at the last judgment. Some believe that when you die you go to Hell for a time and wait for the final judgment while others believe in soul sleep and that at death, you do not wake up until the final judgement then you are annihilated. It is believed that it would be unloving and unjust for God to allow them to suffer for eternity for temporal sins. There is a large and growing population of

Bible teachers and scholars that believe this view and teach it.

It is sometimes referred to as Christian Conditionalism because it is believed that only the only souls that are immortal are the ones that are given eternal life... so eternal life is only on the condition that God gives it, otherwise the soul ceases to exist.

Seventh-day Adventists posit that living in eternal hell is a false doctrine of pagan origin, as the wicked will perish in the lake of fire

Jehovah's Witnesses believe that there can be no punishment after death because the dead cease to exist.

2. Universalism - Universal Reconciliation —this teaches that everyone will eventually be saved. They may spend sometime in Hell but will finally embrace Jesus as Savior and Lord and God will be merciful to them and take them to Heaven because it will be unloving and unjust for God to keep them in Hell forever for temporal sins. Many Liberal denominations and Seminaries has supported and taught this view.

This is the classic. God is a God of love and would never send anyone to Hell forever.

3. Inclusivism - this is the “wider mercy view” which says that all the people or people groups that have never heard the gospel will be saved and taken to heaven. Because it would be unjust for God to judge them for not knowing. Robert Shuller and Billy Graham believed this view

Inclusivism is wrong on a number of levels.

1. It assumes you are deserving of a gospel witness

2. It denies the obvious teaching of Romans 1 that the Wrath of God is revealed against ungodly sinners who only reject natural revelation of Creation and are “without excuse”

3. Paul says in Romans 2

Romans 2:12 (NKJV)

¹² For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law

Inclusivism is an attempt to protect God from some humanly perceived injustice and denies the fundamental fact that belief in Jesus as Savior and Lord is the only name under heaven given for

someone to be saved. There is not the gospel way and the non gospel way.

Universalism - denies the obvious multitude of verses that teach that men and women will die and go to Hell. It is a fundamental denial of the basics of the Bible.

Matthew 7:13 (NKJV)

¹³ “Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it.

Matthew 7:21 (NKJV)

²¹ “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

Matthew 7:23 (NKJV)

²³ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

But the universalist would say that they will eventually be saved. They believe the universal atonement for every human being would teach this.

(at least they are consistent and believe in an actual, not potential atonement)

But the Scripture is clear that in the end of it all they are taken out of Hell or Hades and cast into the lake of fire.

Revelation 20:12–15 (NKJV)

¹² And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. ...¹³ The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them.
¹⁵ And anyone not found written in the Book of Life was cast into the lake of fire.

Revelation 21:7–8 (NKJV)

⁷ He who overcomes shall inherit all things, and I will be his God and he shall be My son. ⁸ But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.”

But Universalism and Inclusivism are not the 2 that I want to address. Those are very easily refuted by just a few scriptures.

But my concern is the growing population of people that are embracing annihilationism

Although I do not believe that someone is lost if they believe in annihilationism, I do however believe that it has a direct impact on your understanding of the power of the Gospel and the truth of the Gospel and the nature of the atonement of Christ.

3. The Reaffirmation of Eternal Hell

Lets turn our attention back now to a Refutation of the doctrine of Annihilationism and a Reaffirmation of the doctrine of Conscious Eternal Torment in Hell of the Lost.

There are a number of ways to approach this.

We will approach from the weakest of arguments to the strongest.

- 1. Rational — Weakest*
- 2. Theological - Stronger*
- 3. Biblical- Strongest.*

1. Rational — Weakest

A. Lost are in the Family of Satan

Revelation 20:10–11 (NKJV)

¹⁰ The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet *are*. And they will be tormented day and night forever and ever.

Matthew 25:41 (NKJV)

⁴¹ “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

Some argue that Hell was never intended for humans. Well I would say, Yes initially. The devil and his angels were created first and rebelled first and of necessity because God is HOLY, Hell was created to put them there.

But then God created man. And he decided in the garden along with his wife to join the family of the Devil.

So you go where all there rest of your family go....to HELL

And since they will be tortured day and night, you also will receive the same, after all you are family.

B. Sin is not Temporal but eternal

Many annihilist have no problem with Hell existing for a time. They are ok with suffering a little while but not for eternity.

So their argument is primarily against the eternal nature of Hell and specifically the Eternal Conscious Torment of Hell

They say, how can God punish anyone forever for sins committed in just 70 years.

70 years of disobedience result in billions of years of punishment??? They say that is not right or JUST

But this misses a few important points

1. Who you sin against is God. The highest authority the Supreme Sovereign, therefore requires the most severe of punishments.

To sin and lie to your parents can get you spanking

To sin and lie to the United States Supreme Court, could get you many years in Prison.

2. It assumes that you stop sinning when you die. But nothing in scripture teaches that, in fact it teaches the opposite.

Matthew 22:13 (NKJV)

¹³ Then the king said to the servants, 'Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.'

the gnashing of teeth is not a good attitude. It is a attitude of rebellion and hatred.

And since no one in Hell is saved, They are not regenerated and now are outside of the Influence of the Holy Spirit and the Church and the Grace of God. There is nothing stopping them from sinning all the more.

There hatred intensifies, and there rebellion remains. So, the punishment can never exceed the crime because the crime never stops!!!

2. Theological - Stronger

A. The Character and Nature of God.

The Holiness and Justice of God demands the existence of Hell. Hell is not a problem for God but

rather a righteous response of Justice against the sinner.

When the devil sinned in Heaven and a 1/3 of the angels rebelled with him, He was immediately cast out and sentenced to eventual torture in the Lake of Fire. Why... because God is HOLY

When the Angels sin in Genesis 6 and rebelled and left Heaven to cohabit with women. They were cast into outer darkness and chained there forever.

Why....Because God is HOLY

When Men and women were sinful continually in Genesis, God flooded the entire earth and killed them all and sent them to eternal Hell where they are to this day.

Why- God is HOLY

When God looked down and saw the cities of Sodom and Gomorrah were full of perversions, materialism and pride

He dropped fire and brimstone out of Heaven on them and consumed them all and banished them to Hell forever.

Why — Because God is HOLY

And when you sin, and live a life in rebellion to God and reject His Son who died on the cross, You too will suffer the fate of the Devil and his angels, the

the men and women of the days of Noah and the men and women of Sodom and Gomorrah.

You will die and go to an eternal Hell

Why... Because God is HOLY

Romans 2:5–9 (NKJV)

⁵ But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, ⁶ who *“will render to each one according to his deeds”*: ... to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, ⁹ tribulation and anguish, on every soul of man who does evil,

The eternal conscious torment of Hell is denied primary because we do not understand absolute Holiness and Justice.

All of our understanding is corrupted by our sinful minds and passion. To often we decide the nature of Hell from our perspective rather than God’s Character.

B. The Nature of The Atonement

Annihilationist often say the the only penalty for sin is death. (like one I heard say, it might be a little painful, like the electric chair) So that is all that is deserved is Death. (The wages is sin is death, the soul that sins shall die. This is the second death)

So when a lost sinner is annihilated, they suffer the final and complete death of existence and justice has been served.

But this is a fundamental misunderstanding of the nature of the atonement.

The atonement was not just Death.

It definitely included death and without death, it would not be enough but it was more than that.

My question to the annihilationist is what was the other six hours on the cross about, and what about the lashing of the cat of nine tails and the ripping of the flesh off his body and the beating in the face with the clubs and fist and the crushing of the crown of thorns into His skull. What were the other hours of excruciating suffering about.

If all He needed to do is die, then why not a Roman beheading. It's quick and efficient and effective and long lasting.

But you see, the death of Christ is essential but also the suffering is essential

He suffered and died in our place for our sin so that we would not have to die and suffer in Hell.

1 Peter 3:18 (NKJV)

¹⁸ For Christ also suffered once for sins, ..., being put to death in the flesh

1 Peter 2:21–24 (NKJV)

²¹ Christ also suffered for us,²³ who, ... was reviled, did not revile in return; when He suffered, He did not threaten,..... ²⁴ who Himself bore our sins in His own body on the tree,

Isaiah 53:4–5 (NKJV)

⁴ Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.

⁵ But He *was* wounded for our transgressions,
He was bruised for our iniquities;

....

And the suffering that He took on the cross was enough because He is an infinite being.
So although it would take a very long time to pay for all of our sin through suffering in Hell. He by his

infinite person could suffer for hours and it be sufficient for the just of God.

3. *Biblical- Strongest.*

There are a couple of words that the annihilationist like to camp on to prove their point, (there are others but this will be sufficient to prove my point)

Matthew 10:28 (NKJV)

²⁸ **And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.**

apollumi: to destroy, destroy utterly

Original Word: ἀπόλλυμι

Part of Speech: Verb

Transliteration: apollumi

Phonetic Spelling: (ap-ol'-loo-mee)

622 apóllymi (from 575 /apó, "away from," which intensifies ollymi, "to destroy") – properly, fully destroy, cutting off entirely (note the force of the prefix, 575 /apó).

622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and

destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end.

But does this mean annihilation? The way it is used elsewhere does not necessarily indicate that it has to be take this way.

Matthew 26:52 (NKJV)

⁵² But Jesus said to him, "Put your sword in its place, for all who take the sword will perish by the sword.

Matthew 27:20 (NKJV)

²⁰ But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.

Matthew 22:7 (NKJV)

⁷ But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.

Matthew 18:11 (NKJV)

¹¹ For the Son of Man has come to save that which was lost.

Matthew 16:25 (NKJV)

²⁵ For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.

Matthew 12:14 (NKJV)

¹⁴ Then the Pharisees went out and plotted against Him, how they might destroy Him.

Matthew 9:17 (NKJV)

¹⁷ Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.”

Matthew 8:24–25 (NKJV)

²⁴ And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. ²⁵ Then His disciples came to *Him* and awoke Him, saying, “Lord, save us! We are perishing!”

Matthew 2:13 (NKJV)

¹³ Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise, take the young Child and His mother, flee to

Egypt, and stay there until I bring you word; for Herod will seek the young Child to **destroy** Him.”

1 Corinthians 8:11 (NKJV)

¹¹ And because of your knowledge shall the weak brother **perish**, for whom Christ died?

Romans 14:15 (NKJV)

¹⁵ Yet if your brother is grieved because of *your* food, you are no longer walking in love. Do not **destroy** with your food the one for whom Christ died.

It can hardly be said the word ἀπόλλυμι means annihilated all the time

It would say by its use elsewhere and especially in Matthew, that is has the idea, of destroyed in the sense of ruined, lost, usefulness ended.

There is another word that they point out in

2 Thessalonians 1:8–9 (NKJV)

⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. ⁹ These shall be punished with everlasting **destruction** from the

presence of the Lord and from the glory of His power,

olethros: destruction, death

Original Word: ὄλεθρος, ου, ὄ

Part of Speech: Noun, Masculine

Transliteration: olethros

Phonetic Spelling: (ol'-eth-ros)

3639 ὄλεθρος (from ollymi/"destroy") – properly, ruination with its full, destructive results (LS). 3639 / ὄλεθρος ("ruination") however does not imply "extinction" (annihilation). Rather it emphasizes the consequent loss that goes with the complete "undoing."

1 Thessalonians 5:3 (NKJV)

³ For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.

1 Timothy 6:9 (NKJV)

⁹ But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and **perdition**.

perdition ἀπώλεια apōleia (from 622 /apóllymi, "cut off")

Here both words are used and clearly does not imply annihilation but ruin, and the destruction of ones life.

The Bible speaks of Hell in terms of eternal, Conscious and Painful Torment

I. Eternal

Revelation 14:9–11 (NKJV)

⁹ Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives *his* mark on his forehead or on his hand, ¹⁰ he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. ¹¹ And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."

2 Thessalonians 1:8–9 (NKJV)

⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. ⁹ These shall be punished with **everlasting destruction** from the presence of the Lord and from the glory of His power,

Daniel 12:2 (NKJV)

² And many of those who sleep in the dust of the earth shall awake,
Some to everlasting life,
Some to shame *and* everlasting contempt.

Mark 9:43–48 (NKJV)

⁴³ **If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched—⁴⁴ where**

*‘Their worm does not die
And the fire is not quenched.’*

⁴⁵ **And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched—⁴⁶ where**

*‘Their worm does not die
And the fire is not quenched.’*

⁴⁷ And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire—⁴⁸ where

*‘Their worm does not die
And the fire is not quenched.’*

Matthew 25:41 (NKJV)

⁴¹ “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

Matthew 25:46 (NKJV)

⁴⁶ And these will go away into everlasting punishment, but the righteous into eternal life

2. Conscious

3. Painful Torment

Luke 16:22–26 (NKJV)

²² So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. ²³ And being in torments in

Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

²⁴ “Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’ ²⁵ But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. ²⁶ And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’

Matthew 13:49–50 (NKJV)

⁴⁹ So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, ⁵⁰ and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”

Matthew 22:13 (NKJV)

¹³ Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.’

Matt 8:28-29

²⁸ When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed *men*, coming out of the tombs, exceedingly fierce, so that no one could pass that way. ²⁹ And suddenly they cried out, saying, “What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?”

The Bible speaks of hell in very specific words: agony, banishment, brimstone, curse, darkness, deprivation, destruction, distress, fire, teeth grinding, guilt, hopelessness, loneliness, pain, suffering, pressure, prison, punishment, ruin, separation, shame, contempt, smoke, sulfur, torment, trouble, trash heap, weeping – all forever.

There are many roads to hell

Matthew 7:13 (NKJV)

¹³ “Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it.

John MacArthur said,

“Any sin – every sin creates a road that arrives at hell. You can go on the road of pride, or you can go as a pedophile. You can go as a self-righteous religious leader, or you can go as an aide to Adolph Hitler. Many, many roads to hell.”

<https://www.gty.org/library/sermons-library/80-376>

The Truth About Hell

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Sermons Selected Scriptures 80-376 Dec 4, 2011

Charles Spurgeon

Oh, my brothers and sisters in Christ, if sinners will be damned, at least let them leap to hell over our bodies; and if they will perish, let them perish with our arms about their knees, imploring them to stay, and not madly to destroy themselves. If hell must be filled, at least let it be filled in the teeth of our exertions, and let not one go there unwarned and unprayed for.

γέεννα, ης, ἡ, Hebr. *gê-hinnôm*, the *valley of Hinnom*, which represented *the place of future punishment*, Ev.Matt.5.22

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). *A Greek-English lexicon* (p. 341). Oxford: Clarendon Press.

1.21 γέεννα, ης *f.* a place of punishment for the dead—‘Gehenna, hell.’ φοβήθητε τὸν μετὰ τὸ ἀποκτείνειν ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν ‘fear rather him who has the authority to throw (you) into hell after killing you’ Lk 12:5.

The Greek term γέεννα is derived from a Hebrew phrase meaning ‘Valley of Hinnom,’ a ravine running along the south side of Jerusalem and a place where the rubbish from the city was constantly being burned. According to late Jewish popular belief, the last judgment was to take place in this valley, and hence the figurative extension of meaning from ‘Valley of Hinnom’ to ‘hell.’ In most languages γέεννα is rendered as ‘place of punishment’ or ‘place where the dead suffer’ or ‘place where the dead suffer because of their sins.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 5). New York: United Bible Societies.

ᾍδης (*hadēs*). n. masc. **Hades, the Underworld**. *This is the name of the Underworld, the place people go after they die.*

Hades is closely associated with death, sometimes personified (e.g., Rev 6:8; 20:14) and sometimes seen as a place (e.g., Rev 1:18; 20:13). It is contrasted with heaven (e.g., Matt 11:23; Luke 10:15) either since it is thought to be underground or because it is associated with evil forces (e.g., Matt 16:18). In one parable it is described as the place where the wicked are tormented after death (Luke 16:23).

γέεννα (*geenna*). n. fem. **Gehenna, valley of Hinnom, hell**. *Refers to the place of fiery punishment for the wicked dead.*

This Greek word is a transcription of the Aramaic name for one of the valleys outside of Jerusalem—the valley of Hinnom. This name came to be used metaphorically for the place where the souls of the wicked would be judged (1 Enoch 27:2; 90:26; 2 Esdras 7:36–38). In the nt, Gehenna is used for the place souls go for eternal punishment (e.g., Matt 5:29–30; Luke 12:5). Sometimes it is referred to as “Gehenna (*geenna*) of fire” (e.g., Matt 5:22; 18:9).

ἄβυσσος (*abyssos*). n. masc. **abyss, bottomless pit, the Underworld**. *Refers to the deep Underworld where even demons dread to go.*

The demon fears being cast back to this abyss in Luke 8:31. The destroyer (Apollyon in Rev 9:1–11) and the beast (Rev 11:7–8) come from the abyss, and an angel locks Satan there in Rev 20:1–3. In Rom 10:7 it is suggested rhetorically that Christ descended there when he died.

ταρταρώ (*tartarō*). vb. **to hold in Tartarus, to be held in hell**. *Refers to the act of holding someone captive in Tartarus.*

In classical Greek, this verb describes the act of holding a prisoner in Tartarus, the level of Hades where the wicked are punished. This verb only occurs in 2 Pet 2:4, referring to where the fallen angels are sent to be punished (compare Luke 8:31).

σκότος (*skotos*). n. neut. **darkness**. *Refers literally to darkness but may be used for the darkness of death.*

In the nt, this word is most often used for those who are blind to the gospel or under the power of sin and evil (e.g., John 3:19; Rom 13:12; Eph 5:8). In a few parables in Matthew it is used for where wicked people are cast as eternal punishment (Matt 8:12; 22:13; 25:30). In two places this eternal darkness of hell is mentioned: 2 Pet 2:17; Jude 1:13.

ζόφος (*zophos*). n. masc. **darkness, gloom**. *This is the deepest, blackest darkness.*

This word refers to the gloomy darkness of the Underworld in classical Greek literature. In the nt, it is used for the darkness of Tartarus (2 Pet 2:4) and the gloom awaiting the wicked (2 Pet 2:17). In Jude, the rebellious angels have been held in this

gloom awaiting the final judgment (Jude 6). This same gloom is in store for the wicked (Jude 13).

παράδεισος (*paradeisos*). n. masc. **paradise**. *Refers to the place where the blessed or righteous dead go after death.*

The place where the righteous dead enjoy a blessed afterlife is sometimes called paradise (*paradeisos*) in the nt. In Luke 23:43, Jesus tells the thief who had faith that he would be with him in paradise (*paradeisos*). In 2 Corinthians 12:1–4, Paul refers to heaven as paradise (*paradeisos*). Revelation 2:7 also seems to refer to heaven as the “paradise (*paradeisos*) of God

Austin, B. M. (2014). [Afterlife](#). D. Mangum, D. R. Brown, R. Klippenstein, & R. Hurst (Eds.), *Lexham Theological Wordbook*. Bellingham, WA: Lexham Press.

Sacrifices of children took place here under Ahaz and Manasseh (2 Kgs 16:3; 21:6). Because of these sacrifices, Josiah allowed the valley to become unclean (2 Kgs 23:10). Prophetic threats of judgment identified the Valley of Hinnom as a future “valley of slaughter” (Jer 7:32; 19:6).

Jewish apocalyptic literature developed the idea that one day God would purify the defiled world and throw evildoers into purifying fire (cf. *1 Enoch* 10:13; 18:11-16, etc.; *Jub.* 9:15; 1QH 3:29–36; *2 Bar.* 37:1; see further the words of John the Baptist: Matt 3:10, 12 par. Luke 3:9, 17)

Balz, H. R., & Schneider, G. (1990–). [Exegetical dictionary of the New Testament](#) (Vol. 1, p. 239). Grand Rapids, Mich.: Eerdmans.

1. *géenna* is the Greek form of the Hebrew name for the Wadi er-Rababi. This acquired a bad reputation because of the sacrifices offered to Moloch there (2 Kgs. 16:3). Judgment was pronounced on it (Jer. 7:32), and it thus came to be equated with the hell of the last judgment (Eth. En. 90:26). Later it was also used for the place where the wicked are punished in the intermediate state. The LXX, Philo, and Josephus do not have the term; Philo has *tártaros* instead.

2. The NT distinguishes between *hádēs* and *géenna*: a. the former is temporary, the latter definitive (cf. Mk. 9:43, 48); b. the former is for the soul alone, the latter for the reunited body and soul (Mk. 9:43ff.; Mt. 10:28). *géenna* is preexistent (Mt. 25:41). It is manifested as a fiery abyss (Mk. 9:43) after the general resurrection. Those who fall victim to divine judgment (Mt. 5:22; 23:33) will be destroyed there with eternal fire. The ungodly are sons of *géenna* (Mt. 23:15). They go to it with Satan and the demons (Mt. 25:41; cf. Rev. 19:20; 20:10–11). The threat of *géenna* in the NT is used to show the seriousness of sin and to awaken the conscience to fear of the divine anger (Mt. 10:28; 23:33). Even contemptuous words must be avoided (Mt. 5:22); no sacrifice is too costly in the war against sin (Mk. 9:43ff.). [J. Jeremias, I, 657–58]

Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). [Theological Dictionary of the New Testament](#) (p. 113). Grand Rapids, MI: W.B. Eerdmans.

