

IS HELL FOREVER?

Message 1

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INTRO: David Raegan has a prophecy ministry and he puts out a monthly magazine called the "Lamplighter". In the March/April 2006 edition the title is, "The Reality Of Hell". And in the magazine is an article about whether hell is eternal punishment or eternal torment. He refutes the teaching that hell is everlasting. A number of years ago I set out to answer his teaching. I never got around to giving those messages. And as I took a little break from the Ephesians series I thought I would cover these messages at this point. Our subject is not whether there is a hell. Our subject is, is hell forever?

When I studied the subject of hell in my earlier years I did it as a matter of theology. The question was, what does the Bible teach? If the Bible is God's Word, all our answers must be found there. As I mentioned in the New Year's message, there are two ways in which we determine truth as best we can if we are objective. There is the scientific method. We prove things by whether they are repeatable and observable and measurable. There is another method which we call the judicial method. Here we gather all the facts and see if they give enough evidence so that something can be shown to be true beyond reasonable doubt. I believe anyone who is objective in their search for truth in the spiritual realm and takes the evidence available will come away saying it is the truth beyond a reasonable doubt. The scientific method gives us evidence beyond a reasonable doubt by sight. The judicial method gives us evidence that the Bible is the Word of God beyond reasonable doubt by faith.

So, in our subject of hell, as in all other subjects of a spiritual nature, what the Bible teaches is most crucial. But now hell has become a much more practical thing than just a theological issue for me, and as such it has become a very difficult subject. It is easy to say I believe in hell as something that is far away and for others. It is another when you realize that if this is true it is ongoing right now and at each death a person enters either heaven or hell. Hell is the most horrifying thought there is.

Now I am not sure if I have shared much of my testimony in preaching over the years but I want to do that first this morning. I want to tell you a little of how my spiritual life began. I grew up in a religious home. We went to a traditional church, though we did not go very regularly. I had dropped out of school before I was finished grade eight. That April when I turned 15, the legal age at which I no longer had to attend school, I could push myself no further and I quit school. I said, "I have had my last class." Well, I had two older brothers who had set the example of quitting school as soon as they were 15, and I faithfully followed. Maybe some of you identify with me.

Well, I learned to smoke and I drank some. Not much. But God was far away in my life, but not in my conscience. Well, when I was 22 years old, a young friend of mine died in a motor cycle accident. It was a tragic death but death had never bothered me much. I didn't go to funerals much and nobody very close to me died and anyway, I was busy working. But somehow when this young person died in that accident God began to speak to my heart. For the very first time in my life, the Holy Spirit began to work mightily in my heart. All of a sudden I realized I too must die some day. I had no question about where I would go if I died. I had been taught about heaven and hell and I never questioned those as real. And now, suddenly, I was faced with my own destiny.

Let me ask you, is hell a real place? You say yes? Let me ask you, will people suffer there forever and ever? You say yes? Let me ask you, have you given hell any amount of thought? Can you imagine a just God; a loving God; a merciful God sending people to hell forever and ever? Well, I never questioned that much. The Bible said so, so it must be true. I believed it because I had been taught that there was a hell, and I believed it because the Bible said there is a hell. When I discussed this with members of cults, I searched the Bible to prove them wrong. And now, in later years, when otherwise solid Christians, such as Dave Hunt or David Reagan denied this doctrine, I began to think I needed to look at it more objectively, not to prove them wrong, but to see if in fact what I had been taught was wrong. That is extremely hard to do objectively.

Well, let me go back to my testimony. It was at this time I came under tremendous conviction about my life and sin and what would happen to me if I died. I would wake up in the morning and I would wonder, will this be the day I die? That went on for about a month or so, maybe a little more. And then one day I was clearing land with a crawler tractor or 'cat' as we called it and something hit me in my right eye. That was the summer of 1972. I wiped my eye and liquid just ran down my arm and I thought I had poked my eye right out.

Well, I hadn't poked it out but I couldn't see out of that eye. I don't remember when sight began to slowly return but it did. I went to see a doctor and from then on I had to see numerous eye doctors and then I was sent to Vancouver. It meant I had to go by airplane and I had never done that and did not know how I would handle getting around in the city. My friend, a brother to the young man that was killed on the Motor cycle, went with me to Vancouver. We landed in that large city and I had never flown or done something like that and my friend was a great help.

Well, while we were there, I wanted to go to the PNE, the Pacific National Exhibition. My friend didn't want to go but we finally agreed that I would go with him to a bar with live music and then he would go with me to the PNE. Well, during that day we went to the Stanley Park and I saw many new things, much of which I had never seen in my life. But all the while I was under this heavy conviction. I just kept thinking that my life might end soon and I was not ready. We went underground to where you could watch the whales do their jumps from under water. Somehow, the conviction got so heavy while we were down there, I ran out of there. I could no longer stand it. Everything seemed like vanity. I thought maybe the man who had trained the whale would die before the whale did or the whale before the man, and then what was it all for. It all seemed so very vain.

Then, to top it off, being under such heavy conviction, evening came and now I was to go spend time in a bar. I was already under conviction for sin and didn't want to go. But we went. The devil was there. We ordered a drink but I was as out of place as anything you can imagine, and I knew it. And what I remember most clearly, when the band lit up, they invited us to get more drinks and the band leader looked like a demon to me. Now he was

not badly dressed nor did he look out of the normal, but it seemed to me that I saw and heard something demonic. I really did not have much of an idea about demons but that is how it felt to me, I had been taught nothing on this subject. But it was evil. It was demonic. I knew it was bad.

Things got so heavy for me in that bar I finally said to my friend, "You can do whatever you want to do tomorrow; I am leaving now." All this time he had no idea what was happening in my heart. But as we walked back, we went quite a distance on a darkened back street to where we were staying. I had heard the Gospel several times from preachers we would have once been forbidden to listen to and I somehow knew what they had said was true. My sin now bore down so heavily on me, that I could hardly stand it. And then, as we were walking, I do not know what all I said to God, but I do remember this. I said, "Lord, I cannot handle my life any longer. I give it to You. If you can make anything out of me, you can have all there is."

I didn't really know what that all meant, but I did mean what I said. How should I now live? What should I do? I never even gave thought to that. Something happened that night. I didn't know it but my life had changed on that dark street. Well, we did go to the PNE the next day and somehow everything had changed. There was no conviction and we had a great day. What I remember most clearly, people sometimes talk about the grass looking greener and the sky bluer and that is how that day was for me. And from there on, step by step the Lord led me.

It took about a year before I began to learn how to study the Bible. A cousin of mine was very instrumental in helping me in those days. I am thankful for him to this day. My hunger for the Word was hard to describe. I would read NT verses driving a Triple Six skidder and memorize them. All my spare time I would study. I began to work with young people and tried to get them out of the life I had been in. I was in a traditional church and they did not approve of the work I was doing but we eventually had as many as 60 young people who came to our Bible studies. A young lady came to those youth evenings and we eventually married. And then I sensed the call of God to go to Bible school and my wife and I agonized through all the things that involves,

but finally, in 1983, thirteen years after I was saved I went to Bible school.

When I got to registration day at Bible school I did not even know what a semester was. I had once said I was done with school and now I was going to go to school and I would go to school wanting to go. Teachers helped students fill out their course schedules and I indicated I wanted to take Greek and Hebrew courses. Well, when my counselor came to check he said, "You can't take those courses." Do you know what the problem was? I didn't have enough schooling. I would have to take 2 years of grammar classes before I could take those courses. Well, everything was very new and intimidating to me, but I was not ready to give in. I had sold my business and had left everything and two things I wanted to learn were Greek and Hebrew. I had done a lot of studying at home already and I knew I needed to know these original languages if I would study the way I wanted to.

And so I insisted that this is what I had come to school for and that is what I wanted to do. Well, they were very nice to me, but they got a little frustrated because I wouldn't give up. Well, the first few days we were there I had written several entrance exams. If we did well enough on those, we would be able to skip some of the more elementary courses. And so my counselor said, "Well, just a minute. I will go see the registrar." Well, they checked my entrance exams and when the counselor came back he said, "The registrar said you can take any program you want to take."

I am not smart, but I do work hard, and in four years I completed two degrees. And for the hardest degree they had, the one that had Hebrew and Greek language classes, students had to write a Bachelor of Theology paper. I must add a word here. My wife had learned to type in school and she typed my papers. When I handed her my first gem, I could not leave where she was typing. I had to sit down beside her and tell her what I meant here and what I meant there and how is this supposed to be and how is that supposed to be. I do not know how she did it. By the time I was to the 10,000 word paper, she had four children to take care of and a husband whose writing skills were, well; hard

for a typist. Especially when you had to use a typewriter and whiteout to make corrections. I still have her typed up copy.

Well, the subject I chose to write on was, 'The Nature of Man.' I can hardly tell you how writing that paper has helped me in the years that followed. In those studies I was forever cured of any kind of Christian psychology. I learned to understand man from a biblical perspective for which I am very grateful. But after much study on this present subject, I came to the conclusion that an understanding of life, death and immortality demands an eternal hell. So a study of the nature of man, in my estimation, is essential to dealing with the question of hell which is here before us. In dealing with hell an understanding of the nature of man, the nature of sin, and the nature of God are all important.

Well, some years ago I read an article on hell, by David Reagan, where he refuted the idea of an eternal hell. I want to tell you, I have some idea why thinking people have a difficult time to believe in a real, literal, everlasting hell. I think I might safely say that a view that hell is not forever does not usually come from an objective study of the Word of God. It comes from a view already formed and then a search made in Scripture to prove what one wishes to be true. It is that way with most difficult subjects such as divorce and remarriage and so on. Very few people come to the view that divorce and remarriage is acceptable in the Bible because that is what they objectively found in the Bible. They had a case of a friend or a family member who divorced and remarried and then they studied the Bible, and sure enough, what they wanted to find, they found.

And before we get into the subject let me mention one thing that is seldom mentioned and that came as a surprise to me as it might to some of you. We view the teaching of hell as a very clear teaching in Scripture but when you study the OT it is not a clear teaching there. You may wish to check that out. That is one argument used by those who do not view hell as literal or lasting forever.

But let me say on the reverse, if you would study the OT only you would not find clear teaching that godly people go to heaven when they die. If one drops the teaching on hell because it is not clearly taught in the OT, one would need to drop the

teaching of heaven as well. What one would possibly come to is the doctrine of 'soul sleep' as some like the Seventh Day Adventists teach. They teach that the soul sleeps until the resurrection.

Again, if you were to study the NT you would find very little teaching on hell if you left out the Gospels. If one left out the teachings of Christ, verses on hell would be sparse. Now I understand that the KJV translates the Hebrew word *sheol* as hell and the NT words, *hades* and *tartaros* as well. The NT word Jesus used for hell is *gehenna*. You can check out our past messages on hell where I deal with that.

Now the word 'gehenna' is used 12 times in the NT. Eleven of those are by Jesus and once it is used in James. The word 'tartaros' is used by the apostle Peter. The Website 'gotquestions.org' says, "In ancient Greek mythology, Tartarus was a horrible pit of torment in the afterlife. It was lower than even Hades, the place of the dead. According to the Greeks, Tartarus was populated by ferocious monsters and the worst of criminals. The Greek word *Tartarus* appears only once in the entire New Testament. [Second Peter 2:4](#) says, "God did not spare angels when they sinned, but sent them to [*Tartarus*], putting them in chains of darkness to be held for judgment." Most English versions translate *tartarus* as "hell" or "lowest hell." The word *Tartarus* can be defined as "the deepest abyss of [Hades](#)."

Several observations are important here. First, even the ancient Greeks believed in a place of torment, a hell of their own version. And I think as well, that Peter uses this word here as referring to Gehenna. Some think this is a special place of torment for some angels.

In Matthew 25:41 Jesus said, "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...'" This place of everlasting fire is beyond doubt referring to the Hebrew *Gehenna*, or the Greek *tartaros* when Peter used it.

I want to share one other thing before we get started. I long puzzled over what was the right motivation to come to Christ in repentance and faith. Was it the right motivation to come to

Christ so I would not go to hell? As I learned what God made us for I learned that we were made to glorify Him. Romans 3:23 says all have sinned and come short of the glory of God. So I pondered, should our motivation for salvation not be for glory to God? Was that not better than getting saved to escape hell?

Then I studied the fear of God. One can hardly overstate the importance of fearing God. And why should we fear God? Well, I concluded it was because God has the authority to deal with us for any sin we have done. We obey the traffic laws to the extent that we fear the policeman. And when we do not fear the policeman, we do what we want. When we see a police car sitting beside the road, or coming, and we are driving too fast, we immediately seek to slow down to the right speed. That does not happen because of our love for the law. That happens because of our fear of what the law can do if we disobey.

So is it wrong to get saved in order to escape God's punishment? Well, I began to think that maybe that the fear of hell could be the right motivation for salvation as well. L.E. Maxwell says in his book "Crowded To Christ", "Among the causes of the drift away from churchgoing and of the relaxation of moral standards which have come about within living memory, there can be little doubt that one of the chief has been the disappearance of the belief in eternal punishment. Rightly or wrongly, men are not afraid of God as they used to be, and have cast off the restraints which fear imposed" (pg. 118).

So, finally, by way of introduction, we are entering a study that is of no light matter nor is it easy to understand. Peter said of Paul that he wrote in his epistles some things hard to understand, and the shallow, twist these things to their own destruction. Now the article that caused me to do this study was by David Reagan and was called, "The Nature of Hell: An eternal punishment or eternal torment?" He dealt with a number of subjects.

In that article he dealt with such issues as the difference between *hades* and *Gehenna*. Then he deals with the duration of hell and gives two major viewpoints; that of the traditionalist and that of the conditionalist. The traditionalist holds that the soul is immortal, and thus holds to the view of hell that we hold to; that it is that it is a place of eternal torment. The

conditionalist believes that the soul is not immortal. The soul only receives immortality when the person is saved. Such teaching, of course, would enhance the teaching that a believer cannot ever be lost again.

Reagan then deals with some of the major difficulties of the traditionalists, those who believe the soul is immortal. I want to read those for you here to give you some idea of what you must deal with when you deal with disagreement in doctrine, whether by evangelicals or cults. Many such arguments are not easy to answer.

When I originally did this study I had amassed a lot of material and in rethinking it all, I will just read through his points and then see to answer them one by one as we go along. The title of the article is: "The Nature of Hell: An eternal punishment or eternal torment?"

Reagan introduces his article like this:

The Bible presents Hell, like Heaven, as a real place. The Bible says that God created this terrible place to serve as the ultimate destiny of the Devil and his angels ([Matthew 25:41](#)). The Bible also teaches that Hell will be the destiny of all people who reject the grace and mercy God has provided through Jesus and who choose, instead, to follow Satan ([Matthew 25:46](#)).

Hell is described in the Scriptures as a place of darkness and sadness ([Matthew 22:13](#)), a place of fire ([Matthew 5:22](#)), a place of torment ([Revelation 14: 10](#)), a place of destruction ([Matthew 7:13](#)), and a place of disgrace and everlasting contempt ([Daniel 12:2](#)).

I. ITS DISTINCTION FROM HADES

Reagan's first point is on the distinction between hell and hades. Let me read what he writes:

Hell is not Hades. A careful study of the Scriptures will reveal that Hades in the [New Testament](#) is the same place as Sheol in the Old Testament ([Psalm 49:15](#)). Before the Cross, Hades (or Sheol) was the holding place for the spirits of the dead who awaited their resurrection, judgment, and ultimate consignment to Heaven or Hell. According to Jesus' story of the [rich man and Lazarus \(Luke 16:19-31\)](#), Hades was composed of two compartments — Paradise and Torments. At death, the spirits of the righteous (those who had put their faith in God) went to a compartment in Hades called Paradise. The unrighteous went to a compartment called Torments. The two compartments were [separated](#) by a wide gulf that could not be crossed.

This teaching says that Hades was a place made up of two compartments. One, Paradise, was for the righteous and the second was torments a place for the unrighteous. Raegan then says:

The Bible indicates that the nature of Hades was radically changed at the time of the Cross. After His death on the Cross, Jesus descended into Hades and declared to all the spirits there His triumph over Satan through the shedding of His blood for the sins of Mankind ([1 Peter 3:18-19](#); [4:6](#)).

The teaching then is that when Christ died He went to hell. Psalm 16:10 says, *For You will not leave my soul in Sheol (KJV hell), Nor will You allow Your Holy One to see corruption.*

The book of Acts, speaking of this says in 2:27:

2:27 For You will not leave my soul in Hades (KJV, hell), Nor will You allow Your Holy One to see corruption.

So the teaching is that Christ descended down to Hades, then according to Ephesians 4:8-9 He took Paradise and ascended up to Heaven taking Paradise with Him. Here is what he says:

The Bible also indicates that after His resurrection, when He ascended to Heaven, Jesus took Paradise with Him, transferring the spirits of the righteous dead from Hades to Heaven ([Ephesians 4:8-9](#) and [2 Corinthians 12:1-4](#)). The spirits of the righteous dead are thereafter pictured as being in Heaven before the throne of God ([Revelation 6:9](#) and [7:9](#)).

Thus, since the time of the Cross, the spirits of dead saints no longer go to Hades. They are taken, instead, directly to Heaven. The spirits of Old Testament saints could not go directly to Heaven because their sins had not been forgiven. Their sins had only been covered, so to speak, by their faith. Their sins could not be forgiven until Jesus shed His blood for them on the Cross.

The souls of the unrighteous dead will remain in Hades until the end of the millennial reign of Jesus. At that time they will be resurrected and judged at the Great White Throne judgment portrayed in [Revelation 20:11-15](#). They will be judged by their works, and since no person can be justified before God by works ([Ephesians 2:8-10](#)), all the unrighteous will be cast into Hell, which the passage in Revelation refers to as "*the lake of fire*" ([Revelation 20:14](#)).

Reagan distinguishes between hell and hades. That far he is correct. He then follows a line of teaching that became popular some years ago. This teaching says hades was a place with two different compartments. One was paradise. This is where the saved of the OT went at death. They would wait in that place until Jesus ascended to heaven and then He would remove this compartment and take it to heaven. Those who died in a lost state remain in sheol or hades until the resurrection at the end of the millennium. That place remained unchanged.

Now this teaching is based on 1 Peter 3:18-19 and 4:6. 1 Peter 3:18-20 says:

18 For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

19 by whom also He went and preached to the spirits in prison,

20 who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.

First, with regard to sheol of the OT and hades of the NT, I believe they refer to a state not a place. That both the saved and the unsaved enter sheol or hades at death is clear enough from Scripture. But I see these words as speaking of a state, not a place. For example, death is a state not a place. It is the bodiless state before the resurrection. It is the state of both the saved and the lost.

Raegan is only partly correct in saying that sheol and hades do not mean hell as the KJV translates it. If you are in discussion with the JW's and you use the KJV they will take you to these verses and it will cause trouble for you unless you understand this.

You see, it is not correct that sheol and hades could not refer to someone as being in hell. Let me explain. When the wicked enter the bodiless state, where do they go? Well, we say they go to hell, and that is what the Bible

teaches. So when it speaks of the wicked as being in sheol with reference to their soul and spirit that then refers to hell, because that is where the real person is with the soul and spirit.

So turn to Psalm 139:8. It says, "If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there." Now one could argue that sheol, translated as hell here refers to the grave. But the opposite of heaven is not the grave, but hell. So it seems to me it is a reference to hell.

Consider Ezekiel 31:15-16. The Lord is speaking of the destruction of Assyria here. These verses say:

15 "Thus says the Lord GOD: 'In the day when it went down to hell (KJV says grave here), I caused mourning. I covered the deep because of it. I restrained its rivers, and the great waters were held back. I caused Lebanon to mourn for it, and all the trees of the field wilted because of it.

16 'I made the nations shake at the sound of its fall, when I cast it down to hell together with those who descend into the Pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the depths of the earth.

17 'They also went down to hell with it, with those slain by the sword; and those who were its strong arm dwelt in its shadows among the nations.

The word 'sheol' is used 65 times in the OT. The KJV has translated it as 'grave' 31 times; as hell 31 times, and as 'pit' 3 times.

In the verses we just read the KJV has translated sheol as grave once and hell twice. The NKJV has translated as hell all three times. Now notice in verse 16 that it refers to sheol or hell as the pit, and the NKJV has capitalized the word Pit, no doubt indicating they believe it is hell.

So this verse says:

'I made the nations shake at the sound of its fall, when I cast it down to hell together with those who descend into the Pit...'

There is no question in my mind that when the word sheol is used of the unsaved after death it refers to hell. If that is correct the doctrine of hell is taught a lot more in the OT than is often believed. We can then say the OT teaches more about hell than heaven.

Now we could show this to be true in the NT as well. Go to Luke 16. This is the account of the rich man and Lazarus. Lazarus is said to be in Abraham's bosom in verse 22. Let's read verses 22-23. It says:

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 (KJV says hell), he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom."

Now the word 'hades' is the NT word for the OT word sheol. It is not wrong to translate it as 'hell' here because that is what it refers to. The idea is that in his bodiless state, hades, he was in hell. That is very clear here. So it is not wrong to translate it as hell when it refers to it as such.

But turn to Acts 2:27 once more. In other references it may refer to the bodiless state, not hell. This verse says:

Ac 2:27 For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption.

So when it says of Jesus that God would not leave Him in sheol Psalm 16:10, to which Acts 2:27 refers and translates as hades, I do not believe it refers to hell. I believe it means God will not leave Christ in the bodiless state, and three days and three nights after His burial He was resurrected and body and soul and spirit were back together again.

I won't spend more time on this since it does not affect whether hell is forever or not. Let me just say I do not believe in the two compartment theory. Let me simply say this. When Peter says in verse 19 that Christ went and preached to the spirits in prison, it refers to verse 20, to those who formerly were disobedient in the days of Noah. Christ preached to them through Noah in the days before the flood, and I would read verse 19 like this, that he preached to those who are now spirits in prison. That is they have no bodies since the resurrection has not happened yet, but they are spirits in prison, or hell.

I won't take more time on that here as I have dealt with it in other messages on this subject.

II. THE DURATION OF HELL

Raegan's second point is called, 'The Duration Of Hell.' He writes:

How long will the unrighteous be tormented in Hell? The traditional view holds that Hell is a place of eternal, conscious torment. According to this view, a person who ends up in Hell is doomed to a never-ending existence of excruciating pain and suffering. Hell is a place of no escape and no hope.

Another point of view — the one I hold — takes the position that immortality is conditional, depending upon one's acceptance of Christ. I believe the Bible teaches the unrighteous will be resurrected, judged, punished in Hell for a period of time proportional to their sins, and then suffer destruction (the death of body and soul). In a moment we will take a brief look at both views, but before we do, I would like to remind us all of a sobering truth: Hell is a reality, and it is a dreadful destiny. Hell exists because God cannot be mocked ([Galatians 6:7](#)). He is going to deal with sin, and He deals with sin in one of two ways — either grace or wrath. [John 3:36](#) says, "*He who believes in the Son has eternal life; but he who does not obey the son shall not see life, but the wrath of God abides on him.*"

Whatever we conclude from the Scriptures about the duration of Hell, we must remember that Hell is to be avoided at all costs. Whether the wicked suffer there eternally or are destroyed after enduring God's terrible punishment, Hell is an unimaginably terrifying place.

We must also remember that our beliefs about the duration of Hell are not on the plane of cardinal doctrine. Sincere, godly Christians may study the same scripture passages about Hell and end up with differing conclusions about the issue of its duration. Our

varied viewpoints, arrived at through earnest and godly study, should not be allowed to cause division or rancor in the body of Christ.

Here is what he is saying. There is a hell. But it is not everlasting. Each person suffers to the degree that their sin calls for and then they are annihilated. But, whichever view one holds we ought not to break fellowship over our views on this. So with that he will deal with the two viewpoints; the traditionalist viewpoint and the conditionalist viewpoint.

CONCL: To conclude this message we have looked at the following: the distinction between hades and hell. Cults such as the JW's and others that don't believe in a literal hell pounce on the way hades is translated and take advantage on the believer who is not familiar with the distinction. However, it cannot be concluded that the intent of the word never means hell. A good number of times it does. When we say somebody went to paradise, we could also conclude from that that it refers to heaven.

Then we began to look at the duration of hell and that there are two views and we will look at that, Lord willing, next Sunday. If you want to understand this more fully you will have to listen to these messages several times or study the matter for yourself, and that is no small undertaking. May the Lord add His blessing to the extent that this message has been correct.