

# Hell - A Closer Look

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## 1. Gehenna, Hades, and Tartarus

We currently (writing in 2006) live in a dispensation of grace [Eph 3:2], in Gentile times [Acts 28:28]. Israel is (blindly) awaiting restoration of the Kingdom of Israel with the Lord Jesus Christ as King [Acts 1:6]. Jerusalem is being trodden down by the Gentiles, until the times of the Gentiles are fulfilled [Luke 21:24] - though we urge Christians not to have any part in this.

Now the apostle of the Gentiles is Paul [Rom 11:13], whereas Peter, James and John are apostles of the circumcision [Gal 2:9]. We shall first look at what Paul has to say about hell. It might be argued that we must take all Scripture to ourselves - after all:

**All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: [2 Tim 3:16].**

Yes, but is all Scripture addressed *to* us? What about Exodus 12:1-6?

<sup>1</sup>And the LORD spake unto Moses and Aaron in the land of Egypt, saying, <sup>2</sup>“This month shall be unto you the beginning of months: it shall be the first month of the year to you. <sup>3</sup>Speak ye unto all the congregation of Israel, saying, “In the tenth day of this month they shall take to them every man a lamb, ... <sup>5</sup>Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: <sup>6</sup>And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Here are instructions to Israel, but we have yet to meet a Christian who applies them to himself. We need to rightly divide Scripture [2 Tim 2:15]:

**Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.**

By rightly dividing, we do not apply the above verses from Exodus to ourselves, but we do learn from them<sup>1</sup>. We must exercise caution in applying any Scripture to ourselves, first testing whether it is addressed to us.

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<sup>1</sup> Indeed, the fourteenth day of this first month [Ex 11:2] is the exact date, the Preparation Day before the Feast of the Passover, [John 19:41; Mt 27:62] on which Christ our Passover [1 Cor 5:7] laid down His life for us on the cross - what a wonderful prophetic foreshadowing we read!

So we shall start by seeing what Paul the apostle of the Gentiles has to say about hell - but we shall certainly later also look at other verses applicable when Israel is on the scene and attempt to explain them.

Of the Greek words sometimes translated “hell”,

- Γεέννα (Gehenna)
- Ἅδης (Hades)
- Τάρταρος (Tartarus - occurring in a verbal form only)

the only occurrence in Paul's writings is 1 Cor 15:55:

**O death, where is thy sting? O grave [Hades], where is thy victory?**

That is all!

The meaning *grave* is in line with the Old Testament word לְאֵפֶיט (sheol), which is translated by Ἅδης, (Hades) in the Septuagint, and whose meaning can be seen in the first occurrence, in Gen 37:35, where Jacob laments the apparent loss of Joseph:

**And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, “For I will go down into the grave (לְאֵפֶיט, sheol) unto my son mourning”. Thus his father wept for him.**

Is it conceivable that Jacob - so honoured in Scripture [e.g. Rom 9:13] should be speaking of *hell* here? So the apostle Paul has *nothing* to say on hell. How very strange if there is a pressing need to warn all men about the dangers of hell!

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What are the wages of sin? Eternal torment, or death?

**But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. [Gen 2:17]**

**...the soul that sinneth, it shall die [Ezek 18:4]**

**For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. [Rom 6:23]**

Ah, you say, but what about Gehenna (as if the above verses can be nonchalantly contradicted)?

**And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell (Gehenna), into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. [Mark 9:43-44]**

Well, let us examine the reference to Isaiah 66:24:

**And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.**

We see that we are dealing with a place of *carcasses*, of ongoing destruction, carcass after carcass, not eternal torment.

Moreover, we ask whether this is the fate of any Adamic man. There are such things as rebel angels:

**And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to**

**fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. [Jude 1:6-7]**

This is referring back to the early days in Genesis

**That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose. [Gen 6:2]**

The sons of God are angels, as in Job 38:7. So who or what is Gehenna for? We are actually given a definition of it:

**Then shall He say also unto them on the left hand, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:” [Matt 25:41]**

Note again the reference to the early days of Genesis in this context, in Matthew 24:37

**But as the days of Noe *were*, so shall also the coming of the Son of man be.**

The hard words are addressed to scribes and Pharisees:

***Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?* [Mt 23:33]**

The serpent is a name of Satan [Rev 12:9]. It would appear that the religious leaders had been infiltrated by demonic beings, or their progeny, in the form of men, and that their fate is *destruction*. These are *men crept in unawares* [Jude 1:4] - again in the context of rebel angels. Here are some more examples of this phenomenon:

- Judas Iscariot was *a devil* [John 6:70-71]  
**Jesus answered them, “Have not I chosen you twelve, and one of you is a devil?” <sup>71</sup>He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve.**
- Cain was of *the wicked one* [1 John 3:12], and his seed had to be destroyed by a flood (only Noah's family was of pure Adamic pedigree - perfect in his generations, Gen 6:9).
- The Pharisees of John 8:44 are *of their father the devil*. Note how the Pharisees are associated with the killing of Abel in Mt 23:35, – *the blood of righteous Abel*.
- This corruption of the earth by satanic seed is pictured by the tares in Matthew 13:38, which are *the children of the wicked one*, sown by the Devil [Matt 13:39].

In Revelation, we have demonic beings being destroyed:

**And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. [Rev 20:10]**

The expression *for ever and ever*, (Greek εις τοὺς αἰῶνας τῶν αἰώνων), literally *unto the ages of the ages*, does not mean *for ever* in the normal sense. Ages come to an end. We have already read Jude 1:6-7 where the word translated *eternal* cannot mean *for ever*, since the ‘eternal’ fire on Sodom and Gomorrha has ceased. Circumcision was an ‘everlasting’, i.e. age-abiding, ordinance, for an age [Gen 17:3]. Physical circumcision is of no value now:

**Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. [Gal 5:2]**

Perhaps *unto the ages of the ages* means *until the end of the last temporary age*. We suggest that the lake of fire, which is used to destroy death and Hades [Rev 20:14], is one of the former things that is passed away by chapter 21, (despite a reference back to the second death in verse 8):

**And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I**

heard a great voice out of heaven saying, “Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away”. [Rev 21:1-4]

But suppose you still feel you must escape Gehenna on the terms of Matthew's gospel. All right, here is what you *must* do, to the Lord's brothers [Matt 25:40] (the Jews being the nearest of kin to these):

- Give them food and drink
- Take them (as strangers) into your home.
- Clothe them.
- Visit them when they are sick
- Visit them when they are in prison.

**For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer him, saying, “Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?” Then shall He answer them, saying, “Verily I say unto you, ‘Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to Me.’ ”** [Matt 25:42-45]

Have you ever heard anyone on the streets preaching that? Well, they should, if they preach the traditional hell. All this is a far cry from John 3:16, which is the relevant gospel in this dispensation of grace, based on faith in the Son of God, who has given Himself for us [Gal 2:20] and is now risen from the dead [John 21:14]:

**For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.**

Is it not *unfair* to preach hell-fire from Matthew's gospel, but not the above escape route from Matthew's gospel? Then to preach salvation from John's gospel, and the epistles of Paul, (which is a good thing), but to threaten unbelievers of that gospel with hell, which forms no part of John's gospel or Paul's epistles. Is it not high time to rightly divide the Word of Truth?

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### ***An explanation of the Rich Man and Lazarus - Luke 16***

For a really good exposition of this topic, see *The Rich Man and Lazarus*, by Otis Q. Sellers, published by the *Truth for Today Bible Fellowship Inc.* We give a brief outline here.

Here is the passage, from Luke 16:19-31:

<sup>19</sup>There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: <sup>20</sup>And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, <sup>21</sup>And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. <sup>22</sup>And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; <sup>23</sup>And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. <sup>24</sup>And 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. <sup>25</sup>But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. <sup>26</sup>And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. <sup>27</sup>Then he said, I pray thee therefore, father, that

**thou wouldest send him to my father's house: <sup>28</sup>For I have five brethren; that he may testify unto them, lest they also come into this place of torment. <sup>29</sup>Abraham saith unto him, They have Moses and the prophets; let them hear them. <sup>30</sup>And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. <sup>31</sup>And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**

This is the only place in Scripture where the word Hades (the *hell* of verse 23) does not mean the grave, and where it accords with the traditional meaning of hell.

Let us start with some context. If we first read the previous verses of Luke 16, we first note that the first parable of Luke 16, verses 1-9 is satirical, where an unjust steward is commended, and ending with an instruction to befriend those with ill-gotten gains:

**And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." [Luke 16:8-9]**

Moreover, it is the Pharisees who are the butt of the satire.

Now when we read about the rich man and Lazarus, surely we are struck by it. It all seems so unscriptural, - Pharisaic - though it is in Scripture!

- Angels carrying away the dead.
- Abraham's bosom - a term not used for heaven (or some place for those who have eternal life) elsewhere in Scripture, but common in Jewish writings.
- The reason for the rich man ending up in hell: in his lifetime he received good things (no mention of either works or faith).
- The reason for Lazarus being in Abraham's bosom: in his lifetime he received bad things (no mention of either works or faith).
- The contradiction of Abraham, who was very wealthy [Genesis 13:2], being on the heavenly side.
- A picture of heaven within sight of hell, where the pleas for mercy and help of those on the other side - are coldly dismissed.
- The general harshness and heartlessness of the whole account.
- Where does Christ (or any other manifestation of God) come in?

Consider the Pharisees. The Pharisees regarded themselves as righteous, unlike sinners [Luke 18:11]. They considered themselves the custodians of the word of God [Matt 23:2]. They had power (or considered they did) to execute [Acts 5:33, 9:23] and to imprison [Acts 8:3]. They were covetous of riches [Luke 16:14], but they did not use even gift-money to help the poor, such as the widows. They said it was 'Corban' [Mark 7:11], an offering that could not be used for that purpose. So the poor had to suffer, with the consolation that if they did what the Pharisees said, they would be all right in the afterlife. Now if being poor is a merit, where does this leave the rich Pharisees?

It is these issues that the story of Lazarus and the rich man addresses. It exposes their usurpation of Scripture by unscriptural traditions and the contradictions in their doctrine. It does this in a satirical way - in a story where the Pharisees would recognize themselves, but if they admitted it, they would be admitting their error.

Abraham refers the rich man to Moses and the prophets for an account of this place, **but no such place can be found in Moses and the prophets**. The parable is not quoting Moses or the prophets at all. However, if the Pharisees were to admit this, they would be admitting to false, unscriptural

teaching. So they have to swallow the whole account, - rebounding as it does on them, teaching that *they* will end up in hell, - as if it were all scriptural. What exquisite satire!

So what is the passage quoting, if not Scripture? It is quoting Jewish tradition, and we have an account of it in the writings of Josephus, himself a Pharisee, in his *Discourse to the Jews concerning Hades*. We quote from William Whiston's translation<sup>2</sup>:

1. Now as to **Hades**, wherein the souls of righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterraneous region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which **angels** are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one's behaviour and manners.

2. In this region there is a certain place set apart, as a lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honour to such idols as have been the vain operations of the hands of men as to God himself, shall be adjudged to this everlasting punishment, as having been the causes of defilement; while the just shall obtain an incorruptible and never-fading kingdom. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined.

3. For there is one descent into this region, at whose gate we believe there stands an archangel with an host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briers there; but the countenance of the fathers and of the just, which they see, always smiles upon them, while they wait for that rest and eternal new life in heaven, which is to succeed this region. This place we call **The Bosom of Abraham**.

4. But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, no longer going with a good-will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downwards. Now those angels that are set over these souls drag them into the neighbourhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapour itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future *judgment*, and in effect punished thereby: and not only so, but where they see the place [or choir] of the fathers and of the just, even hereby are they punished; for **a chaos (χάος=abyss)** deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

So although we acknowledge a fire for the destruction of demonic beings, the doctrine of the traditional hell as a place of eternal torment for ordinary people is disposed of as Pharisaic. Scripture actively teaches that there is *no* such place.

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<sup>2</sup> From *The Complete Works of Flavius Josephus*, Translated by William Whiston, Kregel publications, ISBN 0-8524295- x

## 2. Fire and Brimstone

We comment on verses that are often offered as proof that non-believers in Christ will go to hell. Our own general conclusion is that fire and punishment are a matter of *destruction*, not eternal torment, and that this is reserved for *Satan and fallen angels* (who had infiltrated the Jewish religious system, as Pharisees), and not for Adamic man.

<i>Verse</i>	<i>Possible explanation</i>
<p><b>Daniel 12:1</b>  <b>And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation <i>even</i> to that same time: and at that time thy people shall be delivered, every one that shall be found <u>written in the book</u>. <sup>2</sup>And many of them that sleep in the dust of the earth shall awake, <u>some to everlasting life, and some to shame <i>and</i> everlasting contempt.</u></b></p>	<p>On what basis is a distinction made? Faith? Works? No, it is a matter of <i>who is written in the book</i>. We suggest that those written in the book are all the seed God put on the earth, i.e. all Adamic man. But not the children of the Devil:</p> <ul style="list-style-type: none"> <li>- those represented by the tares [Matt 13:39]</li> <li>- Cain, of the wicked one [1 John 3:12],</li> <li>- The Pharisees of who are <i>of their father the devil</i> [John 8:44]</li> </ul> <p>Compare <b>Revelation 20:14</b>  <b>And death and hell were cast into the lake of fire. This is the second death. <sup>15</sup>And whosoever was not <u>found written in the book of life</u> was cast into the lake of fire</b></p>
<p><b>Matthew 3:11</b>  <b>I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and <i>with</i> fire: <sup>12</sup>Whose fan <i>is</i> in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will <u>burn up the chaff with unquenchable fire.</u></b></p>	<p>The context is Pharisees, called here vipers (and in John 8:44 <i>of their father the devil</i>):</p> <p><b>Matthew 3:7</b>  <b>But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, “<u>O generation of vipers</u>, who hath warned you to flee from the wrath to come?”</b></p>

**Matthew 7:15**

**Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. <sup>16</sup>Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? <sup>17</sup>Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. <sup>18</sup>A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. <sup>19</sup>Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>20</sup>Wherefore by their fruits ye shall know them.**

False prophets are very much associated with rebel angels (and almost certainly *are* a new irruption of rebel angels, after those of Noah's day, Gen. 6:1-2):

**2 Peter 2:1**

**But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. ... <sup>4</sup>For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved *unto judgment*;**

Compare Jude's epistle:

**Jude 1:4**

**For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. .... <sup>6</sup>And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.**

**Matthew 25:31**

When the Son of man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: <sup>32</sup>And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth *his* sheep from the goats: <sup>33</sup>And He shall set the sheep on His right hand, but the goats on the left. <sup>34</sup>Then shall the King say unto them on His right hand, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup>For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: <sup>36</sup>Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." <sup>37</sup>Then shall the righteous answer Him, saying, "Lord, when saw we Thee an hungred, and fed *Thee*? or thirsty, and gave *Thee* drink? <sup>38</sup>When saw we Thee a stranger, and took *Thee* in? or naked, and clothed *Thee*? <sup>39</sup>Or when saw we Thee sick, or in prison, and came unto *Thee*?" <sup>40</sup>And the King shall answer and say unto them, "Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto Me." <sup>41</sup>Then shall He say also unto them on the left hand, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: <sup>42</sup>For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: <sup>43</sup>I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not." <sup>44</sup>Then shall they also answer him, saying, "Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto *Thee*?" <sup>45</sup>Then shall he answer them, saying, "Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to Me." <sup>46</sup>And these shall go away into everlasting punishment: but the righteous into life eternal.

This very passage shows who the fire is for:

<sup>41</sup>Then shall he say also unto them on the left hand, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: ..."

(So not for Adamic man).

<p><b>Mark 16:16</b>  <b>He that believeth and is baptized shall be saved; <u>but he that believeth not shall be damned.</u></b></p>	<p>Condemned ('damned') to what? It doesn't say anything about fire here. Salvation is from God's wrath:</p> <p><b>John 3:36</b>  <b>He that believeth on the Son hath <u>everlasting life</u>: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.</b></p> <p>Now in the AV, the word αἰώνιος (aiōnios), like the Hebrew עולם (olam), translated <i>eternal</i> and <i>everlasting</i>, means <i>age-abiding</i>. The eternal fire of Jude 1:7 has ceased and the everlasting covenant of circumcision of Gen 17:3 is not appropriate in the current dispensation of grace.</p> <p>The non-believer misses the Messianic age. But that says nothing about a final fate. For that we must refer again to Revelation 20:</p> <p><b>Revelation 20:12</b>  <b>And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is <i>the book of life</i>: and the dead were judged out of those things which were written in the books, according to their works. <sup>13</sup>And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. <sup>14</sup>And death and hell were cast into the lake of fire. <u>This is the second death.</u> <sup>15</sup><u>And whosoever was not (Greek: if anyone was not) found written in the book of life was cast into the lake of fire.</u></b></p>
<p><b>Luke 12:4</b>  <b>And I say unto you my friends, "Be not afraid of them that kill the body, and after that have no more that they can do. <sup>5</sup>But I will forewarn you whom ye shall fear: Fear Him, which after He hath <u>killed hath power to cast into hell</u>; yea, I say unto you, Fear Him."</b></p>	<p>I.e. fear Him Who has power to cast the demonic Pharisees into 'hell' (Gehenna). An Adamic <i>man's</i> word against the Son of <i>man</i> will be forgiven, but not a <i>spiritual</i> blasphemy from a <i>spiritual</i> being:</p> <p><b>Luke 12:1</b>  <b>In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, <u>Beware ye of the leaven of the Pharisees</u>, which is hypocrisy. ... <sup>10</sup>And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that <u>blasphemeth against the Holy Ghost</u> it shall not be forgiven.</b></p>
<p><b>Luke 16:19-31</b> (The Rich Man and Lazarus)</p>	<p>This is satire on the Pharisees' doctrine. See the separate study in section 1.</p>

<p><b>Philippians 3:18-19</b>  (For many walk, of whom I have told you often, and now tell you even weeping, <i>that they are the enemies of the cross of Christ:</i> <sup>19</sup>Whose end is <u>destruction</u>, whose God is <i>their belly</i>, and <i>whose glory is in their shame</i>, who mind earthly things.)</p>	<p>Destruction (ἀπόλεια, apōleia)= <i>waste</i>, as in the following:  <b>Matthew 26:7-8</b>  There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat <i>at meat</i>. <sup>8</sup>But when his disciples saw <i>it</i>, they had indignation, saying, “To what purpose is this <u>waste</u>?”</p>
<p><b>2 Thessalonians 1:7</b>  And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, <sup>8</sup><u>In flaming fire taking vengeance on them that know not God</u>, and that obey not the gospel of our Lord Jesus Christ: <sup>9</sup>Who shall be <u>punished with everlasting destruction</u> from the presence of the Lord, and from the glory of His power;</p>	<p>The context is spiritual beings. The <i>man of sin</i>, the Antichrist, is a spiritual being.  <b>2 Thessalonians 2:3</b>  Let no man deceive you by any means: for <i>that day shall not come</i>, except there come a falling away first, and <u>that man of sin</u> be revealed, the son of perdition; <sup>4</sup> Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. ... <sup>8</sup>And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: <sup>9</sup><u>Even him, whose coming is after the working of Satan with all power and signs and lying wonders,</u></p>
<p><b>Hebrews 9:26-28</b>  For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. <sup>27</sup>And as it is appointed unto men <u>once to die, but after this the judgment</u>: <sup>28</sup>So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.</p>	<p>The judgment (v 27) takes us to Rev 20:12 again. See above.</p>

<p><b>Hebrews 10:38</b>  <b>Now the just shall live by faith: but if <i>any man</i> draw back, My soul shall have no pleasure in him. <sup>39</sup>But we are not of them who <u>draw back unto perdition</u>; but of them that believe to the <u>saving of the soul</u>.</b></p>	<p>Hebrews is addressed to <b>holy brethren, partakers of the heavenly calling</b> [Heb 3:1]. So it is about <i>service</i>.</p> <p><i>Perdition</i> (ἀπόλεια, apōleia)= <i>waste</i>, as in the following:</p> <p><b>Matthew 26:7-8</b>  <b>There came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as he sat <i>at meat</i>. <sup>8</sup>But when his disciples saw <i>it</i>, they had indignation, saying, “To what purpose <i>is this waste?</i>”</b></p> <p>Lack of service is equated to waste. Compare:</p> <p><b>1 Corinthians 3-13</b>  <b>Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. <sup>14</sup> If any man's work abide which he hath built thereupon, he shall receive a reward. <sup>15</sup> If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.</b></p> <p>N.B. Hebrews 10:39, to ‘<i>saving</i>’ of the soul (εις περιποίησιν ψυχῆς, eis peripoīēsīn psūchēs) means to <i>extra gain</i> of the soul (=person). This is not the usual word for salvation, which is σωτηρία (sōtēriā). Could the <i>extra gain</i> be the better resurrection of Hebrews 11:35?</p>
<p><b>2 Peter 3:7</b>  <b>But the heavens and the earth, which are now, by the same word are kept in store, reserved unto <u>fire</u> against the day of <u>judgment and perdition</u> of ungodly men.</b></p>	<p>As in 2 Peter 2 (mentioned above in connection with Matthew 7:15), the context is <i>rebel angels</i> as in the days of Noah:</p> <p><b>2 Peter 3:5</b>  <b>For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: <sup>6</sup>Whereby the world that then was, <u>being overflowed with water, perished</u>:</b></p>

**Revelation 14:9-11**

And the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, <sup>10</sup>The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: <sup>11</sup>And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Those that worship the beast *are those not written in the book of life* :

**Revelation 13:1-8**

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. <sup>2</sup>And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. <sup>3</sup>And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. <sup>4</sup>And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, "Who *is* like unto the beast? who is able to make war with him?" <sup>5</sup>And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. <sup>6</sup>And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. <sup>7</sup>And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. <sup>8</sup>And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

We do not know who those not written in the book of life are, but we have good grounds for suspecting they are rebel angels. Their fate is given in Rev 20:15.

**Revelation 20:15**

And whosoever was not found written in the book of life was cast into the lake of fire.

### 3. All Men, All People, All Israel

These verses contain the word *all*, or *whole*, or similar. We offer them without comment or context, except to point out that nowhere do we say that all (or any) demons will be saved, and to emphasize that nowhere do we say that there is salvation outside of Christ.

1 Timothy 4:10

**For therefore we both labour and suffer reproach, because we trust in the living God, Who is the Saviour of **all** men, specially of those that believe.**

Isaiah 53:6

**All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us **all**.**

Luke 2:10

**And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to **all** people."**

John 12:32

**And I, if I be lifted up from the earth, will draw **all men** unto Me.**

Romans 5:12-15

**Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon **all** men, for that **all** have sinned: <sup>13</sup>(For until the law sin was in the world: but sin is not imputed when there is no law. <sup>14</sup>Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come. <sup>15</sup>But not as the offence, so also *is* the free gift. For if through the offence of one **many** be dead, much more the grace of God, and the gift by grace, *which is* by one Man, Jesus Christ, hath abounded unto **many**.**

Romans 11:26

**And so **all Israel** shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup>For this is my covenant unto them, when I shall take away their sins. <sup>28</sup>As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. <sup>29</sup>For the gifts and calling of God are without repentance. <sup>30</sup>For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: <sup>31</sup>Even so have these also now not believed, that through your mercy they also may obtain mercy. <sup>32</sup>For God hath concluded them **all** in unbelief, that He might have mercy upon **all**.**

1 Corinthians 15:22

**For as in Adam **all** die, even so in Christ shall **all** be made alive.**

2 Corinthians 5:19

**To wit, that God was in Christ, reconciling **the world** unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.**

Colossians 1:20

**And, having made peace through the blood of His cross, by him to reconcile **all things** unto Himself; by Him, *I say*, whether *they be* things in earth, or things in heaven.**

Hebrews 2:9

**But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for **every** man.**

1 Timothy 2:1-6

**I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for **all** men; <sup>2</sup>For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. <sup>3</sup>For this *is* good and acceptable in the sight of God our Saviour; <sup>4</sup>Who will have **all** men to be saved, and to come unto the knowledge of the truth. <sup>5</sup>For *there is* one God, and one Mediator between God and men, the Man Christ Jesus; <sup>6</sup>Who gave Himself a ransom for **all**, to be testified in due time.**

1 John 2:2

**And He is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*.**

Philippians 2:9-11

**Wherefore God also hath highly exalted Him, and given Him a name which is above every name: <sup>10</sup>That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; <sup>11</sup>And that **every** tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**

## 4. Mini Concordance

### Gehenna:

Matthew 5:22, 5:29, 5:30, 10:28, 18:9, 23:15, 23:33  
Mark 9:43, 9:45, 9:47  
Luke 12:5  
James 3:6

### Hades:

Matthew 11:23, 16:18  
Luke 10:15, 16:23  
Acts 2:27, 2:31  
1 Corinthians 15:55  
Revelation 1:18, 6:8, 20:13, 20:14

### Tartarus

2 Peter 2:4

### The Book, Book of Life

Daniel 12:1

**And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in **the book**.**

Revelation 3:5

**He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the **book of life**, but I will confess his name before My Father, and before His angels.**

Revelation 13:8

**And all that dwell upon the earth shall worship him, whose names are not written in the **book of life** of the Lamb slain from the foundation of the world.**

Revelation 17:8

**The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the **book of life** from the foundation of the world, when they behold the beast that was, and is not, and yet is.**

Revelation 20:12

**And I saw the dead, small and great, stand before God; and the books were opened: and another **book** was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.**

Revelation 20:15

**And whosoever was not found written in the **book of life** was cast into the lake of fire.**

Revelation 21:27

**And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's **book of life**.**

Revelation 22:19

**And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the **tree of life** (AV: **book of life**), and out of the holy city, and from the things which are written in this book.**

The Authorized Version, translated from the Greek Textus Receptus, reads *book of life*, but this is because there was no Greek manuscript containing the end of Revelation at hand when the Textus Receptus was being prepared, and a manuscript of the Latin Vulgate was used, where the reading of Rev 22:19 taken was *de libro vitae* (*from the book of life*) rather than *de ligno vitae* (*from the tree of life*), which is the reading found in various other Vulgate manuscripts and *all* Greek manuscripts (as far as we are aware): ἀπὸ τοῦ ξύλου τῆς ζωῆς, and in the Syriac Peshitto: (ܩܘܿܬܘܿܢܐ ܕܗܘܿܝܐ). References to the **tree of life**: Genesis 3:22, Proverbs 11:30, 13:12, 15:4; Revelation 2:7, 22:2, 22:14 and so also 22:19.

Philippians 4:3

**And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in **the book of life**.**

Crown of righteousness, crown of life

2 Timothy 4:8

**Henceforth there is laid up for me a **crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.**

James 1:12

**Blessed is the man that endureth temptation: for when he is tried, he shall receive the **crown of life**, which the Lord hath promised to them that love him.**

Revelation 2:10

**Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a **crown of life**.**

Some other book-related verses

Exodus 32:32

**Yet now, if thou wilt forgive their sin—; and if not, **blot me**, I pray thee, **out of thy book** which thou hast written.**

Psalms 139:16

**Thine eyes did see my substance, yet being imperfect; and **in thy book** all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them.**

Isaiah 4:3

**And it shall come to pass, *that he that is* left in Zion, and he that remaineth in Jerusalem, shall be called holy, *even* every one that is **written among the living** in Jerusalem:**

Malachi 3:16

**Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and **a book of remembrance was** written before him for them that feared the LORD, and that thought upon his name.**

Hebrews 12:23

**To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,**

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