

Spiritual Strategic Warfare



"Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place" **Ephesians 6:14**

"And your feet shod with the preparation of the gospel of peace" **Ephesians 6:15**

"above all, taking the shield of faith with which you will be able to quench all the fiery darts (arrows) of the wicked one" **Ephesians 6:16**

"And take the helmet of salvation, and the sword of the Spirit, which is *the word of God* ..." **Ephesians 6:17.**

"For *the word of God* is quick (alive), and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow (bone), and is a discerner of the thoughts and intents of the heart..." **Hebrews 4.12.**

Zidkiyah Yisrael

What is the difference between Sheol, Hades, Hell, the lake of fire, Paradise, and Abraham's bosom?

Question: "What is the difference between Sheol, Hades, Hell, the lake of fire, Paradise, and Abraham's bosom?"

Answer: The different terms used in the Bible for **heaven** and **hell**—**sheol**, **hades**, **gehenna**, **the lake of fire**, **paradise**, and **Abraham's bosom**—are the subject of much debate and can be confusing.

The word "**paradise**" is used as a synonym for heaven (**2 Corinthians 12:4; Revelation 2:7**). When Jesus was dying on the cross and one of the thieves being crucified with Him asked Him for mercy, Jesus replied, "I tell you the truth, today you will be with me in **paradise**" (**Luke 23:43**).

Jesus knew that His death was imminent and that He would soon be in heaven with His Father. Therefore, Jesus used **paradise** as a synonym for heaven, and the word has come to be associated with any place of ideal loveliness and delight.

Abraham's bosom is referred to only once in the Bible—in the story of Lazarus and the rich man (**Luke 16:19-31**).

In the Hebrew Scriptures, the word used to describe the realm of the dead is sheol. It simply means the "place of the dead" or the "place of departed souls/spirits." The New Testament Greek word that is used for **hell** is "**hades**," **which also refers to "the place of the dead."** The Greek word **gehenna** is also **used in the New Testament for hell** and **is derived from the Hebrew word hinnom**.

Other Scriptures in the New Testament indicate that sheol/hades is a temporary place where the souls of unbelievers are kept as they await the final resurrection and judgment at the Great White Throne judgment. The souls of the righteous go directly into the presence of God— heaven/paradise/Abraham's bosom—at death (Luke 23:43; 2 Corinthians 5:8; Philippians 1:23**).**

The lake of fire, mentioned only in **Revelation 19:20** and **20:10, 14-15**, is the final hell, the place of eternal punishment for all unrepentant rebels, both angelic and human (**Matthew 25:41**). It is described as a place of burning sulfur, and those in it experience eternal, unspeakable agony of an unrelenting nature (**Luke 16:24; Mark 9:45-46**). Those who have rejected Christ and are in the temporary abode of the dead in **hades/sheol** have the lake of fire as their final destination.

But those whose names are written in the Lamb's book of life should have no fear of this terrible fate. By faith in Yeshua (Jesus Christ) and the shedding of his blood for our sins (transgressions) we are destined to live eternally in the presence of God.

Question: "What is Abraham's bosom?"

Answer: The term "**Abraham's bosom**" is found only once in the New Testament, in the story of the rich man and Lazarus (**Luke 16:19-31**), in which Jesus was teaching about the reality of heaven and hell. "**Abraham's bosom**" in this story is also translated "Abraham's side" (NIV,ESV), "next to Abraham" (CEV), "with Abraham" (NLT), and "the arms of Abraham" (NCV). These various translations speak to the enigmatic nature of the Greek word kolpos. **All these translations are attempting to convey the sense that Lazarus went to a place of rest, contentment, and peace, almost as though Abraham (who was called a friend of God) was the protector or patron.** In a sad contrast, the rich man finds himself in torment with no one to help, assist or console him.

Contrary to some contemporary thought, **the Bible does teach that both heaven and hell are real places. Each and every person who lives will spend eternity in one of these two places.** These two destinies are portrayed in Jesus' story. While **the rich man had lived for the day and only focused on life here on earth, Lazarus endured many hardships while trusting in God.** So, **verses 22 and 23** are very significant: "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. And being in torments in **Hades**, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom."

The word "death" literally means "separation." Physical death is the separation of our body from our soul/spirit, while spiritual death is the separation of our soul from God. Jesus taught that we ought not to fear physical death, but we should be most concerned about spiritual death. As we read in **Luke 12:4-5**, Jesus also said, "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. 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!" Jesus' use of the term "Abraham's bosom" was a part of His teaching to focus the minds of His hearers on the fact that our choices to seek God or disregard Him here on earth literally affect where we spend eternity.

Assurance of Eternal Torment for the Lost

This first passage from Revelation shows that the lost of the tribulation will be punished by eternal torment.

"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, 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: 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"** (**Revelation 14:9-11**).

Notice the phrase: "... **in the presence of the holy angels, and in the presence of the Lamb ..**

The only way that their smoke can ascend up forever is if they are on fire and are not consumed by the flame. **One may be reminded of Moses and the burning bush: "And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt"** (**Exodus 3:2-3**).

This next passage from Luke shows that the wicked from the Old Testament went to a place of flames and torment. Jesus told of the account of Lazarus and the rich man. We know that **this is not a parable because the actual names of Lazarus, Abraham, and Moses are given. The rich man was not in the Lake of Fire yet, but rather, he was, and still is, in Hades** "There was a certain rich man, which was clothed

in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dog came and licked his sores. 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; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 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. But Abraham said, Son, remember that thou in thy lifetime received the good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 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. Then he said, I pray thee therefore, father, that thou would send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (**Luke 16:19-31**).

Notice that the rich man is conscious, in great agony, and well aware of the fact that he cannot leave.

Jesus (Yeshua) often spoke of eternal torment for the lost during his earthly ministry: "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, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet **to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.** And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into **hell fire:** Where their worm dieth not, and the fire is not quenched" (**Mark 9:43-48**). Also see **Isaiah 66:22-24**.

The Greek word translated "worm" in the above passage is "**skolex**", **which is simply a worm.** Worms scavenge dead flesh and are mentioned doing so in several places in scripture such as **Job 21:26** and **Isaiah 14:11**. **Acts 12:23** describes how God smote Herod Agrippa I dead, "And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." The phrase "eaten of worms" is translated from **the Greek word "skolekobrotos"** which comes from "**skolex**". Therefore, the statement, "their worm dieth not", may be a reference to how in the Lake of Fire the body (upon which the worms feed) will never be consumed.

Also in **Mark 9:43-48** above, **the Greek word translated as "never shall be quenched" is "asbestos", which is also sometimes translated "unquenchable".** **Asbestos is the substance which was used for insulation and for fire safety before it was discovered that its fibers could cause**

cancer. You may recall using a Bunsen burner in high school science lab and setting a beaker over the flame supported by a white mesh pad made of asbestos. Asbestos is a mineral fiber that can be woven like wool or cotton. Even in ancient times, it was valued because it does not burn. The Greeks sometimes even used it as napkins! They would wipe the food from their mouths with asbestos napkins and throw them into the fire. The flame would burn off the mess, but not consume the asbestos napkin. So it could be used over and over again. Likewise, the body of the lost person will not be consumed by **the Lake of Fire**, but will exist in the flames forever!

In the passage below, we see the fate of the great whore of **Revelation chapter 17**. "For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever" (**Revelation 19:2-3**).

At the end of **Jesus Christ's** 1000 year reign on earth, Satan will be cast into the Lake of Fire, where the Anti-Christ (Beast) and false prophet will have been for 1000 years. The rest of the lost of all time periods will go into the Lake of Fire following Satan.

"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. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 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. 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. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (**Revelation 20:10-15**).

Daniel prophesied of two future resurrections, one for the saved and one for the lost. **"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt"** (**Daniel 12:2**).

Jesus also spoke of this: **"... the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"** (**John 5:28-29**). The two resurrections were separated by a semicolon, and it was later clarified in **Revelation 20:5** that the two resurrections would be 1000 years apart.

When Jesus Christ returns to the earth at the end of the great tribulation, He will divide the Gentiles into two groups, sheep and goats. Look at what he says to the goats on his left hand: "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: 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. And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:41-46).

The "**sheep and goats**" event described above is not to be confused with the great white throne of judgment of **Revelation 20**, which will not occur until 1000 years after the tribulation. **Only the lost will be present at the great white throne of judgment.**

In **Isaiah 14**, we see the prophecy of how Israel would one day have a "proverb against the king of Babylon" (**Isaiah 14:4**). The proverb tells of the king's doom and even includes the taunts of the wicked dead who are likewise damned.

"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that

see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" (**Isaiah 14:9-17**).

Notice the statement: "They that see thee shall narrowly look upon thee ..." in **verse 16**. Who are they? When will they look narrowly upon The King of Babylon? Isaiah tells more about this: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. 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" (**Isaiah 66:22-24**). The new heavens and new earth refers to **Revelation 21:1** and the eternity beyond the 1000 year reign of Jesus Christ. It appears that we will be able to see those being tormented in the Lake of Fire. Perhaps this is for a reminder of the punishment from which we were saved. See also the **Revelation 14** passage referenced earlier and the phrase: "... in the presence of the holy angels, and in the presence of the Lamb"

Notice the references to time and duration in this passage "... as the new heavens and the new earth, which I will make, shall remain before me ...",

"... from one new moon to another ...", "... from one sabbath to another" Obviously, the destruction of the damned is not an instant annihilation, but an eternal process.

The Opposing View

In the face of this overwhelming evidence, many will try to twist the scriptures into saying that there is no eternal torment for the lost. They may use arguments such as the following:

1. They may point out **1Timothy 2:4**, which refers to God "Who will have all men to be saved, and to come unto the knowledge of the truth." The Greek word translated "**will have**" in this verse is "**thelo**" which means "**to have in mind**" or "**to desire**" or "**to intend**". But just because God desires something, does not mean that he forces it to happen. After all, he desires that we refrain from sin, yet we do sin.
2. Quoting **Romans 11:26** they may say "... all Israel shall be saved" However, they are ignoring the fact that Paul says in **Romans 9:6**, "... they are not all Israel, which are of Israel" Only those with circumcised hearts will be saved, not merely circumcised flesh.
3. They may refer to passages such as **1Timothy 1:15**, "... Christ Jesus came into the world to save sinners" Certainly, He will save many sinners, but to conclude that He will save them all, is logically flawed. For example, if you say you are going to the store to buy beans, you do not mean that you are going to buy them all.
4. Some may dispute the translation of the Greek word "**aionios**", which is most often translated "**eternal**" or "**everlasting**" in the King James Version of the Bible. They argue that this word does not mean "eternal", but that it just means "a long time". Let us examine this word more closely to see if this view has any credibility.

The prophecy in **Matthew 25:46** provides two examples of the use of this word. At the end of the great tribulation, **Jesus Christ** will divide the Gentile tribulation survivors into two groups. Then He will say, "**And these shall go away into everlasting (aionios) punishment: but the righteous into life eternal (aionios).**" Here, the English words "**everlasting**" and "**eternal**" are each translated from the same Greek word "**aionios**". Over and over, the word "**aionios**" is also used to describe the punishment of the lost. For example, **Matthew 25:41** says, "**Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting (aionios) fire, prepared for the devil and his angels**" Some other examples are **Matthew 18:8**, **Mark 3:29**, **2Thessalonians 1:9**, **Hebrews 6:2**, and **Jude 1:7**. Also, the word "**aionios**" is used over and over to describe the life of those who receive salvation. For example, **Romans 6:23** says, "**For the wages of sin is death; but the gift of God is eternal (aionios) life through Jesus Christ our Lord.**" Some other examples are **John 6:47**, **Acts 13:48**, **Romans 5:21**, **1Timothy 1:16**, **Titus 3:7**, **1John 5:11**, and **Jude 21**. Therefore, those who argue that the punishment in the lake of fire for the wicked will one day end, must also argue that the life of those who are saved will one day end.

The word "**aionios**" is used 71 times in the Bible, and every time it is used, it is describing something that is eternal. **The word "aionios" is also used to describe the Holy Spirit (Hebrews 9:14), salvation (Hebrews 5:9), redemption (Hebrews 9:12), the kingdom of our Lord Jesus Christ (2 Peter 1:11), the honor and power of our Lord Jesus Christ (1 Timothy 6:16), God's glory (1Peter 5:10), and our**

immortal bodies that we will one day receive

(2Corinthians 5:1). Those who argue that the punishment in the lake of fire for the wicked will one day end, must also argue that all of these will one day expire.

Finally **Romans 16:26** says, "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting (**aionios**) God, made known to all nations for the obedience of faith" The word "**aionios**" is used here as an adjective directly describing God Himself. So, those who argue that the punishment in the lake of fire for the wicked will one day end, must also argue that God Himself will one day cease to exist! Obviously, God is everlasting, and so is the torment of the lost.

Besides all of this, there are many Bible passages which make it clear that the punishment of the lost is eternal without even using the word "**aionios**".

Sheol (Hebrew) - **It is the non-permanent place or temporary address of the disembodied souls of dead. It is not the grave or sepulcher, nor is it the eternal location of the souls of the dead. It is the same as the Greek word "Hades",.** Prior to Jesus Christ's resurrection, both the souls of the evil and the righteous went there after death. **Sheol** is translated "grave" 31 times, "Hell" 31 times, and "pit" 3 times in King James Version (KJV) of the Bible **Sheol** or (**Hades**) has two separate halves. One side was and is reserved for the torment of **the evil**, while the other side, called "**Abraham's Bosom**"

in **Luke 16:22**, was for the comfort of the righteous. There is and impassable canyon, or gulf, between the two

halves. The lost people still go to Sheol and join the lost people of the Old Testament in torment on one side of the canyon when they die **Sheol** or (**Hades**) is described as being "in the heart of the earth" in **Matthew 12:40** and is said to be below, down, or beneath in passages such as **Deuteronomy 32:22**, **Isaiah 14:9**, and **Ezekiel 31:16**.

The English word "**Hell**" refers to a place of eternal punishment for the wicked. Its meaning does not distinguish between the two separate places for the wicked to be punished, **one temporary for the soul, and the other, the Lake of Fire, permanent for the soul and body**. (Read the article "[The Soul, The Body and Spirit](#)") Nor does its meaning include the place of comfort for saints prior to Christ's resurrection. In normal English conversation, "**Hell**" is used only in the negative sense, with no saved people ever going there.

This caused some inadequate translations of "**Sheol**" and "Hades". Often these words are translated "Hell", which, as just explained, is rather ambiguous and non-descriptive. In many other places "**Sheol**" and "**Hades**" are translated as "**grave**", but **the grave is only the place for the body after death, not the place for the soul. This confusion often occurs when the verse refers to a righteous man going to "Sheol", such as men like Jacob, Joseph, (**Genesis 37:35**) and Job (**Job 14:13**). Of course, these men did not go to a place of torment, but to the comfort side of Sheol (**Hades**), called [Abraham's Bosom](#).**

Hades (Greek) - It is identical to **Sheol** (Hebrew). It is the non-permanent place or temporary address of the

disembodied souls of dead. It is not the grave or sepulcher, nor is it the eternal location of the souls of the dead. **Hades is translated "Hell" 10 times and "grave" once by KJV. It is the place for the soul, not the body.**

Gehenna (Greek, but originally from a Hebrew name) – translated "**Hell**" all 12 times in KJV **It is the permanent place for destruction of the "... soul and body ..."** (**Matthew 10:28**). **It is a place of "... fire that never shall be quenched"** (**Mark 9:45**). In most of the references, it is clear from the context that those who enter **Gehenna**, do so in their bodies, not merely as bodiless souls. For this to happen, **it must occur after the resurrection of the damned at the great white throne of judgment** (Read the article "**The Courtroom and Judgement of God**"). Therefore, **Gehenna is the Lake of Fire** described in **Revelation 19 and 20**. It is presently uninhabited, but the Beast and the False Prophet will be the first cast into it at the end of the tribulation (**Revelation 19:20**). One thousand years later, Satan will be cast into it (**Revelation 20:10**) and will be followed shortly by the lost people of all previous time periods (**Revelation 20:15**). They will all enter **Gehenna** together, in there resurrected bodies, where they will remain in torment for all eternity.

This **Revelation 20** passage makes it clear that Hades and the Lake of Fire are not the same place. **At the great white throne judgement at the end of the 1000 year kingdom, those in Hades will be removed from Hades, as Revelation 20:13 says, "... hell (Hades) delivered up the dead which were in**

them" And those which were in **Hades** will be cast into **the Lake of Fire** (**Revelation 20:14-15**). Note that the timing of this relocation of the lost occurs just before where **Revelation 21:1** says, "**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.**" **Hades**, which will be emptied in **Revelation 20:13**, apparently will them be destroyed, since it is in the heart of the first earth.

The future destruction of the wicked is symbolized by the Valley of Hinnom to which Gehenna refers. It is a place south of Jerusalem where the bodies of dead animals and rubbish were taken to be burned. **The Valley of Hinnom was also the site of much human sacrifice to the pagan god Molech** (**2 Kings 23:10, 2 Chronicles 28:3, 33:6, Jeremiah 32:35**). The fire burned constantly in the valley since additional fuel was frequently being cast into it. "**And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.**

Therefore, behold, the days come, saith the LORD, that it shall no more be called **Tophet**, nor the valley of the son of Hinnom, but **the valley of slaughter: for they shall bury in Tophet, till there be no place**" (**Jeremiah 7:31-32**). Here we see that in **the Valley of Hinnom** is a place called "**Tophet**" whose name means "place of fire".

"For **Tophet** is ordained of old; yea, for the king it is prepared; he hath made it deep and large: **the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it**" (**Isaiah 30:33**).

limne pur (Greek) - "**lake of fire**" occurs 4 times, all in **Revelation 19 and 20**. This is **Gehenna**, into which the resurrected damned are cast. **Limne** means "**lake**" and is **translated as such all 10 times it occurs by the KJV. Pur means "fire" and is translated 73 times by the KJV while being translated "fiery" once.**

Other key terms

tartaroo (Greek) - Refers to "**Tartarus**" and only occurs once in **2 Peter 2:4** where it is translated "**hell**" "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" This is a separate place from Hades, and is a place only for fallen angels (Read the article "**The Sons of God**"). There are no Biblical references to people going there.

grave (English) - The place for the fleshly body after death, sepulcher. It is not the abode of the soul or spirit.

abussos (Greek) - **Abyss**. It is translated "**bottomless pit**" 5 times, "**deep**" twice, and "**bottomless**" twice by KJV. It is where Satan will be locked up for the 1000 years of Yeshua's (Christ's) reign on earth (**Revelation 20:1-3**). **This Abyss is also where the Legion of devils begged Jesus not to send them in**

Luke 8:30-31. And this **Abyss** is the bottomless pit that will be opened at the fifth trumpet judgment of **Revelation 9:1-11**. The beast that will come out of it at the fifth trumpet is mentioned in **Revelation 11:7** and

17:8. This **Abyss** is thought by many to be the same as the impassable gulf described in **Luke 16:26**.

chasma (Greek) - a gaping opening, chasm, or gulf. It is translated "gulf" in its only occurrence in **Luke 16:26**, where it is the canyon separating the torment and comfort sides of Hades.

Abraam kolpos (Greek) - Abraham's Bosom (Luke 16:22).

Abraam is translated "Abraham" all 73 times. **Kolpos** is translated bosom 5 times and creek once (**Acts 27:39**).

Paradeisos - Paradise. It is translated "**paradise**" all 3 times by the KJV. "**Paradise**" is not the English translation of any other Greek word in scripture. First we hear the words of the thief and Jesus Christ on their crosses in **Luke 23:42-43**, "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." In **2Corinthians 12:4**, Paul tells how he was "... caught up into **paradise**, and heard unspeakable words, which it is not lawful for a man to utter." In **Revelation 2:7**, Jesus told the church of Ephesus "... To him that overcometh will I give to eat of **the tree of life** which is in the midst of **the paradise of God**." **The tree of life** is also mentioned in **Revelation 22:2**, in the new heaven and new earth, where it appears to be not just one tree, but a type of tree of which there are more than one. Since the three references show paradise to be in different places, then either paradise has been relocated once and will yet be relocated again, or it is a general term.

Gulf- 1. something that divides or separates.
2. a deep hollow; chasm or abyss.

Chasm - a marked interruption of continuity; gap.

Abyss - anything profound, unfathomable, shame, or infinite.

Hell is a actual place

7585	sh'owl sheh-ole'	or shol (sheh-ole'); Hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates:--grave, hell, pit.
------	---------------------	---

Jude 1:13-14 **Raging waves of the sea, foaming out their own shame; wandering stars (The angels that sinned in Genesis 6:4), to whom is reserved the blackness of darkness for ever.**

14 **And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints**

(Jude says wandering stars, those are the Fallen Angels and it says Enoch also the 7th generation from Adam prophesied of these. Lets see what Enoch saw.)

Enoch 22:1-14 And thence I went to another place, and the mountain and of hard rock.

2 And there was in it four hollow places, deep and wide and very smooth. How smooth are the hollow places and deep and dark to look at.

3 Then Raphael answered, one of the holy angels who was with me, and said unto me: **'These hollow places have been created for this very purpose, that the spirits of the souls of the dead should assemble therein,**

yea that all the souls of the children of men should assemble here.

4 And these places have been made to receive them till the day of their judgement and till their appointed period till the period appointed, till the great judgement comes upon them.' I saw the spirit of a dead man making suit, and his voice went forth to heaven and made suit.

5 And I asked Raphael the angel who was with me, and I said unto him:

6 'This spirit which maketh suit, whose is it, whose voice goeth forth and maketh suit to heaven and he answered me saying:

7 'This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.

8 The I asked regarding it, and regarding all the hollow places: 'Why is one separated from the other'

9 And he answered me and said unto me: **These three have been made that the spirits of the dead might be separated. And such a division has been made for the spirits of the righteous, in which there is the bright spring of water.**

10 And **such has been made for sinners when they die and are buried in the earth and judgement has not been executed on them in their lifetime.**

11 Here their spirits shall be set apart in this great pain till the great day of judgement and punishment and torment of those who curse forever and retribution for their spirits.

(In **verses 10-11** its saying that in this particular place that is sectioned off for the unrighteous who has not been

judge all throughout their lifetime, It is setup so they can be tormented until the Great day of Judgment.)

12 There he shall bind them forever. And such a division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners.

13 Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions: but their spirits shall not be slain in the day of judgement nor shall they be raised from thence.

14 Then I blessed the Lord of glory and said: 'Blessed be my Lord, the Lord of righteousness, who ruleth forever.

Josephus's Discourse to the Greeks concerning Hades

1. NOW as to **Hades**, wherein the souls of the of the good things they see, and rejoice in the 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, ill which angels are appointed as guardians to them, who**

distribute to them temporary punishments, agreeable to every one's behavior and manners.

2. In this region there is a certain place set apart, as a lake of unquenchable fire, where into 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 honor 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 a 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 briars there; but the countenance of them and of the just, which they see, always smiles 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.

(We understand that at the gate of this place is an Archangel. In **Luke 16:22** it talks about how Lazarus was carried down by the Angels into Abraham bosom, this lets us know that this actually happens. when you die your souls is carried down to this region. Then it says that all these spirits don't go to the same place, meaning to the same section. Then it goes on to tell us what happens the just is guided to the right into Abraham bosom. In paragraph 4. it tells us what will happen to the unjust.)

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 neighborhood of hell itself;** who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor 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 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.

5. This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of all men from the dead, not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks, seeing to be dissolved, do not believe their resurrection. But learn not to disbelieve it; for while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous; but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal; for it must never be said of God, that he is able to do some things, and unable to do others. We have therefore believed that the body will be raised again; for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like seed, and are mixed among the more fruitful soil, they flourish, and what is sown is

indeed sown bare grain, but at the mighty sound of God the Creator, it will sprout up, and be raised in a clothed and glorious condition, though not before it has been dissolved, and mixed with the earth. So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast into the earth as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its own soul be restored. And when it hath clothed itself with that body, it will not be subject to misery, but, being itself pure, it will continue with its pure body, and rejoice with it, with which it having walked righteously now in this world, and never having had it as a snare, it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made glorious, but with the same diseases wherein they died; and such as they were in their unbelief, the same shall they be when they shall be faithfully judged.

6. For all men, the just as well as the unjust, shall be brought before God the word: for to him hath the Father committed all judgment: and he, in order to fulfill the will of his Father, shall come as Judge, whom we call Christ. For Minos and Rhadamanthus are not the judges, as you Greeks do suppose, but he whom

God and the Father hath glorified: CONCERNING WHOM WE HAVE ELSE WHERE GIVEN A MORE PARTICULAR ACCOUNT, FOR THE SAKE OF THOSE WHO SEEK AFTER TRUTH. **This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for everyone, according to his works; at whose judgment-seat when all men, and angels, and demons shall stand, they will send forth one voice, and say, JUST IS THY JUDGMENT; the rejoinder to which will bring a just sentence upon both parties, by giving justly to those that have done well an everlasting fruition; but allotting to the lovers of wicked works eternal punishment. To these belong the unquenchable fire, and that without end, and a certain fiery worm, never dying, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief: neither will sleep give ease to these men, nor will the night afford them comfort; death will not free them from their punishment, nor will the interceding prayers of their kindred profit them; for the just are no longer seen by them, nor are they thought worthy of remembrance. But the just shall remember only their righteous actions, whereby they have attained the heavenly kingdom, in which there is no sleep, no sorrow, no corruption, no care, no night, no day measured by time, no sun driven in his course along the circle of heaven by necessity, and measuring out the bounds and conversions of the seasons, for the better illumination of the life of men; no moon decreasing and increasing, or introducing a variety of seasons,**

nor will she then moisten the earth; no burning sun, no Bear turning round the pole, no Orion to rise, no wandering of innumerable stars. The earth will not then be difficult to be passed over, nor will it be hard to find out the court of paradise, nor will there be any fearful roaring of the sea, forbidding the passengers to walk on it; even that will be made easily passable to the just, though it will not be void of moisture. Heaven will not then be uninhabitable by men, and it will not be impossible to discover the way of ascending thither. The earth will not be uncultivated, nor require too much labor of men, but will bring forth its fruits of its own accord, and will be well adorned with them. There will be no more generations of wild beasts, nor will the substance of the rest of the animals shoot out any more; for it will not produce men, but the number of the righteous will continue, and never fail, together with righteous angels, and spirits of God, and with his word, as a choir of righteous men and women that never grow old, and continue in an incorruptible state, singing hymns to God, who hath advanced them to that happiness, by the means of a regular institution of life; with whom the whole creation also will lift up a perpetual hymn from corruption, to incorruption, as glorified by a splendid and pure spirit. It will not then be restrained by a bond of necessity, but with a lively freedom shall offer up a voluntary hymn, and shall praise him that made them, together with the angels, and spirits, and men now freed from all bondage.

7. And now, if you Gentiles will be persuaded by these motives, and leave your vain imaginations about your pedigrees, and gaining of riches, and philosophy, and will not spend your time about subtleties of words, and thereby lead your minds into error, and **if you will apply your ears to the hearing of the inspired prophets, the interpreters both of God and of his word, and will believe in God, you shall both be partakers of these things, and obtain the good things that are to come; you shall see the ascent unto the immense heaven plainly, and that kingdom which is there. For what God hath now concealed in silence [will be then made manifest, what neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man, the things that God hath prepared for them that love him.**

8. In whatsoever ways I shall find you, in them shall I judge you entirely: so cries the END of all things. And he who hath at first lived a virtuous life, but towards the latter end falls into vice, these labors by him before endured shall be altogether vain and unprofitable, even as in a play, brought to an ill catastrophe. Whosoever shall have lived wickedly and luxuriously may repent; however, there will be need of much time to conquer an evil habit, and even after repentance his whole life must be guarded with great care and diligence, after the manner of a body, which, after it hath been a long time afflicted with a

distemper, requires a stricter diet and method of living; for though it may be possible, perhaps, to break off the chain of our irregular affections at once, yet our amendment cannot be secured without the grace of God, the prayers of good men, the help of the brethren, and our own sincere repentance and constant care. It is a good thing not to sin at all; it is also good, having sinned, to repent; as it is best to have health always, but it is a good thing to recover from a distemper. To God be glory and dominion for ever and ever Amen. **WORKS OF FLAVIUS JOSEPHUS**
Antiquities of the Jews [book 17-20].
DISSERTATION V. Extract out of Josephus's discourse to the Greeks, concerning Hades: wherein are contained the souls of the righteous and the unrighteous.

Abraham Bosom: The Just & Righteous

*This will happen to you if you have been Just through out their life and has keep the Most High **commandments, Laws, and Statues.** You will be led to the (Right side).*

2 Esdras 7:88-101 "Now this is the order of those who have kept the ways of the Most High, when they shall be separated from their mortal body.

89 During the time that they lived in it, they laboriously served the Most High, and withstood danger every hour, **that they might keep the law of the Lawgiver perfectly.**

90 Therefore this is the teaching concerning them:

91 First of all, they shall see with great joy the glory of him who receives them, for **they shall have rest in seven orders.**

92 **The first order**, because they have striven with great effort to overcome the evil thought which was formed with them, that it might not lead them astray from life into death.

93 **The second order**, because they see the perplexity in which the souls of the ungodly wander, and the punishment that awaits them.

94 **The third order**, they see the witness which he who formed them bears concerning them, that while they were alive they kept the law which was given them in trust.

95 **The fourth order**, they understand the rest which they now enjoy, being gathered into their chambers and guarded by angels in profound quiet, and the glory which awaits them in the last days.

96 **The fifth order**, they rejoice that they have now escaped what is corruptible, and shall inherit what is to come; and besides they see the straits and toil from which they have been delivered, and the spacious liberty which they are to receive and enjoy in immortality.

97 **The sixth order**, when it is shown to them how their face is to shine like the sun, and how they are to be made like the light of the stars, being incorruptible from then on.

98 **The seventh order**, which is greater than all that have been mentioned, because **they shall rejoice with boldness, and shall be confident without confusion, and shall be glad without fear, for they hasten to behold the face of him**

whom they served in life and from whom they are to receive their reward when glorified.

99 This is the order of the souls of the righteous, as henceforth is announced; and the aforesaid are the ways of torment which those who would not give heed shall suffer hereafter."

100 I answered and said, "Will time therefore be given to the souls, after they have been separated from the bodies, to see what you have described to me?"

101 He said to me, "They shall have freedom for seven days, so that during these seven days they may see the things of which you have been told, and afterwards they shall be gathered in their habitations."

Psalms 5:12 For thou, LORD (**AHAYAH**), wilt **bless the righteous**; with favour wilt thou compass him as with a shield.

Psalms 33:1 Rejoice in the LORD (**AHAYAH**), O ye **righteous**: for praise is comely **for the upright**.

Psalms 32:11 Be glad in the LORD (**AHAYAH**), and rejoice, ye righteous: and shout for joy, all ye that are **upright in heart**.

The Didache "The Teaching of the Twelve Apostles"

Hell/Hadas: Unjust, Disobedient, not repenting, Sinners

This will happen to all of you who don't listen, believe or have Faith in the Most High and believe his word and do as he tells you, by keeping the Laws, statues and

commandments. Also this place is for all of those who are apart of (any) Religion whether it be Christianity, Muslim, Jehovah Witness, etc. who worship idols and serve other Gods. You will be lead to the (Left side). And the way of death is this: First of all it is evil and accursed: **murders, adultery, lust, fornication, thefts, idolatries, magic arts, witchcrafts, rape, false witness, hypocrisy, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness; persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing revenge, not pitying a poor man, not laboring for the afflicted, not knowing Him Who made them, murderers of children, destroyers of the handiwork of God, turning away from him who is in want, afflicting him who is distressed, advocates of the rich, lawless judges of the poor, utter sinners. Be delivered, children, from all these.**

2 Esdras 7:78-87 Now, concerning death, the teaching is: When the decisive decree has gone forth from the Most High that a man shall die, as the spirit leaves the body to return again to him who gave it, **first of all it adores the glory of the Most High.**

79 And if it is one of those who have shown scorn and have not kept the way of the Most High, and who have despised his law, and who have hated those who fear God

80 such spirits shall not enter into habitations, but **shall immediately wander about in torments, ever grieving and sad, in seven ways.**

81 The first way, because they have scorned the law of the Most High.

82 The second way, because they cannot now make a good repentance that they may live.

83 The third way, they shall see the reward laid up for those who have trusted the covenants of the Most High.

84 The fourth way, they shall consider the torment laid up for themselves in the last days.

85 The fifth way, they shall see how the habitations of the others are guarded by angels in profound quiet.

86 The sixth way, they shall see how some of them will pass over into torments.

87 The seventh way, which is worse than all the ways that have been mentioned, because they shall utterly waste away in confusion and be consumed with shame, and shall wither with fear at seeing the glory of the Most High before whom they sinned while they were alive, and before whom they are to be judged in the last times.

Revelation 21:8 But **the fearful**, and **unbelieving**, and **the abominable**, and **murderers**, and **whoremongers**, and

sorcerers, and **idolaters**, and **all liars**, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

1Corinthians 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither **fornicators**, nor **idolaters**, nor **adulterers**, nor **effeminate**, nor **abusers of themselves with mankind**

Ephesians 5:5 For this ye know, that no **whoremonger**, nor **unclean person**, nor **covetous man**, who is an **idolater**, hath any inheritance in the kingdom of Christ and of God.

1Timothy 1:9-10 Knowing this, that **the law** is not made for a righteous man, but for **the lawless** and **disobedient**, for **the ungodly** and **for sinners**, for **unholy** and **profane**, for **murderers of fathers** and **murderers of mothers**, for **manslayers**,

10 For **whoremongers**, for **them that defile themselves with mankind**, for **men stealers (kidnapper)**, for **liars**, for **perjured persons**, and **if there be any other thing that is contrary to sound doctrine** (another teaching or philosophy against the word of God);

Hebrews 12:14 Follow **peace** with all men, and **holiness**, without which no man shall see the Lord:

(All who are found guilty of these things will not enter into the kingdom of **The Most High**, unless you repent and turn away from your sins and get baptized.)

Revelation 20:10 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.

Summary

Sheol (Hebrew) and **Hades** (Greek) are the temporary place of torment for the souls of the wicked dead. Prior to Christ's resurrection, saints were kept and comforted in the now vacant half of Hades, known as Abraham's Bosom.

Gehenna (Greek, but from a Hebrew name) **is the Lake of Fire for the permanent place of torment of the souls of the wicked dead in their resurrected bodies.** Hell is a rather general and inadequate term that is often used to refer to either Gehenna or the torment side of Hades, both by those who know the basic difference between these two specific places and by those who do not.

Conclusion

The problem is that despite all that the scriptures say, many people simply do not think it would be fair for God to sentence the wicked to eternal torment. They know that God is just. And they reason, "If God is at least as smart as I am, He will agree with me." They rule out the possibility that God may have insights and information that they lack. Yet God says in **Isaiah 55:8-9, **"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."** A three-year old child is not capable of properly judging whether all of his father's rules are**

best. Similarly, we are not capable of stepping into God's shoes and determining what is just. God is the only one fit to judge our eternal destiny. His Word is very clear. There is a place of eternal punishment for the lost. **This is all the evidence we need to know that Hell exist,** and as for you, I encourage you if you are **sinning** and being **disobedient** to **The Most High** and not following and keeping his **Laws, Statues** and **Commandments** I will say this... repent turn away from your sins and get Baptized in the Father and Son true name **AHAYAH ASHER AHAYAH** (The Self Existing God) and the son **YESHUA** (The Son Jesus)..

2 Esdras 8:1 And he answered me, saying, **The Most High hath made this world for many, but the world to come for few.**

2 Esdras 8:3 There be many created, but few shall be saved.

Yeshua (Jesus) mention this same truth in **Matthew 7:13-14** "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. ¹⁴ **Because narrow is the gate** and difficult is the way which leads to **life**, and **there are few who find it.**"