



HEAVEN & HELL

AN IMMANUEL SERMON SERIES

HEAVEN & HELL

WEEK ONE: HELL – WHAT? WHERE?

And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. (Hebrews 9:27-28)

Why preach a sermon series on heaven and hell?

- The Bible talks about heaven and hell, and we want our preaching to be _____.
- Among Christians, there is great _____ about the doctrine of the afterlife.
 - There is confusion about the terminology, and many people _____ the Bible's teaching into "heaven" and "hell."
 - There is confusion about the afterlife in general, and many people have been influenced by _____ more than the Scriptures.
 - There is confusion about how a person ends up in heaven or hell, and many people are "functional _____."
 - There is confusion about the purpose of the afterlife, and many people fail to see that heaven and hell exist for God's _____ (Romans 9:22-23).

“The English is misleading, for ‘hell’ has changed its sense since the English form of the Creed was fixed. Originally ‘hell’ meant the place of the departed as such, corresponding to the Greek Hades and the Hebrew Sheol ... But since the seventeenth century ‘hell’ has been used to signify only the state of final retribution for the godless, for which the New Testament name is Gehenna. What the Creed means, however, is that Jesus entered not Gehenna, but Hades – that is, that he really died.” (J.I. Packer, *Affirming the Apostles’ Creed*)

Vocabulary

- “The Hebrew word *sheol*, often left untranslated in newer English versions, has the basic meaning of _____ or the _____ (Isa. 38:10). It can refer to the place every human being goes upon death (Ps. 89:48), but it can also refer more specifically to a place of punishment for the wicked (Deut. 32:22).” (Kevin DeYoung, *Daily Doctrine*)
- “The Greek word *hades* occurs ten times in the New Testament. Given its coupling with death (i.e., “Death and Hades”), the concept seems to refer to the _____ for the wicked (Rev. 20:14). Hades is the place of torment (prior to the resurrection) opposite Abraham’s bosom (Luke 16:19–31).” (Kevin DeYoung, *Daily Doctrine*)
- “The Greek word *gehenna* occurs twelve times in the New Testament ... The word comes from the Hebrew *ge-hinnom*, meaning “Valley of Hinnom” ... In the Old Testament this is where the Israelites would sometimes sacrifice their children to the Ammonite god Molech (2 Kings 23:10; Jer. 32:35). Eleven of the twelve uses of *gehenna* in the New Testament come from Jesus (Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; cf. James 3:6). The word is translated as “_____” and signifies a place of eternal judgment, often associated with _____ (cf. Matt. 13:41–42; 18:8; 25:46).” (Kevin DeYoung, *Daily Doctrine*)
- The Greek word *tartarus* is used in 2 Peter 2:4 to refer to a “_____” where the rebellious “angels” are being kept in “chains” for the day of judgment (Genesis 6:1–4, Jude 1:6).

“As heaven is a place, so is hell. Judas went to his own place (Acts 1:25); and the rich man desired that his brethren might not come to this place of torment (Luke 16:28). In what part of universal space this place is situated, _____. Heaven is above, and hell beneath; but astronomy has taught us, that, in consequence of the earth’s diurnal rotation, the up and down of absolute space is not to be determined by the position of the little ball which we inhabit ... the region of outer darkness may be in the opposite extreme of space, where sun and stars shine not, and where the glory of God is for ever unseen. But, wherever it is, the broad way that _____ go, leads to it; and they will at length certainly find it.” (John L. Dagg, *Manual of Theology*)