

*Question Night – November, 2010*

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**Introduction:** Questions can be an avenue for learning how to study the Bible!

**I. What does the Bible say about hell?**

A. In the King James translation there are three Greek words translated "hell."

1. **Hades** - (**Acts 2:27**) - *Hades* (lit. *an unseen place*); (1) the place of the dead *underworld* (**Acts 2:27**); (2) usually in the NT as the temporary underworld prison where the souls of the ungodly await the judgment (**Lk 16:23**)
2. **Gehenna**; lit. *the Valley of the Sons of Hinnom*, ....figuratively in the Gospels for *hell*, a fiery place of eternal punishment for the ungodly dead (**Mt 5:22**).
3. **Tartarus** – (**2 Pt 2:4**) - the name of a subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to the Gehenna of the Jews.

B. In the OT there is the word "Sheol" - (**Psa 16:10**) - 1) Sheol, underworld, grave, hell, pit 1a) the underworld 1b) Sheol - the OT designation for the abode of the dead.

C. The bible words "Sheol" and "Hades" describe the place where all the dead go.

1. Jesus after His death went to "Hades." (**Acts 2:27, 31**)

**Acts 2:27 (NKJV)**<sup>27</sup> *For You will not leave my soul in Hades,  
Nor will You allow Your Holy One to see corruption.*

**Acts 2:31 (NKJV)**<sup>31</sup> he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.

2. This is the same "hell" that will not prevail against the church. How?  
(**Mt 16:18**)

**Matthew 16:18 (NKJV)**<sup>18</sup> And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

3. This abode of the dead is temporary and will yield all of its occupants at the judgment day. (**Rev 20:13-14**)

**Revelation 20:13 through Revelation 20:14 (NKJV)**<sup>13</sup> The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. <sup>14</sup> Then Death and Hades were cast into the lake of fire. This is the second death.

D. The Bible word "gehenna" describes the final abode of the wicked and of Satan himself. (**Mt 25:41; Mk 9:43-47**)

**Matthew 25:41 (NKJV)**<sup>41</sup> "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

**Mark 9:43 through Mark 9:47 (NKJV)**<sup>43</sup> If your hand causes you to sin, cut it

off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched—<sup>44</sup>where

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

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

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

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

## ***II. What does the Bible say about heaven?***

A. The Bible speaks of heaven as being the abode of God.

1. οὐρανός, οὐ, ὁ heaven, as a part of the universe (MT 5.18), opposite γῆ (*earth*); (1) as the atmosphere directly above the earth *sky, air, firmament* (MT 6.26; LU 17.24); (2) as the starry heaven *firmament, sky* (MT 24.29a); (3) as the dwelling place of God (MT 5.16), the angels (MT 22.30), and the righteous dead (2C 5.1, 2) *heaven*; (4) by metonymy, as synonymous with God or the inhabitants of heaven (LU 15.18; RV 12.12 - **Friberg Analytical Geek Lexicon**)

B. The Bible speaks of our reward being “kept” in heaven. (**Mt 6:19-21, Col 1:5**)

**Matthew 6:19 through Matthew 6:21 (NKJV)** <sup>19</sup>“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; <sup>20</sup>but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. <sup>21</sup>For where your treasure is, there your heart will be also.

**Colossians 1:5 (NKJV)** <sup>5</sup>because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel,

1. Our citizenship is kept in heaven. We are out of place on this earth! (**Phil 3:20**)

**Philippians 3:20 (NKJV)** <sup>20</sup>For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,

2. The New Jerusalem comes down from heaven. (**Rev 3:12**)

**Revelation 3:12 (NKJV)** <sup>12</sup>*He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.*

C. We will be with God throughout eternity and that will be heaven! (Rev 21:1-4)

**Revelation 21:1-4 (NKJV)** <sup>1</sup>Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. <sup>2</sup>Then I, <sup>o</sup>John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup>And I heard a loud voice from heaven saying, "Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God. <sup>4</sup>And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

**III. What are we to expect after death? Are we simply "asleep in Christ" awaiting the judgment day and the new heaven/earth and the bodily resurrection? Is there an "intermediate" or spiritual heaven?**

A. We remain in a conscious existence after death.

1. Some have failed to see the context of some verses. (Ecc 9:10, 11)

**Ecclesiastes 9:10 through Ecclesiastes 9:11 (NKJV)** <sup>10</sup>Whatever your hand finds to do, do *it* with your might; for *there is* no work or device or knowledge or wisdom in the grave where you are going.

<sup>11</sup>I returned and saw under the sun that—

The race *is* not to the swift,  
Nor the battle to the strong,  
Nor bread to the wise,  
Nor riches to men of understanding,  
Nor favor to men of skill;  
But time and chance happen to them all.

2. From the viewpoint of things "under the sun" this is true.

2. Does our view of this verse harmonize with others?

B. Do we go out of existence at death or in the final judgment when we are cast into hell?

1. How could this verse be true? (Mt 5:29-30)

**Matthew 5:29 through Matthew 5:30 (NKJV)** <sup>29</sup>If your right eye causes you to sin, pluck it out and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. <sup>30</sup>And if your right hand causes you to sin, cut it off and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

2. Notice that there is something else besides our bodies. (Mt 10:28)

**Matthew 10:28 (NKJV)** <sup>28</sup>And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.

3. What does “destroy” mean in this verse? W.E. Vine comments: “The idea is not extinction but ruin, loss, not of being, but of well-being”

C. The argument Jesus made on the resurrection demands that there is presently a continued existence of dead men. **(Mk 12:24-27)**

**Mark 12:24 through Mark 12:27 (NKJV)** <sup>24</sup>Jesus answered and said to them, “Are you not therefore mistaken, because you do not know the Scriptures nor the power of God? <sup>25</sup>For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. <sup>26</sup>But concerning the dead, that they rise, have you not read in the book of Moses, in the *burning bush passage*, how God spoke to him, saying, ‘*I am the God of Abraham, the God of Isaac, and the God of Jacob*’? <sup>27</sup>He is not the God of the dead, but the God of the living. You are therefore greatly mistaken.”

1. This was later proven to the three apostles on the mount of transfiguration. **(Mt 17:3-5)**

**Matthew 17:3 through Matthew 17:5 (NKJV)** <sup>3</sup>And behold, Moses and Elijah appeared to them, talking with Him. <sup>4</sup>Then Peter answered and said to Jesus, “Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah.”

<sup>5</sup>While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, “This is My beloved Son, in whom I am well pleased. Hear Him!”

2. Peter has no doubt about these truths. **(2 Pet 1:17-18)**

D. Consider the case of the rich man and Lazarus. **(Lk 16:19-31)**

**Luke 16:19 through Luke 16:31 (NKJV)** <sup>19</sup>“There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. <sup>20</sup>But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, <sup>21</sup>desiring to be fed with <sup>o</sup>the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores. <sup>22</sup>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. <sup>23</sup>And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

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

<sup>27</sup>“Then he said, ‘I beg you therefore, father, that you would send him to my father’s house, <sup>28</sup>for I have five brothers, that he may testify to them, lest they also come to this place of torment.’ <sup>29</sup>Abraham said to him, ‘They have Moses and the prophets; let them hear them.’ <sup>30</sup>And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’ <sup>31</sup>But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’”

1. Both died and went to a conscious place of existence. Depending on their spiritual preparation they either were tormented or comforted.
  2. There was an ability to think and communicate.
- E. The present place of the dead is not the final place of the dead. **(Rev 20:11-15)**

**Revelation 20:11 through Revelation 20:15 (NKJV)** <sup>11</sup>Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. <sup>12</sup>And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books. <sup>13</sup>The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. <sup>14</sup>Then Death and Hades were cast into the lake of fire. This is the second death. <sup>15</sup>And anyone not found written in the Book of Life was cast into the lake of fire.

***III. Someone said that according to Eph 5 and Col 3 we are to sing songs, hymns and spiritual songs without instruments because “It is a church of Christ tradition and it sets us apart from the other churches and makes us unique.” Also where is the scriptural foundation for the Stone/Campbell philosophy of “speak where the bible speaks and be silent where it is silent.” The only passage I could think of was the end of Revelation. Correct me if I am wrong but I thought John was referring only to Revelation?***

- A. Must we have authority from God for everything we do we have the right to act when God is silent? Look at the repeated, emphatic response of Jesus!
1. Jesus whole life was focused on “doing the will of the Father who sent Me.”  
**(Jn 5:19-21, 30)**

**John 5:19 through John 5:21 (NKJV)**

<sup>19</sup>Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. <sup>20</sup>For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. <sup>21</sup>For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.

### **John 5:30 (NKJV)**

<sup>30</sup>I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

2. There was not a single thing Jesus did without the fellowship and authority of the Father. **(Jn 8:28-29)**

### **John 8:28 through John 8:29 (NKJV)**

<sup>28</sup>Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am *He*, and *that I do nothing of Myself*; but as My Father taught Me, I speak these things. <sup>29</sup>And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.”

3. Jesus’ light was delivered in the form of words. They were recorded for us to see and respond to. Jesus showed us the response He expects! **(Jn 12:46-50)**

### **John 12:46 through John 12:50 (NKJV)**

<sup>46</sup>I have come *as* a light into the world, that whoever believes in Me should not abide in darkness. <sup>47</sup>And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. <sup>48</sup>He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day. <sup>49</sup>For I have not spoken on My own *authority*; but the Father who sent Me gave Me a command, what I should say and what I should speak. <sup>50</sup>And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak.”

B. What does perfect mean? What does “every good work” mean? If the silence of the Bible means that we can do what we think, then I do not know of a single doctrine of the Bible that is not compromised and made meaningless.

1. In the Old Testament that the silence of the scriptures is restrictive! **(Lev 10:1-3)**

### **Leviticus 10:1 through Leviticus 10:3 (NKJV)**

<sup>1</sup>Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them. <sup>2</sup>So fire went out from the LORD and devoured them, and they died before the LORD. <sup>3</sup>And Moses said to Aaron, “This is what the LORD spoke, saying: ‘By those who come near Me I must be regarded as holy; And before all the people I must be glorified.’” So Aaron held his peace.

2. The New Testament recognizes this point. **(Heb 7:12-14; 2 Jn 9-11)**

### **Hebrews 7:12 through Hebrews 7:14 (NKJV)**

<sup>12</sup>For the priesthood being changed, of necessity there is also a change of the law.

<sup>13</sup>For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.

<sup>14</sup>For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.

### **2 John 1:9 through 2 John 1:11 (NKJV)**

<sup>9</sup>Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. <sup>10</sup>If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; <sup>11</sup>for he who greets him shares in his evil deeds.

3. From a positive standpoint we can understand the proper view of the silence of the scriptures. **(1 Pt 4:11; Col 3:17)**

### **1 Peter 4:11 (NKJV)**

<sup>11</sup>If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

### **Colossians 3:17 (NKJV)**

<sup>17</sup>And *whatever* you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.

C. There are some fundamental conclusions that every Christian must draw.

1. We must know if a teaching or practice is **authorized by God's word!**
2. Every Christian must be willing to give "Book, Chapter, and Verse" for any practice or teaching they engage in. **(Col. 3:17).**

***IV. What are the limits of a woman according to 1 Timothy 2:8-15? May a woman be over a man in the secular workplace? May a woman teach a young man who has been baptized in a class?***

A. Here is a passage where men and women are contrasted. **(1 Tim 2:8-15)**

**(1 Timothy 2:8-15 NKJV)** I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; {9} in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, {10} but, which is proper for women professing godliness, with good works. {11} Let a woman learn in silence with all submission. {12} And I do not permit a woman to teach or to have authority over a man, but to be in silence. {13} For Adam was formed first, then Eve. {14} And Adam was not deceived, but the woman being deceived, fell into transgression. {15} Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

1. Here this is specific to men (v8)
  2. What is proper for women? (v9-10) We need to give emphasis to subjection and a Godly spirit than fashion.
  3. The silence here is not an absolute silence. (v12) - ἡσυχία, ας, ἡ (1) as characterized by inward calm *tranquillity, quietness* (2TH 3.12); (2) of giving calm attention *silence, quietness* (AC 22.2)
  4. The context speaks of prayer and of teaching the word of God.
- B. When does a child become a man?
- Conclusion: Lets these answers only be a start for your future study!**