

Heaven and the Afterlife
Lesson 2 - The Hadean World
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Introduction: We need to know clearly that there is life after death for the Christian!

- A. When we know that our bodies are not all that we are and that God has made great promises, then we can live this life with confidence! **(2 Cor 4:16-18)**
 - 1. A Christian can face death with understanding and strength.
 - 2. We can easily give up worldly advantages for the life to come. **(Mt 6:19-21)**
- B. We have to “see the unseen” on purpose. **(Heb 11:6; 24-27)**
 - 1. Moses was able to see a present and future reward by faith.
 - 2. We need to place the unseen before us every day we live. How can we do this?
 - 3. We will look at the realm of the dead from the New Testament first.

I. The use of “hell” in the Bible

- 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)**
 - 2. This is the same "hell" that will not prevail against the church. How? **(Mt 16:18)**
 - 3. This abode of the dead is temporary and will yield all of its occupants at the judgment day. **(Rev 20:13-14)**
- D. The Bible word "Gehenna" describes the final abode of the wicked and of Satan himself.

II. Old Testament passages describing consciousness in Sheol

- A. When God revealed Himself to Moses at the burning bush he also revealed that men continue to exist after the death of the body. **(Ex 3:6, 15)**
 - 1. God said that “I AM” the God of Abraham, Isaac and Jacob. This tense of verb shows that these men continue to exist. If they went out of existence then God would have said “I was.”
 - 2. Jesus answered the Sadducees who did not believe in an afterlife. **(Acts 23:6-8; Mk 12:26-27)**

3. Can we make reasoned conclusions from a historical narrative about the afterlife?
- B. There are two different places where the body and spirit go after death. (**Ecc 12:7**)
 1. David knew he would later go to be with his departed child. (**2 Sam 12:23**)
 2. Throughout time God's people have known of a conscious existence after death. We have more details revealed of this realm in the New Testament that was previously hidden. (**Mt 13:35; Jn 3:12-13**)
- C. There will be consciousness and a very different existence in Sheol.
 1. Hear about the greeting a wicked Babylonian king received in Sheol. (**Isa 14:9-15**)
 2. This serves as a warning to all men concerning how we live this life. Those who have riches and ease and exploit others will have a rude eternal awakening in Sheol.

III. The account of the rich man a Lazarus

- A. Jesus gave a detailed account of two men and their experience after death. (**Lk 16:19-31**)
 1. Is this an actual historical account or a parable?
 2. **parabolh**, - parable - as a rhetorical figure of speech, setting one thing beside another to form a comparison or illustration; (1) in the Gospels *parable*, *illustration* (MT 13.3);
 3. A parable always makes comparisons to known things, such as sowing, selling, and other commonly known things.
 4. Jesus said a "a certain beggar named Lazarus." This is specific with a real name mentioned. No parable does this.
 5. What common things are named in this parable when referring to Hades? Consider: 1. "he may dip the tip of his finger in water and cool my tongue" and 2. "I am tormented in this flame." and 3. "between us and you there is a great gulf fixed" and 4. "that those who want to pass from here to you cannot"
- B. There are two realms in Hades, one for the righteous and the other for the wicked.
 1. The rich man was in torment. That torment involved heat and a flame. (**Lk 16:23-24**)
 2. Lazarus was in "Abraham's bosom" which was a place of good things and comfort. (**Lk 16:23, 25**)

Consider the truths this account teaches us.

1. Spiritual things become of great importance to

Questions

1. How can we know anything about the unseen world and its future?
2. What do the words body, soul and spirit mean in 1 Thess 5:23?
3. What does it mean for man to be in the image of God?
4. How can we know that we are not just a body with life?
5. How can we “prove” this to unbelievers? (**Acts 2:27-32**)

II. Death and the Afterlife

Notes:

Jesus in the afterlife

He commended His Spirit to God – Lk 23:46

The Thief went to Paradise with Jesus – Lk 23:43

Jesus after His resurrection had not yet ascended to the Father – Jn 17:20a (He was not in the same place He would later be in heaven!)

Paradise – 2 Cor 12:2-4

Phil 1:21-23

The ungodly are reserved under punishment for the day of judgement – 2 Pt 2:9

(2 Tim 1:10 KJV) But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

(Mat 13:35 KJV) That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Sadducees and spirits

In the "disembodied state," the righteous are with God. (Ecclesiastes 12:7) They are with Christ. (Philippians 1:23; 2 Corinthians 5:8) They are at rest. (Revelation 14:13)

While the New Testament does, at times, refer to death as "sleep," it does not refer to "soul sleep." The body "sleeps" in the grave until the final resurrection, but the spirit remains fully conscious after death. In fact, there is one passage (1 Thessalonians 5:10) in which death is spoken of as "sleep" and at the same time conscious fellowship with

Christ is indicated.

The transfiguration - Mt 17

Jesus reasoning on the burning bush

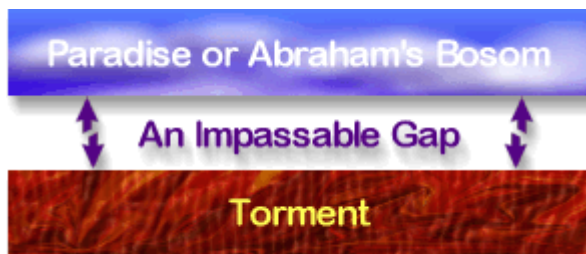
When our Lord came he came to destroy him who had the power of death; the one who was holding death in his clutches. Today that power belongs to Jesus and that there are great blessings to his people today.

The rich man was subject to the law of Moses, as was Lazarus.

The Disembodied State

What happens to the spirit at the time of death? It separates from the body, but where does it go? According to the Scriptures, it enters into an unseen realm called "Hades" in which there is a state of conscious existence. In this state, the spirit is without a body--thus we call it the "disembodied" state.

The Hadean Realm



In the Hadean realm, the spirits of the righteous are conscious of joy and peace--they are at rest in a portion of "Hades" referred to as "Paradise" or "Abraham's Bosom!" To a penitent thief hanging beside Him on a cross, Jesus said, "Today you will be with Me in Paradise." (Luke 23:43; see also 2 Corinthians 12:2-4) The unrighteous, however, experience a state of conscious suffering in a portion of the "Hadean" realm that is referred to as a place of "torment." (Luke

16:23)

Thus, the "Hadean" realm is composed of two sections--an upper portion called "Paradise, or Abraham's Bosom" and a lower portion called "torment." Between these two sections of the Hadean realm is a great chasm or impassable gap. (Luke 16:22-26) Note the illustration.

The passage referred to earlier--Luke 16:19-31--provides details that are helpful as we try to understand these "unseen" realities. In the passage, Jesus tells about Lazarus and a rich man. Lazarus died and was "carried by the angels into Abraham's bosom." (Verse 22) The rich man also died, yet his spirit resided in the portion of Hades where there is "torment." (Verse 23) Jesus indicated that there is "a great gulf fixed" between torment and Paradise so that there can be no passage between the two.

In the "disembodied state," the righteous are with God. (Ecclesiastes 12:7) They are with Christ. (Philippians 1:23; 2 Corinthians 5:8) They are at rest. (Revelation 14:13) The spirits of the righteous are alive and fully conscious. There is no Scriptural basis for the idea of "soul sleep" which contends that at death we pass into a deep sleep from which we shall not awaken until the trumpet sounds for the Judgment Day. According to these teachings of Jesus, it would appear that no long period will intervene between our death and our awakening in the spirit realm (Hades). While the New Testament does, at times, refer to death as "sleep," it does not refer to "soul sleep." The body "sleeps" in the grave until the final resurrection, but the spirit remains fully conscious after death. In fact, there is one passage (1 Thessalonians 5:10) in which death is spoken of as "sleep" and at the same time conscious fellowship with Christ is indicated.

In the "disembodied state," the unrighteous are separated from God. (Luke 16:23) They are fully alive and conscious of their surroundings and their sufferings. (Luke 16:24-25) There is nothing in the Bible to indicate that the wicked can experience a purgatorial cleansing and later enter a more blessed state. No second chances after we die!

The third realm is heaven and hell. When Jesus returns all in the graves will be raised, John 5.28-29. Both the righteous and unrighteous will stand before God. According to 1 Corinthians 15.26, the last enemy to be destroyed will be death. Not one single person will or can remain in the grave, for death will be conquered. 1 Thessalonians 4.13-the righteous dead will come out of the grave first followed by the righteous living, they will then be followed by the ungodly. At the second coming of Jesus, death and Hades will be cast into the lake of fire, Revelation 20.14.