

Apologetics 9.2 – Jesus in Hell – Part 2

Transcription

See, there's been a challenge. People have said for years, "Well, if Jesus didn't raise from the dead until 3 days later, how could he say to the thief, 'Today, you're going to be with me in Paradise.'" Because, they were equating, of course, Paradise with heaven. It's a good question. It's a good question, it's just that nobody ever bothers answering these questions, everybody stays bewildered by them, and one of the perfect examples is, too...Jesus goes to the garden. He appears after the resurrection. Mary is there. She's weeping. Jesus says...and this must have been one of the most, just spine-chilling...today, I read this passage again, and I thought I was going to cry. It, you know, she is there weeping, she loves her Lord. She says to the gardener, she thinks is the gardener...you know what, if you've taken my Lord...I've put this verse down for you to read...but, if you've taken my Lord, just give him back to me, I mean, we'll go rebury him. I mean, I ...you know, she's there, like, maybe the gardener walked in and took the body after somebody opened it. She doesn't know what's going on, and then it says he said to her..."Mary". And, she turns and says, "Rabboni", Rabbi, I mean, can you imagine that moment in history, I mean can you imagine being her, and turning, and you're suddenly realizing it's him, and He's just said your name like he had a thousand times before? Well, He says, you can't touch me. You know, Paradise clearly is a place of awesome elation, because Paul said, "I was caught up into paradise", or, "A man was caught up..." most theologians believe that he meant himself, "and I heard unspeakable words". Obviously it's a phenomenal place, it's a place of elation. What does he mean by this? So, I drew a little picture of the buried body there, OK, that's the tomb there, and that's the buried body. And, you know, He is saying, I'm going to

be with you in Paradise. Well, what happened that day, is the question. Do you see, the arrow goes down, and it says, Jesus descends into hell? And, as I wrote on there, this is not the lake of fire. Because, this is not the judgment yet. Hell is the abode of the dead also known as Abraham's bosom. Would you say that word with me? Abraham's bosom. Now, you're going to find this in the Old Testament. Sheol, Hades, where bound demons, lost, and saved souls are held. Now, we're gonna talk about...has it ever bugged you, that you heard that some demons are bound in hell, but we know that they're all over the place doing bad stuff. Are they bound, or are they on earth? Are they in the air? Because Satan is the Prince of the Powers of the air. I mean, what's the deal? Either they're bound, or they're out. Are they in or are they out? Who are they? We're going to actually do a study that just clears away all the confusion, because we're going to actually going to learn what the Word of God teaches for those who make the effort. And this is what Jesus does when he descends. He preaches to those who do not believe. Guess what. The prophecies were true. I said that I was going to do what I did, and here I am doing it. Now, you know, it's probably disheartening enough being in hell, but for that to happen, the scriptures actually prophesied he would one day do this. And this is what it's, these are some verses that are fascinating, that were fascinating to me as a boy, and I used to drive all my ministers nuts except for my dad, he used to love these questions. But, I Peter 3:18, it says, "For Christ also has once suffered for sins, being put to death in the flesh, but quickened by the spirit. By which also He went and preached unto the spirits in prison, which sometimes were disobedient. When once the longsuffering of God waited in the days of Noah while the ark was being built, or prepared, by the resurrection of Jesus Christ who has gone into heaven in powers be made subject unto Him." The dot, dot, dot means there are words in the middle. But if you see back here in the First Peter 3:18, Christ suffered for our sins, that's on

the cross, right? By the way, there's a horrible theology, and it's simply horrible, because it kills the work of Christ, that says his real suffering was when he went to hell. That's because these people don't even know what the word "hell" means in Greek. So, there's a theology that was around for a couple of years, and I think that finally got put out because it was so obviously awkward and incorrect. But, they were saying that Jesus went to hell, that He was punished in hell, and actually became a homosexual, he became a drug dealer, he became...NO. The verse says He became sin for us, it doesn't say he became a sinner for us. To become sin for us means he took upon himself the burden of our sin. It's like, if you commit murder, you're in jail. If I become sin for you, what that means constructurally in the language is that I come to jail, and I say to the jail keeper, execute me in his place. Let, you know, Brock out...I will die in his place. If they accept that, I have become sin for him. But, I didn't commit the murder he committed, y'all with me? And this terrible theology...actually, the cup of fury, or the discipline, the turning of the face of God toward his son, and him having the wrath of all men's sins poured upon him, took place on the cross. It's very clear if you study the scriptures, so just beware of bad theology out there, which really is just off the wall, b/c somebody came up with this idea, and a bunch of people jumped on it, because nobody studies anymore, but, the cup of fury is what it's called, or the cup of wrath poured upon Christ on the cross when he was acting as the lamb. And that's when imputation occurred. And we won't study imputation, but to impute means to put to somebody's account, and I once taught this years ago, but, if you're a bookkeeper, and somebody gives you \$100 you take that \$100, you put it to their account. So, what Jesus did on the cross is, we all had debts, Amen? OK. Our debts, he saw through time and he saw those debts. Collected all those debts, laid them upon himself. Well, the payment of those debts, folks, is the wrath of God. It is eternal damnation. But, the son says, I tell you

dad, I'm gonna pay the bill, so pour the wrath on me. As he hung on the cross, actually the crucifixion, the horrors of the crucifixion, and I watched, I think I mentioned it to somebody tonight, for the first time, the Passion of the Christ, um, 2 nights ago. I could never watch it before all this year, it's been out, I just thought I wasn't going to be able to emotionally handle it, but I mean, I watched it, and it is grotesque, but you know, the suffering of Christ wasn't just the whipping, and it was just not these horrors of the nails driven in his hands and his feet and the piercing. The real horror was his Father's face being turned from him, and the wrath of all eternity for all people who had rejected him was poured upon him on that cross. That is the explosion of suffering He experienced. Well, here he suffered for sins being put to death in the flesh, but he was quickened by the spirit. He also went and preached unto the spirits in prison. Now, this goes all the way back to the days of Noah. Now, why does it mention the days of Noah? Because, if you'll remember in the days of Noah, it had come to the point where judgment...God did one way of judging. He said, I'm just wiping you guys out. Now, it's a very efficient method, but you know, He now said, what I'm going to do is, I'm going to show even in their most wicked state humans have been in...At that time, the most wicked state men had been in, believe it or not, was in the days of Noah. Every one of them was given a chance to escape. Now, I want y'all to hear this. They were all given a chance to escape. Do you realize that? It wasn't an exclusive ticket just for Noah and his family. It only became Noah and his family, because they were the only ones who were willing to get in the boat. And so, Jesus went down, and said, you know what? You were given a chance to escape. A godly line of people told you you could escape, and you rejected it, and what you rejected is standing here right now. It's me. And so, this is a fascinating thing, and then it goes on and says. Then at the, He went and resurrected, now look at the chronology in this verse, which is important to

understanding the keys to this. Then, he resurrected. He went into Heaven. And all powers were made subject unto him. This is showing the chronology of Jesus descended, he preached to these wicked people on the wicked side of Hades, he then went, and it says resurrected, and THEN ascended. In other words, the resurrection occurs after He preaches, which means it happens during the 3 days. Now, let's look at another verse. This is Romans 10. It says, "Who shall ascend into heaven. That is, to bring Christ down from above. Or who shall descend into the deep, that is to bring up Christ again from the dead." That God raised him from the dead. What it's showing is. There is a travel itinerary, you might say. Jesus came to earth. OK, he ascended from above, but He also then ascended from above the earth level into hell. Then it says, "Who, but his father, would bring him up again from the dead." He resurrected, but he came up from the dead, as it identifies here. Now, there is a word called, "Abyss", which is in Greek, which is also used in Revelation. And a couple of you had said, can we do one study dealing with Revelation. I'm going to do, before this thing ends in 4 weeks, I'll do a study dealing with Revelation. But, that deals with the bottomless pit in the last days. But, if you look down at your drawing, this is kind of how you can imagine Hades. It's a very simplified version. I doubt the word "gulf" is actually in hell, in-between Abraham's bosom/Paradise, and over here, the bad part of Hades. But, this is the way to imagine what it was like. In other words, when the unrighteous died, they went to this side. We're going to read a fascinating story how we know this. Jesus told what this looks like. But, if they were righteous, they went to what's called "Abraham's bosom". Do y'all see that part of the drawing? And this was called, also, Paradise...Paradeso...Abraham's bosom, and all the positive increments that we've talked about before. On the other side, though, is the part of hell, which is a place of infirmity for those who have gone there. See Jesus? I just drew Him standing there, and He's preaching to this side.

What did he do? He went across, and he broke free those in bondage of death, and he ascended with the captives, which we're going to see in our next verses. And that place is empty. Now, I want you just to give a second, and don't read all the way to the top, because we'll get there. But, did you notice over here where there's that great gulf? Can you imagine today, being here still. Not only, if you're from the time of Christ remembering Jesus stood there and what he said, but as you're here in misery, looking across this great gulf at this empty space with a busted down gate where millions of souls used to be, but they're gone, and you didn't get to go with them? I mean...that in itself is hell. You know what's coming. I remember as a kid. Um, I don't remember a lot from a childhood, but I remember as a child, I was playing with this other kid. We were throwing rocks at each other. And we were in the playground, and this was in Devine, TX. And he threw the rock really hard right when I came up from behind this bench, and bam it hit me in the head, and, you know, so I threw a bunch of rocks at him, and I don't know what happened, we just started punching each other out or something, and I remember the teacher caught us, and took us inside to the principal's office. Well, the principal said, Ok it's going to be 5 whacks. This is back in the days when they used to whip kids with these big long paddles. And they had holes in them to increase the velocity. And he whammed. And I remember standing in the bathroom, because he took us to the bathroom. I remember him whammin' this kid, whammin' this kid, and this kid's screaming...you'd think he was being tortured, and I'm like, oh, gosh, I'm dying. And then he turns to me and says, but because you were hit in the head, I'm not going to give you your spanking until tomorrow. I've gotta tell you, the next 24 hours were the longest 24 hours of my life. All I could think about was what was coming, what was coming. I mean the, you know the, you could almost do the slow motion the next morning. The kid is walking past me in the hall, and I'm walking down the hall, and I know

at lunch, he was like, "You will die", you could almost see this whole thing in slow motion. And I'm telling you, it was just...the worst 24 hours of my day was the waiting. It was the waiting. That was the longest 24 hours. I wish I'd been whipped up front. And that's kind of like what hell is like. Not only are they miserable, but they look across and every single moment of every single day they are reminded, they didn't believe, and they didn't accept when they could have. Because they're looking at this empty side of Hades, the grave. They are fully aware, and fully awake, and that's why we're going to do a study on soul sleep, a lot of cults teach what's called soul sleep, but you'll see why they do it, because they don't want to believe and accept the resurrection and the power of Christ. But, anyway, here we have Abraham's bosom, and so it was busted free, and Eph. 4, is where we hear about this, and this is kind of an interesting painting that we found that dealt with this chasm in which those who are righteous could look at this dark chasm, but don't forget, the people that were over here could look over here, and we know that as a fact because of something that Jesus said, but um, anyway, that this is just to show you that the \Lord reserves the unjust unto the day of judgment to be punished, so that the final punishment, that final whippin' that I just talked about, magnified by trillions, um, is still coming. This is where I qualify for you, and if you still are not sure what I said about Hades or Sheol. The first is Greek, and the second is Hebrew. It's the abode of the dead. But, now, I'm going to show you a story which is wondrous story which is in the Bible, in fact, can I borrow your bible, Brock? I'm going to read this to you, I don't think I had the time to type the entire thing out, no I didn't, but I'm going to read it to you...thanks. It's a story which Jesus tells which is not a (here the audio dropped out)...what is a parable, and what is a story which is in the NT based upon fact, the other which is based upon allegory, but I want to show you a fascinating story that Jesus tells which actually shows a dimensional look at what the grave is like/. What

hell is like? And it's a very humbling, sobering story, and it starts in verse 19 of chapter 16 of Luke. And if you have a bible, you can follow along, and if you don't just listen really carefully. "There was a rich man who was dressed in purple and fine linen, and he lived in luxury every day. At his gate there was a beggar by the name of Lazarus, now Lazarus was covered with sores." I mean, Lazarus' life is pretty miserable. "Covered with sores, and he was longing to eat what fell from the rich man's table." That's how he stayed alive. The scraps. "Even the dogs came and licked his sores." Now, Ok, not the best life in the world. "The time came when the beggar died, and the angels carried him to Abraham's side." Now, the angels carried him to Abraham's side has always been fascinating to me, but I think that I have an answer that is obviously scriptural, but it's interesting that you'll notice that the guy who's a bad guy didn't have angels carry him anywhere. "The rich man also died and was buried. In hell, where he was in torment, he looked up, and he saw Abraham far away." Got your picture? He sees him far away, so he can actually see the righteous. So, the unrighteous guy who's miserable can see the righteous, and he calls unto him and he says, "Abba. Abraham. Father Abraham. Have pity on me, and send Lazarus..." Now, who's Lazarus? He obviously sees Lazarus over on the nice side. Paradeso...Paradise. OK, Hawaii is called a paradise. Why? Not the volcanoes, they're not called the paradise. It's because the green, the luxury of it. Well, he calls, and he sees Lazarus who died ahead of him, and he's like...yo! Would you tell that guy right there, I mean, he'll do something for me, he works for me kinda, you know what I mean? Like, we're buddies, you know would you get him to do me a favor? This is what he asks, this guy who's had to eat the scraps off his table. He says, "Have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I'm in agony in this fire." Basically, have this guy go over just stick his finger in a drop of water. A drop of water is all I need, and let me just

taste water. Now, that's how miserable he is. He says I am in such agony, but Abraham replied, "Son. Remember that in your lifetime you received your good things...now, what this says is a very interesting thing...we'll get into this later. But it means that Abraham was cognoscente and aware of what happened on planet earth while he was dead. Now, this is a whole interesting study in itself, and you know, it's not cardinal, but it's kind of fascinating to me, I think there's kind of a hint of something here that I want to share with you later. He said, "Son, remember that in your lifetime, you received your good things while Lazarus received bad things, but now he is comforted here, and you're in agony. Besides all that, between us and you, a great chasm has been fixed so that those who want to go from here to you cannot. Nor can anyone cross over from there to us. Look at your drawing. This chasm is called in the King James version a gulf, there's a great gulf fixed in-between us. So, what you're looking at here is, Abraham is able to yell across here, and this guy was able to yell across there, but this gulf like (audio drops out)...there was no way to cross over, and Abraham (audio drops out) is saying, even if I wanted to, I couldn't help you. Then he goes over and he says, "Well then, I beg you, father, send Lazarus to my father's house, for I have 5 brothers..." Now, I wanna tell you what's interesting about this, it's something we could do 5 teachings on. But, he uses the word "abba" here. He says, Thank you, dad, send Lazarus. In other words, he believed in who Abraham was, and he thought in his mind, he believed in the God of Abraham when he was alive, but he's in hell. There's a scriptural passage which is very...it sends cold chills through me still. The scriptures say, one day, there will be those who say Lord, lord, and God says to them, I never knew you. That's really spooky. It's not that they were faking others out, they had faked themselves out to believe they were really believers in the God of Israel. So, when he calls father, I mean, he calls Abraham, father, he clearly is identifying...he's not like some reprobate

Jew, he's probably a guy that kept the law. Maybe even like a Pharisee, a legalist. So, he says, look, go to my dad's house, for I have 5 brothers. Let him warn them, so that they will not also come to this place of torment. Abraham responds and says, "They have Moses and the Prophets. Let them listen to them." "Oh, no, Father Abraham", he said, "but if somebody from the dead goes to them, they'll repent." And he said to them, "If they do not listen to Moses and the prophets, they will not be convinced, even if someone rises from the dead." And, that's a prophetic statement Jesus is giving out here, he's saying, I'm gonna tell ya, it's gonna happen, there's still gonna be people who don't believe. In other words there are some people so set in their way, they are like, on a track to hell, and they are going to stay there no matter what, because of pride. Now we have here the rich man and we have the poor man, we have hell, we have a...now we have a geographical layout by this story, that the gulf is here, that there are these people which are in torment, but these people here, we're going to see what happened to them in time. By the way, we talked about the gates of hell, remember, I gave you a little hint last week about some things? But, that's how Jesus was in Paradise. This man who was on the cross with Jesus obviously descended, but he didn't descend into this lake of fireside, he obviously descended here, and Jesus was that day where? In Paradise with him. Do y'all follow? Now it's simple. Now, he's in paradise with him. Paradeso. Well, there's a wonderful thing that happened after that, and it comes out of Eph 4:8. Would you guys read this out loud with me? "Wherefore he said when he ascended up on high, he let captivity captive, and gave gifts unto men. Now, that he ascended, what is it but that he also descended first into the lower parts of the earth." Continue reading this. "He that descended is the same also that ascended up far above all heavens that he might fulfill all things. And he gave some prophets, evangelists, pastors, teachers, for the perfecting of the saints, for the work of ministry, edifying

of the body of Christ, until we all come in the unity of the faith, and knowledge of the Son of God unto a perfect man, unto the measure and stature of Christ that we henceforth be no more children." Let me just tell ya, this is probably, like, 6 months of study. The 3 days is still going, right? Jesus has descended in to hell, he's done this preaching, He's busted open the gates, and he's ascending on high, but errrrrrrrt. Wait a minute. Something happens. We know he hasn't gone all the way to heaven yet. We know it. How do we know it? He tells somebody in the garden. Would you just read this with me? "Mary stood outside the sepulcher weeping. Jesus said unto her, woman why do you weep, whom do you seek? Supposing him to be the gardener, she said to him, sir if you have carried him away, tell me where you have laid him, and I will take him away. Jesus said unto her, Mary. She turned around and said unto him...Rabboni. Which is to say Master or Teacher. Jesus said to her, do not touch me, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my father." I've gotta tell you the truth. People just completely don't even connect these dots. She's in the garden. She's a dear friend to him. She wants to embrace him, and he goes, no, no, you can't touch me. Now, once again, people go, well, I guess what He was saying was she couldn't hold onto him, because he hadn't ascended...no, no, that's foolish. The Greek word there is not hug onto hold on to the point they can't escape. That's not the Greek word. It's to touch. He said, "don't touch me". Why? " For I am not yet ascended unto my father, which means that at that point that he appeared after the resurrection, He still hadn't gone to heaven with the prisoners. I mean, it's really clear, I mean, does anybody see anything else but that? There is no way that he has ascended. What's going on is. Do you see right here? This out here is the courtyard, OK? In here is the holy place, and then there was a wall where the curtain was, and behind it is the holy of holies. Ok? This is the brazen altar. What you don't

see out here is the brazen laver. That's where ablution took place. Now, what's really neat about this, my dad raised me on this stuff, it's probably more exciting to me than you, but, when the priest would look down into the water as he washed his hands, he would see heaven behind him. He would see the blue, which symbolized of course, the work of God coming from heaven. But, he washed his hands. But the time he walked from there into there into here, and behind the curtain, nobody could touch him. In fact, we know, because we hear the story about the rope around the ankle, and all that, where they'd have to pull him out, because nobody.... nobody can touch the high priest. Nobody can touch him, because he hasn't completed the work of what? Taking the blood to the altar in between those 2 angels and putting the blood down. He's gotta do that. Nobody can touch him. If they touch him, he's impure. He has to do this in his perfect, purified state. He has washed his hands. He has walked through the gate, he has walked past this fire, he has walked into the holy place, nobody's touched him yet, he walks into the holy of holies during Passover once a year, and he sprinkles the lamb's blood on the mercy seat, and I'm positive, and you're not going to find it in any books, but I think it's relatively easy to prove, I have no doubt at all, that's why she couldn't touch him in the garden. He hadn't completed the full (audio drops out)...work from the blood, remember he would sacrifice the lamb to get the blood...here's the sacrifice. He travels down there (audio drops out)...takes now this work, and he stops off in the garden. He informs her of what's going on, but she can't touch him. Why? Because he hasn't reached the holy of holies? It's real clear. The tabernacle. Old Testament, remember, now go back thousands of years. Moses is on the mountain, he's looking at the tabernacle, because God's about to give him the directions on how to build it. But, there's a tabernacle in heaven, and it's only missing one thing. Blood. The blood of the eternal lamb hasn't been shed yet, and put in the tabernacle. Do y'all follow? The

tabernacle in heaven is duplicated on earth, and year after year after year after year Moses has an Aaronic priesthood that every year faithfully goes and sprinkles blood on that mercy seat as a temporary covering. But, the day has come, Jesus, the great lamb, finally pays the price, now as the Priest, he makes the journey, and now He's making it all the way back, cannot be touched until he gets to the holy of holies and he sprinkles that blood on that mercy seat in heaven. Um, and now, the full tabernacle is in heaven. Basically, Eden has been restored, can you say that? Eden has been restored. In other words, now, we once again...Paradise is complete. So, what was once called down here Paradeso is no longer called Paradise. You'll notice, the New Testament writers stop using Paradise/ Abraham's bosom as this environment; now use the word Paradise in conjunction with heaven. And that's why you now, when you look through the New Testament, and you'll see in the epistles and things in the book of 2 Peter, and stuff, you'll see that Paradise is now considered the heavenly realm where God the Father reigns and rules, and this is where, we don't have time tonight, but this is where, and I think this is an extra support of this concept, but this is where the tree of life is, if you'll look at that drawing, and what do you notice...what's interesting about that phrase "the tree of life". Where does that phrase come from? In the middle of Heaven, there's a tree of life. In the middle of Paradise there's a tree of life, but in the middle of the Tabernacle, there's a tree of lights. In other words, there's to me it's obvious. The 2 = the same thing in heaven. Christ is the center, he's the tree of life who is the center of Heaven, and Adam's innocence has been restored there. Not Adam the man, but literally the Adamic creature. Those of us who are sinners, now we have life in Christ eternally. We are represented at the throne room. Because the mercy seat, which is this thing right here. That right there is actually also integrated with the concept of the throne of God. Because, remember, I told you guys last week? The throne used to be

surrounded by 3 angels? One on the left, one on the right, and the third angel that hovered over, and his name was Lucifer, but he fell leaving the throne uncovered. And, until Christ covered it with his blood it remained uncovered, and it's now covered again. It's safe once again, and so I mean, there's so much incredible...I mean, God is a God of order, so the more you study the scriptures, the more you see the redundancy of certain things that are in the scriptures, so, this gives you a good feel, though. For the work of Christ, what He did for us, and how He actually accomplished and how he communed even with the dead, and how he took them free, and he took the captives up., and he did the work of the high priest, In other words, folks, this has been from the book of Genesis. It's been predicted what Jesus was going to do. God knew Satan was going to do what he did in the garden. God created an escape for whoever wanted it. And so that's what's sweet to me about the gospel of Christ. And, I'll teach you next week, illogical concepts of debate, how people misappropriate certain statements, and how you can within the first 15 seconds of someone coming up, the conclusion as to why they don't believe in God, you can find the flaw in their reasoning. It's a very simple way to watch the construction of their language, and I'll teach you guys next week. And so, as well we're going to talk about heaven and hell a little bit more, and angels and demons.