

## Mini Sermon Series

Sheol I Part 2 (Psalm 6:5, Psalm 16:10, Psalm 30:3, Psalm 49:14-15, Psalm 139:8, Psalm 141:7, Proverbs 15:24, Ecclesiastes 9:10, Isaiah 14:9, Habakkuk 2:5, 2 Peter 2:4, Ephesians 4:8, Revelation 20:13, 1 Thessalonians 4:13)

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<http://youtu.be/V0PrOVQVs0Q>

and mercele is the Hebrew word that is the exact Hebrew word Sheol and it is in King James Version its translated sometimes as the grave sometimes there's the pit

sometimes it's death sometimes as hell in the new American Standard Version it's actually not translated it's just always left as Sheol and while I am a fan of a King James Version I would have to say I think that no American Standard Bible did a better job on that one

because she'll doesn't mean death and it doesn't mean the grave and it doesn't mean the pit and it doesn't mean hell so trying to come up with with a

translation like that is just impossible what she'll means is she'll

we don't have an English word that that describes the theological concept of Sheol and it's actually the same when you get into the New Testament we'll

look at it just briefly today when you get into the New Testament and you have Hades and you have Gehenna and you have Tartarus what do you do with those well

if you're a translator you feel kind of like you have to translate right the problem is if there's no if there's no word to translate it into then you're

sort of stuck and so you can go to the almost right word or you can just not translate it and I think the best thing to do is not translate it it was Mark

Twain I believe Samuel Clemens who said the difference between the right word and the almost right word is like the difference between lightning and the

lightning bug so he'll the grave the pit death

that's the almost right word but it's like the difference between lightning and the lightning bug so she'll last

last week we went through a number of scriptures from Genesis through Job talking about Sheol and I want to pick up there but just to remind you we

learned some things last week that she'll is a place where where the living and the dead go it is not a place where there is no longer any existence but rather

it is a place where after life here it continues in Sheol we have we saw that and we'll see a little bit more today

that she'll is a place in the Old Testament and again don't forget we're talking Old Testament things are gonna change when we get to the New Testament but in the Old Testament it was a place for good dead people and bad dead people how's that and it was the place of dead people and almost all of them died died by quitting to breathe that's that most of us died right there there's this hundred year old guy yeah physical death that's what I'm trying to say did you hear about the hundred year old guy and they asked him on the news that what's your secret to long live in and he said keep breathing as some good advice if you want to live a long time just keep breathing but most people who went to hell quit breathing but some didn't because while we don't really know exactly what happened to Enoch and Elijah we do know that Korah and his clan were just swallowed up alive into Sheol and so they didn't quit breathing they just entered into Sheol but for the most part when you quit breathing in the Old Testament you went to Sheol now we're gonna add to that today as we continue through some some of these scriptures and we'll start in the Psalms and as if you'll find Psalm then we're just going to work our way to through the through the Old Testament and I'm gonna give some scriptures it's not quite as many as I did last last week but you know I'll wrap all this up and some summary thoughts that will help pull it all together in case you were thinking last week or this week I heard all these scriptures about Sheol when I haven't a clue what she'll is but because there there are sixty-five I think I mentioned 65 or 66 verses of Scripture that used the Hebrew word Sheol and I'm not using all 65 of them but I've used probably 25 of them with our representative and put all that together and then try to try to bring it down to some sort of of summary so Psalm chapter six verse five is where we will be for our first one this morning and again I'm reading from the King James and it's going to use the word death here but in Psalm 6 verse 5 it says for in death there is no remembrance of me in the grave who shall give thee thanks I said that wrong at this is actually the second one grave in the grave or in shield who shall give thee thanks now here he's speaking the psalmist is speaking of the fact that to give thanks unto God is an opportunity

that we have before we get to Sheol and we could get into some matters does this mean that there's no recognition of God or there's no life and shield we'd have to put some other scriptures together and say well no that's not true but in the context of what Paul is excuse me what the psalmist is saying he's saying hey if we're going to give thanks to God now is the time to do it right like that old saying send flowers now while I can see them you know rather than when I'm gone and and and this is the God do let's give our worship I'm convinced there will be worship there is worship and will be forevermore worship to God after death every knee will bow and every tongue confess Jesus Christ is Lord

and that'll go on through eternity but now is the time that that really matters and that really counts I turn over a few pages to Psalm chapter 16 verse 10 and we see something that I think there's a lot of insight into this issue of Sheol because Psalm chapter 16 is very much a messianic Psalm and when you get to verse 10 the the chapter really is about the the Lord Jesus Christ and his crucifixion but then there is the word which is also quoted in the New Testament when Peters sermon on the day of Pentecost

that in 16:10 here's here's what it says for thou wilt not leave my soul in Hell neither wilt thou suffer thine Holy One to see corruption corruption there not in terms of what happens in Washington DC but corruption in terms of the the decay of the body so here is a prophetic word about the Messiah that even though he is going to die what is going to happen God the Father will not leave my soul in where she'll is the best word there it's translated again in King James he'll and I'll pick up on this later but there is in the Apostles Creed that that doctrine which is 99% correct had they used Sheol and that is that word that says he descended unto hell and a lot of people have been worried about that confused by that what do you do this after Jesus died did Jesus go to hell and in in a sense that is the Orthodox doctrine that's not our topic for today in a sense that is the Orthodox doctrine however I think we should have used the word Sheol he did descend into Sheol and there's a number of scriptures that we can do that but the translation here is hell and the translation is typically the Apostles

Creed also our hell and what you and I think of as hell is really not Sheol is it so the Messiah goes into Sheol when he dies but does his soul stay in Sheol no you won't let my soul stay in Sheol what about his body I won't let thy Holy One that's the the Lord Jesus Christ again to see decay and of course he was raised on the third day and did not so here's this prophecy that the Messiah's soul would not be left in Sheol his body would not see a decay and this is one of the indications in the in the scriptures on Sheol that the body and the soul separate at death you see his soul is in Sheol his body is in the grave decaying and would decay if it had stayed in the grave of course but that's not what happened then on the third day he rose again and there are a number of scriptures again I could probably go into another 15 scriptures that show there is a difference between the grave and she'll the grave is where the body goes the grave is a place that in the scripture a man might go dig a grave or prepare a grave and the the people would carry the body to the grave they would put the body into the grave this is a clear through the scripture and this is what happens to the body but the soul doesn't go into the grave the soul goes on to Sheol

this is all again in the Old Testament and that that part would be true in the New Testament as well we'll turn over to chapter 30 verse 3 and here we have a close call with death if you will and gives the indication that the psalmist really didn't think that she'll was was inescapable and then one other thing that I'll add there Psalms chapter 30 verse 3 says O Lord thou has brought up my soul from the grave thou has kept me alive that I should not go down into the pit

now the the grave there is the one that is Sheol thou has brought up my soul from Sheol here again where does the soul go the soul goes to the to Sheol the body goes to the pit which is what we would call the grave don't let that again that King James confuse you there but he says he brought up my soul from the from from the from Sheol now there's two things that could be happened here one is it could be a messianic psalm and speaking about the soul being brought up but if it's a reference to the psalmist of course he's saying hey I was in the I was right at the edge of death and you rescued me you

brought me up have any of you ever been there

by the way or at least felt like you were there and here God comes and he rescues but what we see here is he doesn't see the psalmist doesn't see Sheol as an inescapable place or a place of annihilation rather it is a place where life continues to exist and turn over to Psalm 49 verses 14 and 15 and here he is speaking of the wicked and he says like sheep they are laid in the grave

she'll shelf excuse me death shall feed upon them and the upright shall have dominion over them in the morning and their beauty shall consume in the grave from their dwelling but God will redeem my soul from the power of the grave for he shall receive me now that's an awfully nice word isn't it that verse 15 anyway that the the wicked they're going to go into the into Sheol but in verse 15 God will redeem my soul from the power of Sheol for he shall receive me again I think what we see here is that God redeems the soul of the psalmist to receive him

the psalmist says I'm gonna go to Sheol but when I'm in Sheol what is God going to do he's going to redeem me from Sheol now that really is some very deep Old Testament theology there that in the Old Testament by this time the psalmist understood that when I die I'm going to Sheol but I'm not staying in Sheol forever

there is going to be a redeemer that Redeemer that was promised all the way from genesis 3:15 and when that redeemer comes he is even going to redeem me out of Sheol and so here's this again

there's a place of the Dead that becomes in this case for the psalmist a waiting room well in hell we would think well if it's hell than God's certainly not there but go to Psalm 139 verse 8 and it is a familiar passage of Scripture which says 139 verse 8 it says if I ascend up into heaven thou art there if I make my bed in hell behold thou art there well guess what the word hell should be Sheol if I make my bed in Sheol thou art there and so here again we see this picture that God's presence is in Sheol now I point that out to say Sheol is not hell and in fact later on I'm gonna say Hades is not hell

Gehenna is hell and Tartarus is something else that we'll talk about that maybe you should see the dentist for and thank you

and so understanding Sheol is an Old Testament concept that we need to put we need to put there Hades as well and in a real sense and we'll will separate out Heaven and Hell then later so here's God's presence in Sheol some over just a page or so Psalm 141 verse 7 gives some verification of something I've already said this morning says our bones are scattered at the graves mouth and when one cutteth and cleave as when one cut us in Cleveland wood upon the earth that first part is what I want you to look at our bones are scattered at the mouth of Sheol really here it's translated grave now you see how the King James translators have done it sometimes it's grave sometimes it's pit sometimes it's hell and they went according to well what works best in English the problem is English doesn't have a word that means all of that and so again it would be better just to go with the Sheol because it says our bones are scattered at scheels mouth now again that that says something that I've already said and that is does the body make it into Sheol no just just the the soul goes on and the body stops there the bones are scattered at the mouth of Sheol they don't they don't go it there but the soul does and there was from I suppose from the beginning of mankind this understanding that body and soul live together right now but they're not always going to live together and in the Old Testament soul went on to Sheol good souls and bad souls went on to Sheol if you were Catholic you would be saying this certainly confirms the Catholic doctrine of purgatory that's right we'll talk about that later and it certainly is where the Catholic doctrine of purgatory came from but then they failed to carry it all the way through now proverbs chapter 15 verse 24 says the way of life is above to the wise that he may depart from Hell beneath the way of life is above to the wise here's here's the idea if you want to depart from Sheol then you you have to plan ahead is what it says the way of life is above to the wise above what above the ground if you are still above the ground then you have this opportunity for the way of life so that you may depart from should say she older because does any one depart from hell no hell is is once and for all hell is

solid but remember again we're still in the Old Testament Christ hasn't died been buried rose again the redemption hasn't come and so you can't just die and go to heaven in the Old Testament but rather you die and go to Sheol good people die and go to Sheol bad people die and go seal and and yet there is a departure from Sheol depending on how the way of life

from above again I've said this a dozen times and I don't want you to forget it this is Old Testament theology New Testament theology thinks they're gonna change just a little bit let's turn over to the book of Ecclesiastes just a few pages and further to the right chapter 9 chapter nine Ecclesiastes chapter 9 in verse 10 is a passage of Scripture which is again quoted into the New Testament in just a little bit different light but it says whatsoever thy hand findeth to do do it with all thy might for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest that is in Sheol

where you're going now again that this is Old Testament this is Ecclesiastes but there is a sense in which that carries even over into our day doesn't it that if you're going to do something when is the time to do it before you die yes

and when are you going to die hi look across the room and I see that we're all old enough

none of us that are not old enough to die right so we we have to come and we say okay if I'm gonna do something and especially if I'm going to do something that will as that as the last of Scripture and proverbs said if I'm going to do something that would matter into eternity I better do it now now is the time to do it and then let's go to one of the Old Testament prophets Isaiah chapter 14 and again just a few more pages over Isaiah 14 verse 9 9 10 and 11 actually and this chapter 14 is about the king of Babylon who is a reference of we could spend more time on this sometime and look at it but it's a reference either to the Antichrist or to Satan and it says in chapter 14 verse 9 Hell from beneath is moved for thee to meet thee at by coming it stirreth up the dead for thee even all the chief ones of the earth it hath raised up the thrones of all the kings of the nation all they all they shall speak and say unto thee art thou also become as

because we are now become is like one to

us thy pomp is brought down into Sheol  
and the noise of thy vials or violins  
the worm is spread unto thee and the  
worms cover thee here it looks like  
she'll was excited with the anticipation  
of the of in the context of the rise of  
Israel and the destruction of wicked  
kings indeed even the destruction of the  
Antichrist or Lucifer himself and of  
course that is a prophetic Psalm in fact  
if you go down to verse 15 in that same  
chapter beginning in in verse 12 it says  
how art thou fallen from heaven o  
Lucifer son of the morning and of course  
we know who Lucifer is right not because  
we saw the special on TV or the new show  
on TV that came out just recently I  
didn't see the show but I know who  
Lucifer is and verse 15 it says yet thou  
shalt be brought down to Sheol to the  
sides of the pit is what new American  
Standard says someone who has a  
different version tell us whether you  
have instead of the sides of the pit the  
recesses of the pit the word that is  
used there is is the word we might call  
it the Outer Banks as far as you get in  
there

and and there are several I read one  
last week and several more that I have  
skipped over script is about shield that  
does talk about these levels in Sheol  
remember we talked about Dante's Inferno  
and the the artistic way that he put  
that and so here he says Lucifer you're  
going to the outer recesses of of the of  
Sheol and then there happens to be in  
the book of Revelation  
something else that is guaranteed if for  
Hume and let's like one more in Isaiah  
this will be our next to the last  
scripture before we put some summary  
into it isaiah 38 18 says for the grave  
cannot praise the death cannot celebrate  
thee they that go down into the pit  
cannot hope for thy truth i the the pit  
here is the one that we're looking at or  
excuse me I believe the grave is Sheol  
for Sheol cannot praise thee and again  
it's that same idea you better do it now  
but it tells us that she'll is not a  
place of second chances in Old Testament  
theology once you're in Sheol you're  
there it's all all set all all she wrote  
so to speak and just in case you were  
thinking well you know there's been a  
lot of history go go past us a lot of  
water under the bridge see if you can  
find the book of Habakkuk and let's then  
read Habakkuk chapter 2 verse 5 and this  
is one of these when the preacher wishes  
he had marked the book of Habakkuk there

I was fortunate and I found it yes right after a name in it Habakkuk chapter 2 verse 5 says yay also because he transgressed this by wine he is a proud man neither keep it this home who enlarges his desire as hell and is as death now that little phrase right there in the middle is what I want who enlarges his desire as hell now she oh of course is the word there enlarge at his desire as she'll and is talking in the context about a drunkard who gets addicted to wine and and you think you know if I just had another one then my desire would be fulfilled and yet after you have another one what happens the the desire grows and it grows so it's using that picture of an addict

to talk about Sheol and this idea that she'll is never never satisfied its thirst is never quenched so to speak and so there is more and more room always room in Sheol not not a place that will run out of room so with that little overview now that we've given of all of these scriptures about Sheol I want to give some summary of this Old Testament concept of Sheol and I've got 10 points here that I should have put down for you on a on a printed outline and I didn't do so but I'll be happy to give those to you later but number one is that she'll was never considered to be a lifeless place even though in the scripture many times it's called the grave or it's called death or it's called pit the pit Sheol is not a lifeless place Sheol is not a place of physical life but it is a place of spiritual life that is the soul goes on to Sheol so Sheol is not the grave and when it is translated the grave it is improperly translated the grave because Sheol is not a lifeless place and the grave or the graveyard is a lifeless place right so that's number one not a lifeless place number two she'll was never considered to be a place that a living person wanted to go I I think even in our New Testament days you know when we sing songs like when we all get to heaven what a day of rejoicing that will be when we all see Jesus well sing and shout the victory and yet are any of us eager to go this afternoon as there's a spiritual sense in which you say yeah this is wonderful but then there's a physical sense in which if you're a lady you say no wait a minute I haven't cleaned under the sink you know someone's gonna come in and see ya you

I think men are not quite so worried about how they're gonna see the house after the gun that's why men died earlier but but she'll was never places Ella and I can't wait to get to Sheol now I say this to say just like in point number one Sheol is not the grave point number two is really this Sheol was not heaven yeah there there wasn't this great desire to go to she'll even like it like like an old person today or someone who's lived a life or they've struggled with with a cancer and their faith is strong they might say I'm ready to go but she'll we never see that that picture really she'll is not heaven rather it is the the place of the Dead number three she'll was never a place where God was not present and when he wanted to be not active I don't know if I said that correct English but when God wanted to be active in Sheol he was active in Sheol and he was always present in Sheol so she Oh wasn't this place outside of God's reach it was a place that God prepared and I believe a temporary place as I will show you in fact I point to number four is Sheol was never a permanent place she'll was always a place in which people are going to get out of and that they're going to get out of it but as we said when we get into the new testament they're going to get out of it in a couple of stages but they're never going to Sheol forever they're going to Sheol for a while and again this is where this Catholic doctrine of purgatory came from they built it upon the Old Testament idea of Sheol and then failed to carry all the way through and the rest of the scripture that that that that closed that sort of holding tank of purgatory and I'll comment again on that in just a moment now number five is that she'll had at least two compartments and maybe more and I have to say that when it comes to these two compartments in Sheol and maybe maybe three or four or more this is really only known by deduction you read all of these scriptures about Sheol and you end up saying everybody's not having the same experience in Sheol and so you have to deduce from that there must be different different neighborhoods if you will in Sheol and indeed I think that that is that is the case these different neighborhoods you see it a little bit into the scripture even as we see about Lucifer going to the far recesses to the outer banks of

Sheol and other places talk about the lowest level of Sheol and you begin to put this together and there there is I think you can see there is a compartment for the wicked or a compartment neighborhood for those who are evil and that that compartment by the way is not hell I'm gonna tell you later hell and she'll are two different things but there is a hellish place of Sheol if you will and in the New Testament you come to a word Gehenna and you of course many of you have heard that word if not all of you have heard that word before interesting again as I began to do a little study on Gehenna this week

Gehenna is literally the Valley of Hinnom and the Valley of Hinnom is a place that I would be happy to take you somewhere to someday I won't take you to Gehenna but I will take you to the Valley of Hinnom which is just outside of Jerusalem and the Kidron Valley is on one side and the Gehenna Valley or the Valley of Hinnom is on the other side and they kind of come together down just to the east side of Jerusalem but that Valley is the place where in Canaanite days all of the the pagan gods they had places of worship there and people would go and even sacrifice their children and it was a horrible place spiritually and then it had become the city dump as well where where the dogs were fighting and the worms were crawling and all those pictures you see in the fires were always burning and so that was a an earthly picture of Hell but Jesus wasn't saying you're going to the valley because you know you can drive by that on a tour bus today

but Jesus was used the word Gehenna for Hell it's interesting that whenever it is used in the in the New Testament as well and is only used in the Gospels that it was always spoken of in the future there was never an idea that anybody in Jesus's day is in Gehenna I would say that that is true today and so let me just just were you for just a moment and then I'll try to satisfy your worries here and just a little bit further and as long as we don't run out of time and that is to say I don't think anybody is really in hell today that is they're not in Gehenna today because Gehenna is something that is yet future now that was enough to worry you I'll come back and wrap that up in just a moment if I don't forget and or another time and if I do forget I run out of

time you'll just consider me a heretic but in in the New Testament you have Gehenna in fact let's go ahead and wrap it up in the New Testament also not until you get to the book of Revelation however there is something called the lake of fire right and the lake of fire has been prepared Jesus even said this is prepared for whom the devil and his angels that's right has been prepared for the devil and his angels but are the devil and his angels in the lake of fire today no they're not the devil prowls about like a roaring reliant seeking whom he may devour all these other scriptures we could put to see that the devil is alive and well as the god of this age but when we get to the book of Revelation which talks about the end of time the devil and his angels are going to be cast into the lake of fire not only that but the Antichrist and all of his followers are going to be cast into the lake of fire and then when you bring that together and I'll bring this point up later but all those who are and Hades are going to be removed from Hades and cast into the lake of fire now I happen to believe that Hades is the same thing as the Old Testament Sheol is just the Greek word so there are those in Sheol who are awaiting hell but the devil and his angels get it first and it's prepared for them and they're all in the future going to be cast into hell now to get back to this compartment you say well they're not in hell where are they they're in that compartment of Hades excuse me of Sheol that is not Gehenna because Gehenna is not Sheol or Hades Gehenna is in the future the lake of fire is in the future they're not there they're going there and in the meantime they're in a very horrible place of Sheol a bad neighborhood again of Sheol if I can lighten up just a little bit and remember that Jesus of course talked again about the rich man who died and he went to Hades a lot of our English translations again say hell but he actually went to Hades he went to Sheol and it wasn't good for them for him there was it this is one of those bad compartments of shields and the rich man died and he went also to Sheol but he had a good compartment that he was in so the compartment for those who are good is called either Abraham's bosom one time in that's a particular pair parable or even paradise and here is you know paradise is in heaven but it's it's

certainly not hell what what is it well  
it's it's it's a good neighborhood of  
Sheol if you will so they go to Sheol  
some to a bad place some to a good place  
and all of them to a temporary place  
they're getting out of Sheol someday so  
here's these these two compartments that  
I think you have to have and I think  
this is probably too general but you've  
got the bad side in the good side of  
Sheol and you see that if we were to put  
all these 65 scriptures together of  
Sheol you see you know sometimes it  
looks good and sometimes it looks bad  
which is why the King James translators  
called sometimes they called it the  
grave sometimes the pit sometimes they  
called it hell

because you know it looks too good to  
call it hell so what am I going to do it  
and and this is again why I think they  
should have just called it chill now  
there's a another possible compartment  
and I think that this is probable but  
since I only have one scripture to go on  
I'm going to be a little careful on it  
and that is in the New Testament in in  
the book of 2nd Peter chapter 2 verse 4  
go to the book of Revelation and come  
back number of pages and you'll find 2nd  
Peter chapter 2 verse 4 where we have  
it's a very interesting passage which we  
may get to a few weeks from now and we  
talked about the Nephilim but it says  
for if God spared not the Angels that  
sinned but cast them down to says again  
in King James to hell and delivered them  
unto chains of Darkness to be reserved  
into judgment now again I disagree with  
the King James translation there because  
if hell is the lake of fire and the  
devil and his angels in the future are  
going to be cast into the lake of fire  
how come these angels are already into  
hell or the lake of fire well the truth  
is they're not

he didn't cast them down to hell but  
rather he cast them down to its Greeks  
so it doesn't say she'll that's Hebrew  
we might expect Hades which is the same  
thing as she old but it doesn't use  
Hades it's not Gehenna because Gehenna  
you remember is always in the future  
tempts you you go might go t to Gehenna  
so it's not Gehenna there but the word  
that is used here is Tartarus thank you  
you remembered our dentist's joke from  
earlier these angels were cast down to  
Tartarus and delivered unto chains of  
Darkness to be what reserved for  
judgment that is they haven't even had  
their judgment yet they're just being

held aren't they and they're being held where

Tartarus where's Tartarus well I wish I had some other scriptures to go on because you let scripture interpret Scripture but the truth is there's only one time in scripture that the word Tartarus is used and so again we begin to deduce some things and we say well Sheol or Hades have these various compartments and it looks like Tartarus is a place that is reserved for a particular group of angels that kept not their abode and are reserved for judgment unto a later day and they are there in Tartarus so there's this idea again the Greek mythology picked up Tartarus and there's in Greek mythology this idea of Tartarus which is a perversion of what we have from Scripture so number 5 is at least two compartments

I said maybe more I would I would actually say probably more there's there's the bad side and all of its levels including Tartarus and there's the good side Abraham's bosom paradise and whatever we have that is there number six at the resurrection of Jesus Jesus took captivity captive and paradise went from Sheol to heaven you understood that completely didn't you so yes I will repeat that so Jesus died and as the Apostles Creed says he descended into hell well really he descended unto Sheol and descending unto Sheol Ephesians chapter four verse 8 if you'd like to check that passage of Scripture it gives us it's actually a quote from the Old Testament and it gives us a word that again we would have to spend a great deal of time on to fully understand and so I want to try to summarize it today but Ephesians chapter four verse eight says wherefore he saith when he ascended up on high he led captivity captive and gave gifts unto men now that is one of those scriptures that you say that's perfectly clear now not we're not really sure but he he had descended into Sheol but then he ascended up on high raised again and when he did so he led captivity captive now that along with a number of other scriptures and ideas we can deduce from scripture again we get this idea that Jesus when he died he went and first Peter I believe it is says that he proclaimed to the spirits in in hell is that as the nutrition New Testament our King James puts it but he proclaimed to these spirits and then and they were

they were captive weren't they we've seen many of those scriptures once you're in Sheol or Hades e're you're held captive  
but he took captivity captive and he took them with him now again we're deducing some things but we believe that Jesus took those who were in that good side Abraham's bosom our paradise of Sheol and he took them captive and he took them with him to be in heaven so that is to say I said earlier I don't think anyone is in Hell today but people are in heaven today and these Old Testament Saints are in heaven today are the Old Testament people like the rich man Lazarus excuse me the the poor man Lazarus who died in heaven today because he's taken captivity captive and the others are in this bad part of she'll still awaiting their judgment in which they'll be cast into the lake of fire and that actually brings me to that I just said point number seven but to put it here in the words I've got on my outline is number seven the remaining residents of Sheol will be raised again then cast into the lake of fire they're their ultimate judgment and sentence to eternity in hell is yet to come right and then point number eight is that in the Old Testament there was no such thing as dying and going to heaven you read all through the Old Testament now you and I talked about that and Paul even talks about you know to be absent from the body is to be present with the Lord and so we do die and go to heaven but as I've been teaching you on Wednesday nights and in this dispensationalism idea don't take what we have and back it up into a previous generations because it's likely not to be true it may not be true and one of the things that wasn't true is that they had this idea well I'm gonna die and go to heaven baby didn't talk about that Solomon didn't talk about that Abraham didn't talk about that they did talk about dying and going to Sheol but not dying and going to heaven number nine and I have pretty much expressed this already but look to Revelation chapter 20 verses 13 and 14 and that will express my point number nine very well and that is in the New Testament Hades is the name for shield where John gives his vision and it says and the sea gave up the dead that which were in it and death and hell or death and Hades is what it should be delivered up the Dead which were in them and they

were judged every man according to their works and death and Hades were cast into the lake of fire

this is the second death so here's this idea Hades is a place that right now is a place of it's a waiting room for hell if you will nobody in Hades is going to go to heaven people who are going to heaven are in heaven or we're still alive right but Hades is this holding place there and a person without Jesus Christ dies goes to Hades later on we'll go to - to hell at the at the judgment and then number 10 again I've already mentioned some of this but the Catholic doctrine of purgatory is just a perversion of Sheol and Hades they picked up on something that was right but then they failed to rightly divide the word of truth and say something happened that makes Sheol or Hades a different place today than it used to be and before Christ everybody died and went to Sheol good part of Sheol bad part of Sheol they all died and went to Sheol and this is the the the sea ground if you will for the Catholic doctrine of purgatory the problem is they failed to recognize Christ died was buried rose again paid the penalty and took captivity captive and they're in heaven today and today when a person in Christ dies they are with the Lord in fact I love first Thessalonians chapter 4 verses 13 through 17 where Paul gives some comfort and encouragement to those who have have already died you know says I do not want you to be grieved brethren about those who are asleep as if they had no hope and he says if they if they I'm paraphrasing this just a little bit but if they at faith in Jesus Christ if they believe that Christ was was was risen again then the Lord will bring them with him when he returns well did any of you come to church this morning with some what several of you did you came with someone so rotten in Denis you came together right so coming with each other were you with each other before you got here I thought so as a matter of fact it would be impossible for you to have come together if you weren't together before you got here right so Paul says he will bring with him those who have fallen asleep in Jesus now if they're coming with him where do they have to be with him yes and so this that this idea of purgatory I know I understand where they got it from they just didn't carry all the way

through and say there really is no purgatory now except in Colorado and that that there is Hades and it's a place of torment where the rich man went and longed for a drop on his tongue and there's heaven because paradise has been taken out of Sheol taken captive taken to heaven and to be absent from the body is to be present with the Lord and those who are absent from the body and present with the Lord are going to return with him because they are with him and will come again well I've given you two weeks of a seminary class on Sheol and Hades and you can go away saying I am Not sure I understood all of that but you're a tad bit smarter than when you were two weeks ago right and for that I'm glad