

## Did Jesus Go To Hell And Tartarus?

### Introduction.

#### I. Did Jesus Go To Hell And Tartarus?

- A. This is a difficult question that is often asked about Jesus.
- B. This question deserves our careful consideration.
- C. Much false teaching has come from a misunderstanding of this question.
  - 1. Men have accused Jesus of partiality since He allegedly preached the gospel to some.
  - 2. They have given the wicked a false hope of a second chance. See Heb. 9:27; 2 Cor. 5:10.

HEB 9:27 And inasmuch as it is appointed for men to die once and after this comes judgment,	2CO 5:10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.
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- 3. They misrepresent the facts concerning the activity of Christ between His death and resurrection.
- 4. They misunderstand the use of “hades” and the “soul” in the word of God.

#### II. This question suggests several questions.

##### I. Question 1 -When Jesus’ Body Was In The Tomb, Did His Spirit Go To Hell?”

- A. This question is prompted by the KJV translation of Acts 2:27-31.

<sup>27</sup>Because **thou wilt not leave my soul in hell** [hades], neither wilt thou suffer thine Holy One to see corruption. <sup>28</sup>Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. <sup>29</sup>Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. <sup>30</sup>Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>31</sup>He seeing this before spake of the resurrection of Christ, that **his soul [corpse] was not left in hell** [hades], neither his flesh did see corruption.” **KJV**

- 1. Peter quotes from Psalms 16:10.

PSA 16:10 For Thou wilt not abandon my soul to Sheol [the grave]; Neither wilt Thou allow Thy Holy One [Jesus] to undergo decay.

2. The Hebrew “Sheol” can mean “grave” or “the place of torment where wicked spirits go at death.”
3. Here it is used in the sense of “grave.” (Psa. 16:10).
4. We have an example of Hebrew parallelism where what is said in the first part of the verse is repeated in the second part of the verse.

B. Twice, in this reading, it says the “soul” [psuche] of Jesus was not left in hell [hades]. (Acts 2:27, 31, KJ.V)

1. Did Jesus go to hell?
2. From the KJV translation we would have to answer to question “Yes.” “Thou wilt not leave my soul in hell”
3. Jesus’ “soul” or “spirit” did go to hell [lit. hades], **but did not remain there.**

C. But what is meant by “hell” in this verse?

1. The Greek text does not have the Greek word “gehenna” (the word Jesus used for hell), but it has the Greek word “hades”.
2. “Hades” is the way that nearly every translation renders Acts 2.
  - a. Jesus’ “soul” was not left in “hades.”
  - b. The word “hades” means the “grave” or “the abode of the wicked spirits.”
  - c. It is never used of anything good.
  - d. Not one good thing is ever said of “hades.”

MAT 11:23 "And you, Capernaum, will not be exalted to heaven, will you? **You shall descend to Hades** [abode of evil spirits]; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day.

MAT 16:18 "And I also say to you that you are Peter, and upon this rock I will build My church; and **the gates of Hades** shall not overpower it. Grave or forces of evil or both cannot overcome it.

LUK 10:15 "And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to **Hades** [abode of evil spirits]!

LUK 16:23 "And in **Hades** [abode of evil spirits] he lifted up his eyes, being in torment, and saw Abraham far away, and Lazarus in his bosom.

ACT 2:27 Because Thou wilt not abandon my soul to **Hades** [the grave], Nor allow Thy Holy One to undergo decay.

ACT 2:31 he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to **Hades** [the grave], nor did His flesh suffer decay.

REV 1:18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of **Hades** [abode of evil spirits].

REV 6:8 And I looked, and behold, an ashen horse; and he who sat on it had the name Death; and **Hades** [abode of evil

spirits] was following with him. And authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth.

REV 20:13 And the sea gave up the dead which were in it, and death and **Hades** [abode of evil spirits] gave up the dead which were in them; and they were judged, every one of them according to their deeds.

REV 20:14 And death and **Hades** [abode of evil spirits] were thrown into the lake of fire. This is the second death, the lake of fire.

- “Death” is destroyed when Christ comes again.

1CO 15:26 The last enemy that will be abolished is death.

- Revelation teaches us that “death,” along with “Hades,” will be “thrown into the lake of fire.” (Rev. 20:14).
- “Death” will be annihilated when Christ returns, but those in “Hades” will suffer eternal damnation in hell. (Matt. 25:41,46).
  - e. The word “hades” and “abyss” [abussos] seem to have the same meaning. Either word can be used of the grave, but the predominant meaning is the abode of the wicked spirits.

LUK 8:31 And they [the demons] were entreating Him not to command them to depart **into the abyss**. Prison of demons

ROM 10:7 or' Who will descend **into the abyss?**' (that is, to bring Christ up from the dead). "

Here “the abyss” is used in the sense of “hades” [the grave]. No one can resurrect Christ since He has already been raised from the dead. No one can bring Christ down from heaven where He is exalted at the right hand of God. (Rom. 10:6; Acts 2:33; Heb. 1:3).

REV 9:11 They have as king over them, the **angel of the abyss**; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon. Prison of demons

REV 11:7 And when they have finished their testimony, the **beast that comes up out of the abyss** will make war with them, and overcome them and kill them.

REV 17:8 "The beast that you saw was and is not, and is about to **come up out of the abyss** and to go to destruction. And those who dwell on the earth will wonder, whose name has not been written in the book of life from the foundation of the world, when they see the beast, that he was and is not and will come.

REV 20:1 And I saw an angel coming down from heaven, having the **key of the abyss** and a great chain in his hand.

REV 20:3 **and threw him into the abyss**, and shut it and sealed it over him, so that he should not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

3. Here, Acts 2:29, 31, it is clear that the meaning of “hades” is the grave.
4. Peter contends the “soul” or “corpse” of Jesus was not left in the grave.
5. Paul declares the same thing. (Acts 13:35-37).

ACT 13:35 "Therefore He also says in another Psalm, '**Thou wilt not allow Thy Holy One to undergo decay.**'

ACT 13:36 "For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among

his fathers, and underwent decay; See Acts 2:29 for same fact

ACT 13:37 **but He whom God raised did not undergo decay.**

- a. Paul uses Psalms 16 to emphasize the body of the “Holy One” Jesus did not undergo decay.
- b. He does not use this verse to teach or imply that Jesus was in hell - the place of punishment.
- c. Jesus died to save man from hell (Jn. 3:16) - not go there.

C. Why does the KJV use the word “hell” rather than the word “hades”?

1. The answer is found in the way the word “hell” was used in the 16<sup>th</sup> century when the KJV was translated.
2. The word “hell” was frequently used by Jesus, and He used it to refer to place of punishment where the wicked will spend eternity. (Matt. 5:22; 10:28; 18:9; Mk. 9:43, 47).

MAT 5:22 "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca,' shall be guilty before the supreme court; and whoever shall say, 'You fool,' shall be guilty enough to go into the fiery hell.

MAT 10:28 "And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.

MAT 18:9 "And if your eye causes you to stumble, pluck it out, and throw it from you. It is better for you to enter life with one eye, than having two eyes, to be cast into the fiery hell.

MAR 9:43 "And if your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than having your two hands, to go into hell, into the unquenchable fire,

MAR 9:47 "And if your eye causes you to stumble, cast it out; it is better for you to enter the kingdom of God with one eye, than having two eyes, to be cast into hell,

3. The word “hell” in the 16<sup>th</sup> century had a broader meaning than we find in the New Testament.
4. It meant “a hole, a hollowed out place, a covered place.” The English word “hell” was derived from the German word “hohle.”
5. It was a good word for the grave, or for the place of the departed spirits.
6. In Acts 2:27, 31 the KJV translators used the word “hell” with the meaning of “a hole, a covered place.”
7. They did not use it [hell] as a place of torment in Acts 2, but for Joseph’s tomb. (Matt. 27:60).

MAT 27:58 This man went to Pilate and **asked for the body of Jesus**. Then Pilate ordered it to be given over to him.  
MAT 27:59 And Joseph **took the body and wrapped it in a clean linen cloth,**

MAT 27:60 **and laid it in his own new tomb**, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away.

- a. The Bible is clear that the dead body of Jesus was placed in the tomb of Joseph.
- b. It was the body He had in life and the body that had suffered on the cross.
- c. He had His same physical body after His resurrection. (Jn. 20:25,27; Lk. 24:39).

D. In order to understand Acts 2 we need to briefly study the meaning of “soul” and “hades.”

1. The word “soul” sometimes means the immoral part of man.

MAT 10:28 "And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.

The Greek “apollumi” does not mean annihilation, but “devoted to eternal misery.

MAT 22:31 "But regarding the resurrection of the dead, have you not read that which was spoken to you by God, saying,

MAT 22:32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead but of the living. " (The bodies of these men had long been buried, and had returned to the dust of the earth Their souls or spirits were still alive and conscious).

1PE 1:9 obtaining as the outcome of your faith the salvation of your souls.

REV 6:9 And when He broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained;

JAM 1:21 Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, **which is able to save your souls**.

JAM 5:20 let him know that he who turns a sinner from the error of his way **will save his soul from death**, and will cover a multitude of sins.

1. The word “soul” is used to refer to the immortal part of man
2. Obeying the gospel will not keep one from dying.
- 3 Restoring a fallen brother does not keep him from dying physically.
4. It will keep his immortal spirit out of hell.
5. He will not experience spiritual death - eternal separation from God. (Rom. 6:23; Rev. 2:11; 20:6, 14;21:8).

- a. The word “soul” [Greek, psuche] does not always refer to the immortal part of man.
- b. It can be used in the sense of “life.” (Matt. 2:20; 6:25).
- c. It can also be used in the sense of a dead body, a corpse. (Heb. “nephesh’ Num. 5:2; 6:6; 9:6, 7,10; 19:11, 13).

**Hebrew “nephesh”** - “dead person, corpse” in the book of Numbers.

NUM 5:2 "Command the sons of Israel that they send away from the camp every leper and everyone having a discharge and everyone who is unclean because of **a dead person**.

NUM 5:2 "Command the sons of Israel that they send away from the camp every leper and everyone having a discharge and everyone who is unclean because of **a dead person**.

NUM 6:6 ' All the days of his separation to the Lord he shall not go near to **a dead person**.

NUM 9:6 But there were some men who were unclean because of **the dead person**, so that they could not observe

Passover on that day; so they came before Moses and Aaron on that day.

NUM 9:7 And those men said to him, "Though we are unclean because of **the dead person**, why are we restrained from presenting the offering of the Lord at its appointed time among the sons of Israel?"

NUM 9:10 "Speak to the sons of Israel, saying, 'If any one of you or of your generations becomes unclean because of a **dead person**, or is on a distant journey, he may, however, observe the Passover to the Lord.

NUM 19:11 ' The one who touches **the corpse** of any person shall be unclean for seven days.

NUM 19:13 'Anyone who touches **a corpse**, the body of a man who has died, and does not purify himself, defiles the tabernacle of the Lord; and that person shall be cut off from Israel. Because the water for impurity was not sprinkled on him, he shall be unclean; his uncleanness is still on him.

2. The word "hades" can mean either the intermediate place of suffering or it can mean the grave. (Lk. 16:23).

- a. It is clear, from the word of God, that it is used in the sense of the grave in Psalms 16:10 and in Acts 2.
- b. Peter is affirming that the "soul" [corpse] of Jesus was not left in "hades" (the grave).
- c. The corpse of David was allowed to rot in the grave (Acts 2:29), but not the body of Jesus - **"neither wilt thou suffer thine Holy One to see corruption"**

E. The Bible teaches us that the "soul" or "spirit" of Jesus went to Paradise at death. (Lk. 23:43, 46).

- Paradise is derived from the Persian word "pairidaeza" which meant "a grand enclosure or preserve, hunting-ground, park."
- The Greek word is "paradeisos." It is a non-physical place and a place of bliss in the New Testament.
- As Jesus used the word, it is not to be confused with the "heaven of heavens" where God dwells. (1 Kgs. 8:27; Psa. 139:8; Acts 7:49).
- **There are four heavens.**
  - 1) The heaven where the birds fly. (Gen. 1:20).
  - 2.) The where the celestial bodies are - the sun, the moon, the stars, the planets. (Gen. 1:14-16).
  - 3) "Third heaven" - same as "Abraham's bosom" and "Paradise" - abode of righteous spirits after death. (2 Cor. 2:3; Lk. 16:22; 23:43).
  - 4) "Heaven" or "Heaven of heavens" where God dwells and the home of the faithful. (1 Kgs. 8:27).

1KI 8:27 "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain Thee, how much less this house which I have built!"

- Unless there are two places of comfort where spirits go, we must conclude that "Abraham's bosom" and "Paradise," as Jesus used the word are the same place.
- "Paradise" and "Abraham's bosom" and "the third heaven" have the same meaning with one exception.

<p><b>“Paradise”</b>  1. Abode of righteous spirits (Lk. 23:43).  2. Used of heaven (Rev. 2:7). “The tree of life” is in this Paradise. (Rev. 22:2, 14, 19). “The tree of life” is in heaven. Actually “the tree of life” is a kind of tree.</p>	<p><b>“Abraham’s bosom” ;</b>  Abode of righteous spirits. (Lk.16:23).</p>	<p><b>“Third heaven”</b>  Abode of righteous spirits. (2 Cor. 2:2).  Called “Paradise” (2 Cor. 12:4).  No one has gone to heaven except Jesus. (Jn. 3:13).  Men go to heaven at Christ’s coming. (1 Thess. 4:13-18).  Paul had this vision about 43 A.D..</p>
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1. His “spirit” remained there but a short time.
2. Jesus spoke these words to the thief on Friday meaning that His “spirit” went to Paradise that day. (Lk.23:46).
  - a. We know His “spirit” did not go to heaven on Friday because on Sunday He had not ascended there. (Jn. 20:17).

JOH 20:17 Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.'"

b. It was 40 days after His resurrection when He ascended into heaven. (Acts 1:2-11). See Lk. 24:50, 51.

3 It [His spirit] evidently returned when the body of Jesus was raised Sunday morning. (Jas. 2:26).

F. His body was placed in Joseph’s tomb on the day of His death. (Matt. 27:58-60).

MAT 27:58 This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given over to him.

MAT 27:59 And Joseph took the body and wrapped it in a clean linen cloth,

MAT 27:60 and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away.

1. Guards were placed at the tomb to guard the body [corpse] of Jesus. (Matt. 27:62-66).
2. These guards appeared to have an easy task, **but they had been given an impossible assignment.**
3. Jesus was raised early Sunday morning., and nothing could prevent the resurrection of God’s Son.

## II. Question 2 -Did Jesus Go To Tartarus Between His Death And Resurrection?

A. Some answer “yes” to this question.

1. They base this on 1 Peter 3:19 where it says Jesus “went and preached to the spirits in prison.”

1PE 3:18 For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

1 Pet 3:19 in which also He went and made proclamation to the spirits now in prison, Rom. 1:4.

2. These were the spirits of those who had lived during the time of Noah.

3. They conclude from this statement that Jesus, after His death, preached in Tartarus, giving sinners they affirm another chance for salvation.

B. If Jesus did give sinners another chance for salvation as alleged, He contradicted His earlier teaching.

1. Jesus taught that “a certain rich man,” after his death, went to hades - a place of torment.
2. Jesus indicated there was no escape for the rich man from that place of suffering and pain. (Lk. 16:19-26).

LUK 16:19 "Now there was a certain rich man, and he habitually dressed in purple and fine linen, gaily living in splendor every day.  
LUK 16:20 "And a certain poor man named Lazarus was laid at his gate, covered with sores,  
LUK 16:21 and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores.  
LUK 16:22 "Now it came about that the poor man died and he was carried away by the angels to Abraham's bosom; and the rich man also died and was buried.  
LUK 16:23 "And in Hades he lifted up his eyes, being in torment, and saw Abraham far away, and Lazarus in his bosom.  
LUK 16:24 "And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool off my tongue; for I am in agony in this flame.'  
LUK 16:25 "But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony.  
LUK 16:26 'And besides all this, between us and you there is a great chasm fixed, in order that those who wish to come over from here to you may not be able, and that none may cross over from there to us.'

C. As we have already observed, the Bible clearly states where Jesus went after His death.

1. He went to “Paradise.” (Lk. 23:43).

LUK 23:43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

2. There would be no purpose for His going to “hades” (the place of the wicked spirits).
3. Men are not given a second chance. (Heb. 9:27; 2 Cor. 5:10; Rom. 14:12).

HEB 9:27 And inasmuch as it is appointed for men to die once and after this comes judgment,

2CO 5:10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.  
ROM 14:12 So then each one of us shall give account of himself to God.

4. Furthermore, it would seem Jesus was showing favoritism if only the wicked of the antediluvian world. See 10:34, 35.

ACT 10:34 And opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality,

ACT 10:35 but in every nation the man who fears Him and does what is right, is welcome to Him.

5. What about the all of the other wicked people throughout the ages? No second chance was given to them.



D. What did Peter mean when he said Jesus preached to the spirits in prison who had lived during the time of Noah?

E. Let us carefully study the context and other scriptures.

1. The preaching of Jesus to the spirits in spirit was not done by Jesus Himself.	5. The words “by the Spirit” refer to the Holy Spirit.
2. The preaching was done by Noah “a preacher of righteousness.” (2 Pet. 2:5).	6. Jesus had preached to them while they were in the flesh by Noah who had the “Spirit of Christ,” that is the Holy Spirit.
3. Noah preached to the people of his day for 120 years (Gen. 6:3). Noah’s preaching was done by the Holy Spirit. (Gen. 6:3; 1 Pet. 3:18).	7. The spirits of these wicked men were in prison at the time of the writing, but not at the time of the preaching.
4. God was very patient with those in Noah day, but finally His patience was exhausted and He destroyed all but Noah’s family by the flood. (Gen. 6:3).	8. There is no second chance after death. (Heb. 9:27; 2 Cor. 5:10).

### Conclusion.

- I. In summary the scriptures do not teach Jesus went to “hades” - a place of punishment, but He went to “hades” - the grave.
- II. Jesus went to “paradise” on the day of His crucifixion (Lk. 23:43,46), and on Sunday morning His Spirit returned to His corpse before it underwent decay, and He was raised from the dead.
  - A. There is no life without the “spirit.” (Jas. 2:26).
  - B. The spirit of the thief is still in “Paradise” awaiting Christ’s coming.
  - C. He will be raised on that last day with all who have ever lived. (Jn. 5:28,29; Acts 24:15).
- III. Some 40 days after His resurrection He ascended into heaven. (Acts 1:3-11).
- IV. He will remain in heaven until the time of His 2<sup>nd</sup> coming. (1 Cor. 15:22-28).
- V. When Jesus returns one day without warning , as a thief in the night, He will judge all men. (2 Cor. 5:10).
  - A. Those who are faithful will ascend to heaven and be with Him forever. (1 Thess. 4:17, 18).
    1. Jesus tells us that at His coming that He will receive believers to Himself. (Jn. 14:2,3).
    2. The righteous will not ascend to heaven until Christ comes in His glory. (Matt. 16:27).
    3. The righteous will not ascend to heaven until the resurrection. (Jn. 5:28,29).
      - a. The general resurrection will occur on the last day. (Jn. 6:39, 40, 44, 54).
      - b. The righteous will not ascend to heaven until after the judgment. (Matt. 16:27; 10:15; 11:22,24;; 12:36; 2 Cor. 5:10; Rom. 14:12).

c. Christ will “be the Judge of the living and the dead.” (Acts 10:42; 17:31; Jn. 5:22).

4. They will then be there forevermore. (1 Thess .4:18; Matt. 25:46; Tit. 1:2; 1 Pet. 1:5; 2 Tim. 4:8; Rev. 22:5).

B. The wicked will be cast into hell forever. (Matt. 25:41, 46; 2 Thess. 1:8, 9).

#### Notes:

1. Jesus always used “hell” (gehenna) to mean a place of punishment. (Matt. 5:22; 18:9; Mk. 9:47; Matt. 23:23; Mk. 9:43).
    - a. The word “hell” is recorded 11 times coming from the lips of Jesus. (Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mk. 9:43, 45, 47; Lk. 12:5).
    - b. As Jesus used “hell” (gehenna), He did not go there.
  2. There is no evidence Jesus body went to “hell” (a place of punishment), but there is undeniable evidence His body was placed in the grave.
  3. His Spirit [soul] did not go to hell, but it went to be with God. (Lk. 23:43, 46).
  4. “Tartarus” [Gr. tartaroo] is the place where some wicked angels were chained. (2 Pet. 2:4).
    - a. “Tartarus” and “hades” are likely synonymous, but could denote different areas of the intermediate place of punishment between death and the final judgment.
    - b. 2 Peter 2:4 indicates it was wicked angels being held in “Tartarus.”
    - c. Luke 16:23 indicates it was wicked men being held in “hades.”
  5. Some have concluded because Jesus “went and preached to the spirits in prison” (1 Pet. 3:19) that after Jesus’ death He went to Tartarus giving sinners of Noah’s day a second chance for salvation.
    - a. They make the word “in prison” to mean “Tartarus.”
    - b. This word occurs once in the New Testament. to identify the place where wicked angels are imprisoned.
- 2PE 2:4 For if God did not spare angels when they sinned, but cast them into hell [Tartarus] and committed them to pits of darkness, reserved for judgment;
6. The Bible clearly teaches He went to “Paradise” when He died. (Lk. 23:43).
  7. The wicked people of Noah’s day (Gen. 6:5), who were drowned in the flood, were, in Peter’s day , “in prison.” (1 Pet. 3:19). This was not a prison relating to the body, but to the immortal “soul” or “spirit.”
  8. They may have been in “Tartarus” (2 Pet. 2:4) or “Hades” (Lk. 16:23, 24), but most likely “Hades.” since only wicked angels are said to be in “Tartarus.” **See point 10 in this section below.**
  9. We have seen there are three names for the intermediate home of the righteous spirits - Abraham’s bosom, Paradise, and the third heaven.

10. Unless we assume God has three different prisons for humans, demons, and angels, it may be that the abode for wicked spirits are called by three different names.

Men - Hades (Lk. 16:23).
Demons - Abyss (Lk. 8:30, 31).
Angels - Tartarus (2 Pet. 2:4).

- a. Since all three places are places of punishment, it likely makes little difference if we view them as three different places or one place called by three different names.
- b. Since the abode of the righteous is called by three different names, it is not far fetched that the abode of wicked spirits is called by three different names.
- c. The Greeks used “tartarus” to refer to the home of wicked spirits, but this may or may not have been the exact the New Testament used the word. The New Testament use of words does not always correspond to the use in the Greek/Roman world.

### Directly To Heaven

1. This study show that those who teach that the righteous go directly to heaven at the time of death are incorrect.
2. To draw this conclusion they must affirm that Christians do not take part in the judgment and general resurrection at the end of time.
  - a. The Bible teaches that Christians must stand before the judgment seat of Christ.
  - b. This judgment comes at the end of time.
3. They must ignore the scriptures we have studied..
4. They must draw this conclusion or else affirm that the righteous go to heaven, and then must return to earth and the following things occur.

a. Return to their graves after enjoying the bliss of heaven for a short time or perhaps for ages.	d. Be judged by Christ (2 Cor. 5:10)
b. Be raised from the dead.	.e. Then ascend with Jesus back to heaven. (1 Thess. 4:17,18).
c. Then receive their new spiritual bodies.	f. Start there eternal existence in heaven all over again.

5. Those who make this argument use Philippians 1:23 and 2 Corinthians 5:8.

PHI 1:23 But I am hard-pressed from both directions, **having the desire to depart and be with Christ**, for that is very much better;

2CO 5:8 we are of good courage, I say, and prefer rather to be **absent from the body and to be at home with the Lord**.

- a. It is argued that since Paul does not mention “Abraham’s bosom” or “Paradise” that they no longer existed

when Paul wrote these words.

- b. They contend that after Christ's resurrection that believers go directly to heaven.
  - c. Neither of these passages affirm that the righteous go directly to heaven which would contradict other statements Paul and others taught about the end of time.
  - d. Heaven is the home of Christians, but not their immediate home. (Jn. 14:1-3).
6. Some have tried to use **Matthew 27:52, 53** do teach that after the death and resurrection of Christ that "saints" go directly to heaven.

MAT 27:52 and the tombs were opened; and many bodies of the saints who had fallen asleep were raised;  
MAT 27:53 and coming out of the tombs after His resurrection they entered the holy city and appeared to many.

- a. The passage states that some "saints" were "raised" from the dead, "and appeared to many" in "the holy city" (Jerusalem).
- b. The Bible does not tell us what happened to them, and certainly does not state they ascended into heaven.
- c. We must assume that these men died again. The fact they were raised means that once again they were given life.
  - 1) It would seem their spirits returned to their decayed bodies just as it will be at the resurrection at the end of time.
  - 2). These "saints" died twice just as all who are resurrected from the dead.
  - 3) Resurrections are an exception to Hebrew 9:27. All who have been raised from the dead, with the exception of Jesus, must die again. Jesus died only once.

7. Some use **Acts 7:59**, regarding Stephen's prayer at his death, to teach the righteous go directly to heaven.

ACT 7:59 And they went on stoning Stephen as he called upon the Lord and said, "Lord Jesus, receive my spirit!"

- a. The words "Lord Jesus, receive my spirit" do not state he went directly to heaven.
- b. Similar words were used by Jesus who went to "Paradise" (Abraham's bosom). (Lk. 23:43).

LUK 23:46 And Jesus, crying out with a loud voice, said, "Father, into Thy hands I commit My spirit." And having said this, He breathed His last.

- c. Stephen wanted to be approved by Jesus, and all those who go to "Paradise" (Abraham's bosom) are in the favor of Jesus and will spend eternity with Him.
- d. The ones entering "Abraham's bosom" [a place of comfort and bliss] are certainly being received by Jesus.
- e. They are there because of their faith and trusting obedience in Jesus. (Jn.14:6; 3:16, 36).

### **Additional Notes**

- 1. "Abraham's bosom" is most often presented as a subdivision of "hades," but there is no Bible for this teaching.

- a. The Bible presents them as two separate places.
  - b. Jesus said there was a “great gulf” between the two places. (Lk. 16:26).
2. 2 Peter 2:4 and Jude 6 are parallel verses.

<p>2PE 2:4 For if God did not spare angels when they sinned, but cast them into hell [tartarus] and committed them to pits of darkness, reserved for judgment;</p>	<p>JUD 1:6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day. The place of the “eternal bonds” is “tartarus.”</p>
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3. The dead know nothing is the grave (Eccles. 9:10), but this does not mean their spirits are unconscious. (Lk. 16:19-31).
4. The spirit of Samuel was alive and conscious after his death.
- a. After Samuel’s death he was “buried in Ramah.” (1 Sam. 28:3).
  - b. His flesh decayed, but not his immortal spirit.
  - c. His spirit was called back to this world despite his dis-pleasure - “Why have you disturbed me?” (1 Sam. 28:15).
5. The Old Testament also taught men do not go directly to heaven.

<p>PRO 30:4 <b>Who has ascended into heaven</b> and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His son's name? Surely you know!</p>	<p>JOH 3:13 "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man.</p>
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- a. John 3:13 shows Elijah did not ascend into the “heaven of heavens” (2 Kgs. 2:11; 1 Kgs. 8:27), but he ascended into heavens where the birds fly and is now in “Abraham’s bosom.” (Lk. 16:19-25). He appeared to Jesus when He was transfigured. (Matt. 17:1-5).
  - b. John 3:13 also shows that **Enoch** must be in “Abraham’s bosom.” (Gen. 5:24; Heb. 11:5). See also Prov. 30:4.
6. David did not go directly to heaven, and his decayed body was in a tomb even when Peter spoke on Pentecost. (Acts 2:29-31).
7. The bodies of Abraham, Isaac and Jacob were buried in a cave of the field of Machpelah. (Gen. 49:29), and their bodies returned to the dust of the earth. (Gen. 3:19; Eccles. 12:7).
- a. But after Abraham had been dead 330 years (Gal. 3:17; Gen. 12:4; 25:7), Isaac for 225 years (Gen. 17:17; 35:28), and Jacob for 198 years (Gen. 25:26; 47:28), God told Moses in about 1446 B.C. that “I Am” not “I was” “the God of Abraham, the God of Isaac, and the God of Jacob.” (Exod. 3:6).
  - b. He declared that God is not the God “of the dead, but of the living.” (Matt. 22:32).
  - c. Their bodies had decayed, but not their spirits.
8. Some use Ecclesiastes 12:7 to prove the “spirit” goes direct to God in heaven.

- a. One could draw that conclusion from this verse alone.
- b. New Testament revelation shows the “spirit” first resides in “Abraham’s bosom.”
- c. The Old Testament revealed there would be a resurrection. (Psa. 49:15; Dan. 12:2).

PSA 49:15 But God will redeem my soul from the power of Sheol; For He will receive me. Selah.

DAN 12:2 "And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.

- d. None of the great men and women of the Old Testament are said to be in heaven after their deaths.

9. Paul’s teaching in 1 Thessalonians 4:13-18 is most often misunderstood.

1TH 4:13 But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope.

1TH 4:14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.

1TH 4:15 For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep.

1TH 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first.

1TH 4:17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord.

1TH 4:18 Therefore comfort one another with these words.

- a. This passage does not teach two resurrections - one for the righteous and one for the wicked at some other time. (Jn. 5:28, 29).
- b. Paul’s point is that the living believers will not have an advantage over the dead in Christ - “those who have fallen asleep in Jesus.” (1 Thess. 4:13, 14).
- c. Those who are dead in Christ “shall rise first.” (1 Thess. 4:16).
  - 1) The word “first” is referring to their resurrection being before the ascension into heaven with those alive at Christ’s coming.
  - 2) The righteous will be raised “the last day.” (Jn. 6:39, 40, 44). The wicked will be judged “at the last day.” (Jn. 12:48).
  - 3) The Bible teaches the righteous and wicked will be raised at the same time. (Jn. 5:28, 29).
- d. After the dead in Christ have been raised from the dead, they, along with those who are alive at Christ’s coming, “shall be caught up together” “in the clouds to meet the Lord in the air.” (1 Thess. 4:17).
- e. The words “bring with Him” in 1 Thess. 4:14 refers to the ascension of the righteous who had fallen asleep and had been raised at Christ’s coming into heaven.
- f. Those alive at His coming, and those raised at His coming will ascend to be “always with the Lord.” (1 Thess. 4:17). “Always” is another way of saying eternally. (Matt. 25:46; Tit. 1:2; Rev. 22:5).

g. Christians who have lived throughout the centuries, living or dead at Christ's coming, will all ascend at the same time to be with the Lord.

h. What a glorious promise!

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