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Hell

It's Nature and Duration



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Front Cover

Photo of the Valley of Hinnom located to the southwest of Jerusalem from Wikipedia,
Gehenne, 2007 [fr.wikipedia.org/wiki/Géhenne].

FORWORD

The study of hell is only part of the larger study of eschatology (last things). Death, the resurrection, the intermediate state, judgment, heaven, and hell are interrelated and it is difficult to study only one of these topics without studying all of them. Nevertheless, this study will focus only on hell – in particular, on the nature and duration of hell – and will only give brief consideration of the other related topics.

The possibility of unending existence in hell is the most unpleasant thought one can have. Yet, that is the very thing that the majority of Christians believe will be the end of the wicked (i.e. the unrepentant who will not submit to Jesus as Lord). Have Christians correctly understood the teachings of Jesus and his apostles?

Many do not believe that the majority (which we will call the traditional) view is correct. But the critics do not agree among themselves. Consequently, there are several views that are current in the religious community. Outside the religious community, the whole discussion of heaven and hell is ludicrous.

This study primarily looks at the Biblical evidence for the traditional view of hell and two opposing modern views: Universalism and Conditionalism (Annihilationism).

SYLLABUS

<i>Lesson 1</i>	The Traditional View of Hell
<i>Lesson 2</i>	Purgatory and Universalism
<i>Lesson 3</i>	The Conditional View of Hell (Annihilationism)

LESSON 1

THE TRADITIONAL VIEW OF HELL

Introduction As with most Biblical teachings, there are various understandings regarding the nature and duration of hell. There are four main views that Christians hold:

1. *Traditional View* – the belief that the righteous will be saved (heaven) and that the wicked will be punished (hell) forever; the majority view.
2. *Purgatory* – the Roman Catholic belief that certain sinners (those in God's grace) can, upon death, be 'purged' of their sins in an intermediate state (purgatory) and thus able to enter heaven. Hell is reserved for those who willfully and unrepentantly sinned (thus, a mortal sin).
3. *Universalism* – the belief that all people will be saved.
4. *Annihilation* – the belief that the wicked will be annihilated. Also called the *Conditional* view, in that immortality is conditioned upon acceptance with God.

Preliminary Fundamentals All Christians who take the Bible seriously readily acknowledge that all people will be raised to be judged. But, there are different understandings as to the state of man between death and the judgment.

All Will Be Raised

John 5 ²¹For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. ²²The Father judges no one, but has given all judgment to the Son, ²³that all may honor the Son, just as they honor the Father. ... ²⁷And he has given him authority to execute judgment, because he is the Son of Man. ²⁸Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice ²⁹and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

1 Thessalonians 4 ¹³But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. ¹⁴For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. ¹⁵For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. ¹⁶For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. ¹⁷Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. ¹⁸Therefore encourage one another with these words.

All Will Be Judged

2 Corinthians 5 ¹⁰For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

Revelation 20 ¹¹Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. ¹²And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. ¹³And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. ¹⁴Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. ¹⁵And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Where do the Souls of Men Reside Between Death and the Judgment?

Three views:

1. *Hades* – The Hadean world is seen as the realm of the dead divided into two regions: Paradise and Torment (some use Tartarus to designate this region). Generally referred to as the *Intermediate State*.
2. *Heaven or Hell* - Berkhof states that the predominant view since Augustine (both Catholic and Protestant) is that souls are directly transported to their *Final State* [heaven or hell (or purgatory, see below)] and that they await there for the resurrection of their bodies and the judgment. Since the destination of each is thus revealed upon death (as the previous view also implies), the judgment is seen simply as a public justification of one's sentence. This view is believed to be supported by Paul's statement that it would be better to die and be with the Lord (2 Cor.5:8).
3. *Asleep* – Takes Paul's statements (1 Cor.11:30 (KJV); 15:51; 1 Thess.4:14-15; 5:10; also 2 Peter 3:4) literally. In this view there is no conscious existence until the resurrection.

In either of the first two views, there is conscious existence which some say is demanded by passages such as the Parable of the Rich Man and Lazarus (Luke 16) and Philippians 1:23. Those taking the third view, philosophically object to the idea of bodiless spirits.

Words

Sheol (Hebrew) The only Hebrew word that is translated hell (31 times, KJV), but is also equally translated *grave* (31 times) or *pit* (3 times). The ESV uniformly does not try to translate, but simply uses *Sheol*.

Hades (Greek) In classical Greek, *hades* refers to the underworld, the realm of the dead. The LXX uses *hades* to translate *sheol*. In the NT, it is generally translated *hell* (10 times, KJV), but once translated *grave* (1 Cor.15:55, KJV). Again, the ESV simply transliterates the word as *hades*, except Matthew 16:18 (*hell*) and 1 Corinthians 15:55 (*death*).

Gehenna (Greek) Always translated hell in the NT (KJV, ESV). Context usually indicates this is a place of punishment. "The word *gehenna* does not appear in the LXX or Gk. literature. It is the Gk. form of the Aram. *gehinnam*, which in turn goes bac to the Heb. *ge hinnom*. This originally denoted a valley lying south of Jerusalem (today, Wadi er-Rababi), the valley of the son (or sons) of Hinnom (Jos.15:8; 18:16; Isa.31:9; 66:24; Jer.32:35; 2 Chr.33:6). ... Child sacrifices were offered in this valley (2 Ki.16:3; 21:6). Josiah had it desecrated (2 Ki. 23:10). According to Jer.7:32; 19:6f., it will be the place of God's judgment" (H. Bietenhard, NIDNTT, Vol.2, p.208).

Tartarus (Greek) Only occurs once in the NT in 2 Peter 2:4 (abode of the angels that sinned while awaiting the judgment). In classical Greek, *tartarus* was the deepest abyss of *hades*. Thus, sometimes used to denote the part of Hades occupied by the wicked.

The Traditional View Since the early church, the majority of Christians have understood the teachings of Scripture, and particularly the New Testament, to convey the truth that the souls of all men are immortal (i.e. unending). Thus, the wicked will suffer forever in hell. Passages which are used to support this view are as follows:

Matthew 5 ²²But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.

Matthew 5 ²⁹If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. ³⁰And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

Matthew 10 ²⁸And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell. [cf Luke 12:5]

Matthew 13 ⁴⁰Just as the weeds are gathered and burned with fire, so will it be at the close of the age. ⁴¹The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, ⁴²and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

Matthew 18 ⁸And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire. ⁹And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire. [cf Mk 9:43-47]

Matthew 23 ³³You serpents, you brood of vipers, how are you to escape being sentenced to hell?

Matthew 25 ³⁰And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.

Matthew 25 ⁴¹"Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.

Matthew 25 ⁴⁶And these will go away into eternal punishment, but the righteous into eternal life."

John 15 ⁵I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. ⁶If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.

Romans 2 ⁶He will render to each one according to his works: ⁷to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; ⁸but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. ⁹There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, ¹⁰but glory and honor and peace for everyone who does good, the Jew first and also the Greek. ¹¹For God shows no partiality.

2 Thessalonians 1 ⁷and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels ⁸in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. ⁹They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might,

Hebrews 10 ²⁶For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. ... ³⁰For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people." ³¹It is a fearful thing to fall into the hands of the living God.

2 Peter 2 ⁴For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment... ⁹then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment

until the day of judgment... ¹⁷These are waterless springs and mists driven by a storm. For them the gloom of utter darkness has been reserved.

2 Peter 3 ⁷But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.

Jude ⁶And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day-- ⁷just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire. ⁸Yet in like manner these people also,... ¹²... waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; ¹³wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.

Revelation 14 ⁹And another angel, a third, followed them, saying with a loud voice, "If anyone worships the beast and its image and receives a mark on his forehead or on his hand, ¹⁰he also will drink the wine of God's wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. ¹¹And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name."

Revelation 20 ⁹And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, ¹⁰and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

Revelation 21 ⁸But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."

A Literal Fiery Hell? Do the above verses demand that the punishment of hell involves a literal fire? Many, particularly in the Middle Ages, have thought so (e.g. John Walvoord, *Four Views*). But since the Reformation it probably has been more common that the language of scripture is seen as metaphorical. In the same way the "streets of gold" are most often understood as representing grandeur and not necessarily the physical element gold.

LESSON 2

PURGATORY AND UNIVERSALISM

Introduction In the last century, the two primary challenges to the traditional view of an eternal hell are Universalism and Conditionalism. This lesson focuses upon Universalism, but first it will be useful to briefly consider the concept of purgatory.

Purgatory The traditional Catholic view (at least for the last several hundred years) is that "saints" go immediately to heaven upon death. All other Christians wait in purgatory to undergo purification before going to heaven. Besides Catholics, Universalists and Conditionalists both adopt some sort of temporary suffering state prior to being admitted to heaven or annihilated, respectively.

The only direct support for this view is from a passage in the Apocrypha (which Catholics accept as part of the canon).

2 Maccabees 12:44-45 (NRSV) "For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he (Judas Maccabeus, cb) made atonement for the dead, so that they might be delivered from their sin."

The argument is that if "atonement" can be made for the dead, then a person's final state is not necessarily determined at death. A couple of passages in Matthew are thought to be consistent with this view:

Matthew 12:32 "...but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come."

Matthew 18:34 "And in anger his master delivered him to the jailers, until he should pay all his debt."

As early as Origen, the purifying nature of purgatory has often been seen reflected in 1 Corinthians 3:15, (Fee, p.144):

1 Corinthians 3:15 "If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire."

Universalism As early as Origen (185-254), some Christians have held that all people will ultimately be saved. Not all Universalists are Christians; they can be found in every religion. Within Christianity, Universalists can be found in conservative groups like the Primitive Baptist Universalists, but generally they associate with more liberal groups like the Unitarians. Well-known Universalists include William Barclay ([William Barclay: A Spiritual Autobiography](#), p.65-67), John A.T. Robinson, and John Hick.

Not uncommonly, Universalists hold that the wicked may have to suffer for a limited time (like purgatory), but ultimately will go to heaven. Christian Universalists usually make some appeal to 'universalist' passages in the New Testament; although they readily acknowledge that the traditional view can be found in the New Testament. Consider the following passages:

Matthew 18:14 So it is not the will of my Father who is in heaven that one of these little ones should perish.

Luke 3:4-6 As it is written in the book of the words of Isaiah the prophet, 'The voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight. ⁵Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways, ⁶and all flesh shall see the salvation of God.'

John 3:17 For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

John 12:32 And I, when I am lifted up from the earth, will draw all people to myself."

John 12:47 If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world.

Romans 5:18-19 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

1 Corinthians 15:22 For as in Adam all die, so also in Christ shall all be made alive.

2 Corinthians 5:18-21 All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; ¹⁹that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. ²⁰Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. ²¹For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Ephesians 1:9-10 making known to us the mystery of his will, according to his purpose, which he set forth in Christ ¹⁰as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

Philippians 2:9-11 Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Colossians 1:19-20 For in him all the fullness of God was pleased to dwell, ²⁰and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

1 Timothy 2:3-6 This is good, and it is pleasing in the sight of God our Savior, ⁴who desires all people to be saved and to come to the knowledge of the truth. ⁵For there is one God, and there is one mediator between God and men, the man Christ Jesus, ⁶who gave himself as a ransom for all, which is the testimony given at the proper time.

1 Timothy 4:9-10 The saying is trustworthy and deserving of full acceptance. ¹⁰For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.

1 Peter 3:18-20 For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, ¹⁹in which he went and proclaimed to the spirits in prison, ²⁰because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.

The Universalist will attempt to highlight these passages as opposed to those which speak of eternal destruction. It is fair to say that a close exegesis of these passages in their context undermines the universal interpretation given by Universalists, as some Universalists

acknowledge. In fact, many Universalists have stopped trying to base their view on specific Biblical teaching, and take a more philosophical approach.

Consequently, the major argument for universalism is founded in the love of God. It is universally acknowledged that God wishes all men to be saved. But Universalists argue that God's love for man is so strong that God will bring to pass his desire. To them, it is inconceivable that God could allow anyone to suffer for eternity. It is instructive to look at the chapter titles of a recent book by two Quakers supporting universalism (*If Grace is True*): *Trusting Our Experience with God, The Character of God, The Will of God, The Salvation of God, The Persistence of God*. The focus is totally on their perception of God.

Thomas Talbott, a philosophy professor at Willamette University, offers three propositions which he believes are Biblically based but which he thinks cannot all be true at the same time.

1. God is omnipotent and exercises sovereign control over all aspects of human life and history.
2. God is omni-benevolent, is ontologically Love, and desires the salvation of all people.
3. Some (a lot) of people will experience everlasting, conscious torment in a place of (either literal or metaphorical) fire. (Wikipedia, *Trinitarian Universalism*).

Traditionally, Calvinists resolved this by disagreeing with #2. God elects some to be saved and either elects others to be lost (doctrine of double predestination) or, in a 'softer' version, simply passes over others. This is why the "L" (Limited Atonement) is in TULIP (the acronym that summarizes the five points of Calvinism), and why Calvinists deny man having free will. Arminians resolve this by disagreeing with #1. In their view (and in this dispute I would side with the Arminians), man does have free will. Thus, some people can and will resist God. Universalists disagree with #3.

LESSON 3 THE CONDITIONAL VIEW OF HELL (ANNIHILATIONISM)

Introduction The two primary challenges to the traditional view of an eternal hell are Universalism and Conditionalism. This lesson focuses upon Conditionalism which is sometimes called Annihilationism.

Notable proponents of this view are Ed Fudge and Homer Hailey. When Bro. Hailey was about 80 years old, he wrote a series of three articles for Vanguard on the topic "Hell and Who Will Be There." In these articles, he taught the traditional view of hell as being unending torment of the wicked. After his death in 2000 at the age of 97, his last book was published (God's Judgments & Punishments: Nations & Individuals, 2003) in which he took the annihilationist position. Some wondered if he had retained clear thinking in his later years and thought that his change of view was somehow due to failing mental faculties. Perhaps, but the book is clearly written and, if it is the result of his sole labor, would suggest that he was still clear in his thinking. Interestingly, the publisher of this book was Stanley Paher, who also holds the annihilationist viewpoint. Whether he influenced Bro. Hailey on this matter is unknown.

Well-known evangelicals who favor the Conditionalist view (according to Fudge) are Michael Green, Philip Hughes, Dale Moody, Clark Pinnock, John R.W. Stott, and John Wenhem. Groups such as the Jehovah Witnesses also hold this view.

Statement of View Conditionalists believe that both body and soul of man are mortal and that the gift of immortality (which belongs to God alone) is only awarded by God to those who go to heaven (hence immortality is *conditional*). All others will be annihilated. Nonetheless, many do think that the wicked will have to suffer for awhile (in Hades or Hell), but at some point they will be annihilated.

Supporting Arguments

1. Immortality belongs to God alone (1 Timothy 6:16) and the Scriptures do not teach that man's soul is inherently immortal. Rather, God gives immortality (eternal life) to the righteous (John 3:15-16; 10:28; 17:2; Romans 2:7; 6:23; 1 Corinthians 15:53-54; Galatians 6:8; 1 John 5:11). Many who hold this view argue that the early church fathers adopted the Greek view of the soul's immortality.

Counter Argument: To some extent, this is a play on words. The Scriptures do speak of hell as the second death (Revelation 2:11; 20:6; 20:14; 21:8). Hence, to be consigned to hell implies by definition mortality. So the real question is what do the Scriptures mean by *death*: no existence or, figuratively, an existence different than that described by life?

2. The Scriptures speak of those who oppose God as being destroyed (Matthew 10:28; James 4:12), perished (Luke 13:3, 5; John 3:16; 2 Peter 3:19), and consumed (Hebrews 10:27) – all of which suggest annihilation.

Counter Argument: These terms simply suggest that one dies (spiritual death; the second death). They do not necessarily speak about the nature of that death. Conditionalists often use OT passages which speak of God's enemies being destroyed as a model for the second death. They argue that since God's enemies died (ceased

existing) then that is what we should understand as happening to the wicked. However, when these OT enemies died, they didn't cease to exist – they changed from one state to another. So why can't we understand the second death in a similar way – a point of transition from one state to another?

3. The Scriptures do speak of 'eternal destruction' (2 Thessalonians 1:9), but what it means is that the destruction is final. Similarly, the expression 'eternal punishment' (Matthew 25:46) means that the punishment of destruction is final. In both cases, the *effect* is eternal.

Counter Argument: When it comes down to it, in the Conditional view the word eternal has no significance: destruction and eternal destruction are the same thing; punishment and eternal punishment are the same thing; etc. But it clearly seems to have meaning to the NT writers. In the passage in Matthew, whatever is true of eternal punishment is true of eternal life. 'Life' describes a certain type of existence, so why doesn't 'destruction'.

4. The expression "unquenchable fire" (Matthew 3:12; Mark 9:43; Luke 3:17) means that the fire will complete its work (consuming the wicked) and escape is impossible. Similarly, the corresponding expression "where their worm does not die" (Mark 9:48) has a similar meaning.

Counter Argument: The problem with this is that in the Conditionalist view the fire will die once the wicked are consumed and the worm will die once the 'corpse is eaten'. But that is not what the passages say. In fact, that is exactly what would take place in a physical sense – fire ceasing once the fuel supply is exhausted; predators dying once the food source is consumed. It clearly seems that Jesus was trying to make the point that the punishment of hell is something greater than what our experience teaches.

5. Hell is for the Devil and his angels, not men (Revelation 20:10).

Counter Argument: But the end of the wicked is the same as the Devil (Revelation 21:8). Also, Matthew 25:41: "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels."

6. God is a God of love and it is inconsistent with God's character to torment the wicked for eternity.

Counter Argument: The Universalist imagines that a God of love will not allow any to perish, and all will go to heaven. On the other hand, the Conditionalist does not see any contradiction to God's character for him to annihilate someone. So which one is right? The problem with this type of argument is that the statement "God is love" can be taken to mean anything you want it to mean unless you base your understanding on the teaching of Scripture. Both the Universalist and the Conditionalist do not see any inconsistency with God punishing the wicked for a limited time, perhaps even a long time.

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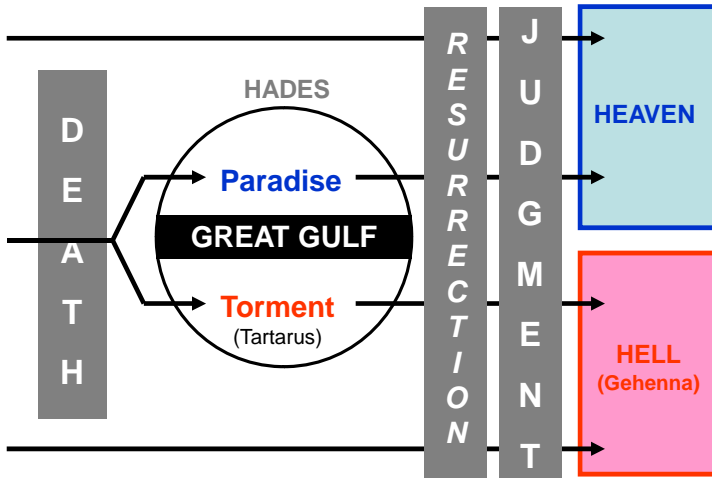
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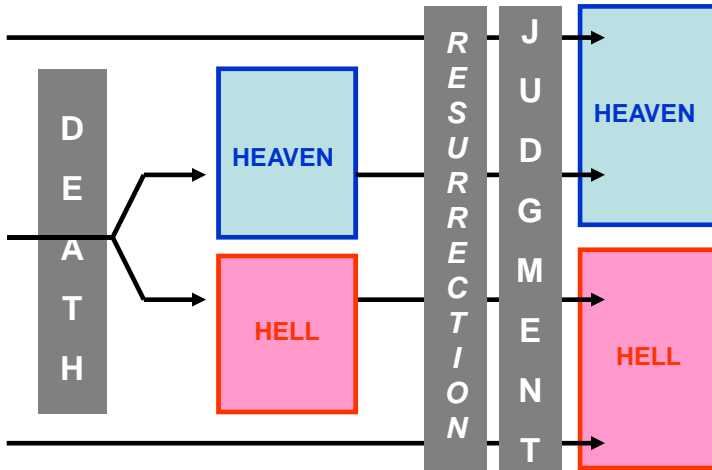
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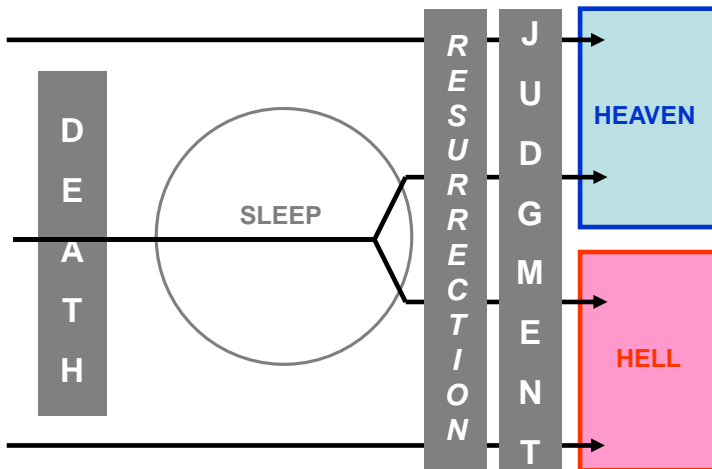
Traditional View A (Intermediate State)



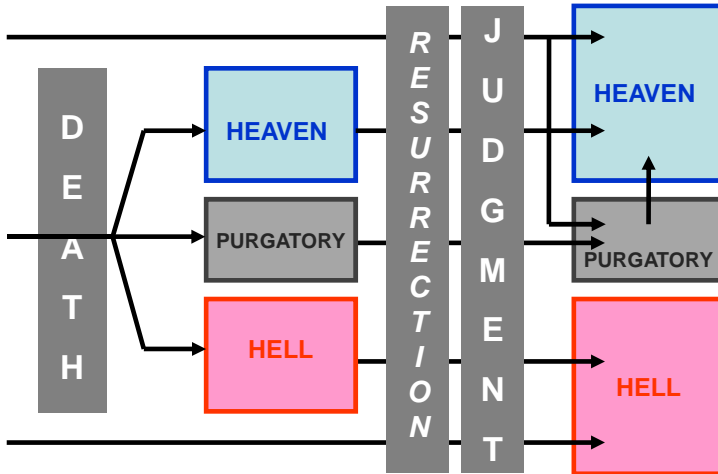
Traditional View B (No Intermediate State)



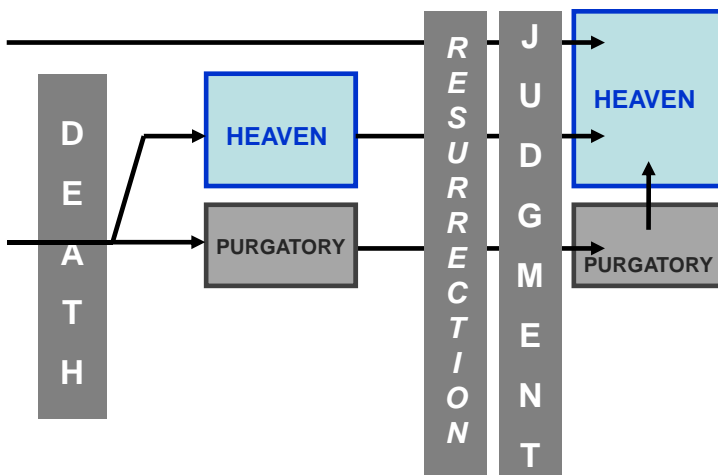
Traditional View C (Sleep)



Traditional View D (Catholic)



Universalist View



Conditionalist View A (Intermediate State)

