

Who We Are Christians

Not some brand of Christians.

Not Christians plus something else.

We've no denominational affiliation, no governing association. We wear only the name of Jesus Christ, glorify Him alone in our name, acknowledge Him alone as our governing head.

Colossians 3:17 ; Galatians 6:14 ; 1 Peter 4:14-16

What We Believe The Bible

Not part of the Bible—all of it.

And the Bible alone.

We've no creed, no catechism. We preach, we teach, we read, we recommend, we seek to know and live just the words God gave—all of them.

2 Timothy 3:16-17 ; 2 John 9 ; Revelation 22:18-19

What We Offer Spirituality

Preaching that convicts, exhorts, instructs and encourages.

Bible classes that are practical, informative and stimulating for all ages.

An atmosphere for building better character and nurturing better homes.

Worship that is spirited, reverent, God-centered.

A spiritual family committed to God, to each other, to evangelism, to a heavenly hope.

2 Timothy 4:2 ; 1 Peter 4:11 ; Romans 12:9-13

The Reality of Hell

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Hours of services:

Sunday Bible Study: 9AM, Worship: 10AM & 5PM
Wednesday Bible Study: 7PM



The Reality of Hell

By Doy Moyer

A great deal may be said about what is sometimes thought of the “problem of hell.” That is, hell is seen as one of those stumbling blocks against God. How can we believe in a loving, powerful God who would also cast people into an eternal destination of pain and torment? Of course, whether or not we like the idea of hell has no bearing on whether or not God actually exists. We will still have to face its reality if we don’t listen to God.

Hell is not to be taken lightly. Eternity is serious business no matter what side of the issue one takes, and what is at stake is everything. Reconciling the dire and horrible nature of hell with a God who desires all to be saved can be challenging, but Scripture does just that. Though the argument is long and involved, what we are concerned about now is what Jesus taught about hell. Notice that Jesus simply assumes the reality of hell without offering an apology for it. He shows hell as the alternative to the reward that God offers to those who serve Him. Using it to show the contrast, Jesus said, “If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having two hands, to go into hell, into the unquenchable fire.” Not that one would really enter life crippled, but the contrast shows how serious these choices are. Would it be better to keep a limb and suffer eternal consequences, or lose a limb and have eternal life? We know the answer. Jesus uses the same example with feet and eyes. Eternal life is more important than anything we have here. Sacrificing eternity for earthly pleasures is not worth it (cf. 8:34-38). “For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?” (Matt. 16:26)

What did Jesus say about hell?

Jesus uses the imagery of the Valley of Ben-Hinnom from the Old Testament. This valley was just outside of Jerusalem. Here many practiced the idolatrous form of child sacrifice known as passing their children through the fire. Hear Jeremiah’s description:

“They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, and it did not come into My mind. Therefore, behold, days are coming, declares the Lord, when it will no longer be called Topheth, or the valley of the son of Hinnom, but the valley of the Slaughter; for they will bury in Topheth because there is no other place” (Jer. 7:31-32; cf. 32:35; 2 Chron. 28:3; 33:6).

Gehenna is the New Testament term for this valley, and is a fitting description of separation from God. Jesus said that hell (*Gehenna*) is where the “worm does not die and the fire is not quenched” (Mark 9:47-48, quoting Isaiah 66:24). He referenced hell as a “sentence” for wickedness (Matt 23:33). It is where the soul and body meet destruction (Matt 10:28). Hell is “outer darkness”; “in that place there will be weeping and gnashing of teeth” (Matt 25:30). It is the “eternal fire which has been prepared for the devil and his angels” (Matt 25:41). Hell is “eternal punishment” (Matt 25:46). Now if Jesus is Lord, then how we feel about these statements is irrelevant. If we accept Jesus as Lord, then we accept the reality of what He taught and adjust our lives accordingly. Remember that sin is not only a violation of God’s law, but is also a rebellion against His

glory. The law reflects the glory of God, who is infinitely holy, and who must act with justice if this holiness is to be vindicated. We are created to be henceforth eternal. If we reject God and rebel against His nature, then we will continue on eternally without Him. This we call hell. How can we say that we should be in God’s presence when our actions have indicated to God that we don’t want Him in our lives here? If we have repudiated God’s word, then we judge ourselves unworthy of eternal life (Acts 13:46; John 12:48).

Hell is the consequence for rejection of God’s glory and authority in favor of our own. If we insist on retaining our own autonomous authority apart from God now, then we must recognize what eternity is like without God’s presence when He gives us completely over to our wills. Hell is not some kind of medieval dungeon with laughing demons and evil torture devices. The devil will be there (Matt 25:41), but he won’t be in charge and he won’t be laughing. Further, while the descriptions of hell in physical terms evoke painful images in our minds, the real tragedy is that God has withdrawn His presence. The true issue of hell is about a final separation from God. That realization will, indeed, be a pain far beyond what any physical description can represent.

“For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?”

Matt. 16:26